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VOL. 136

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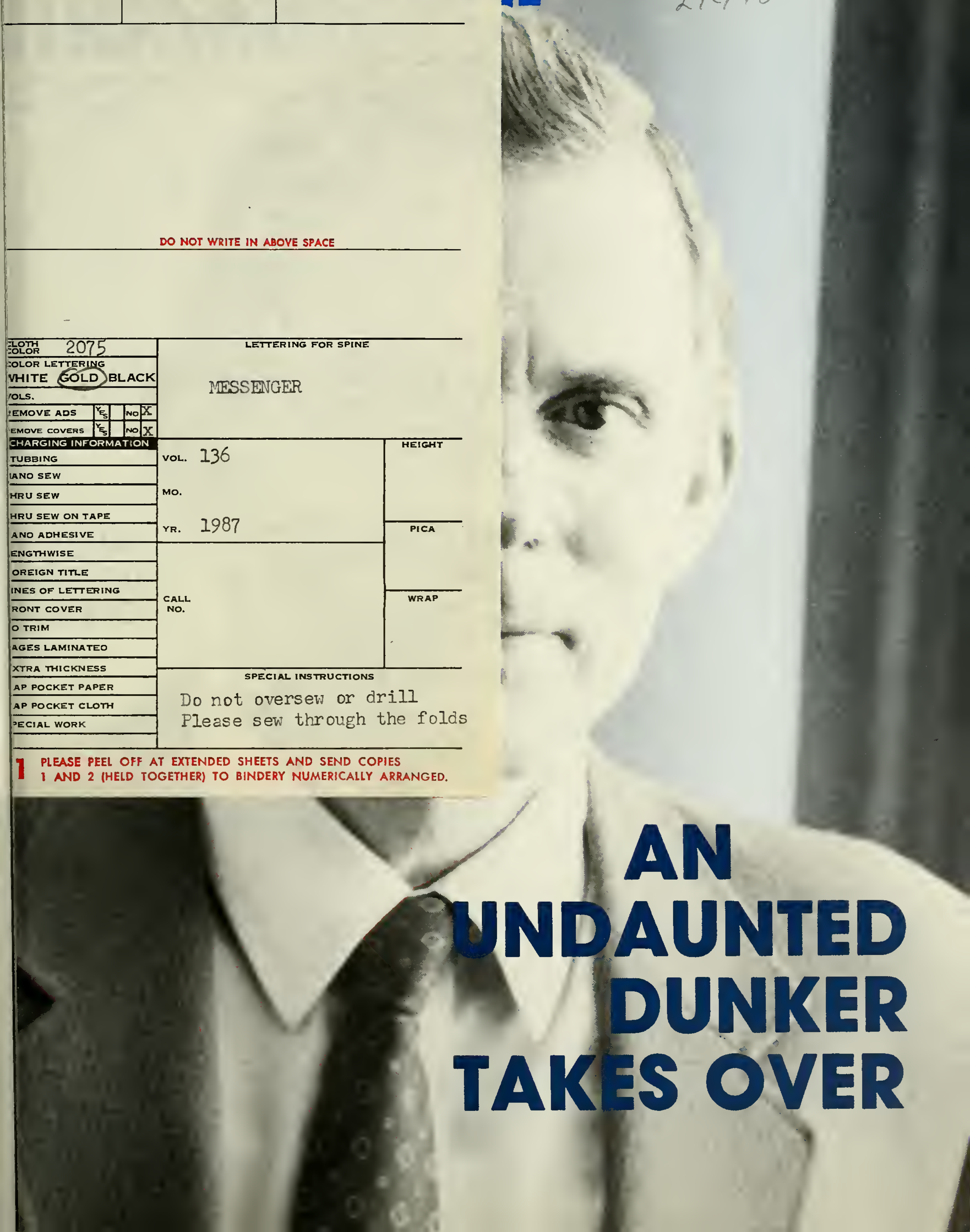

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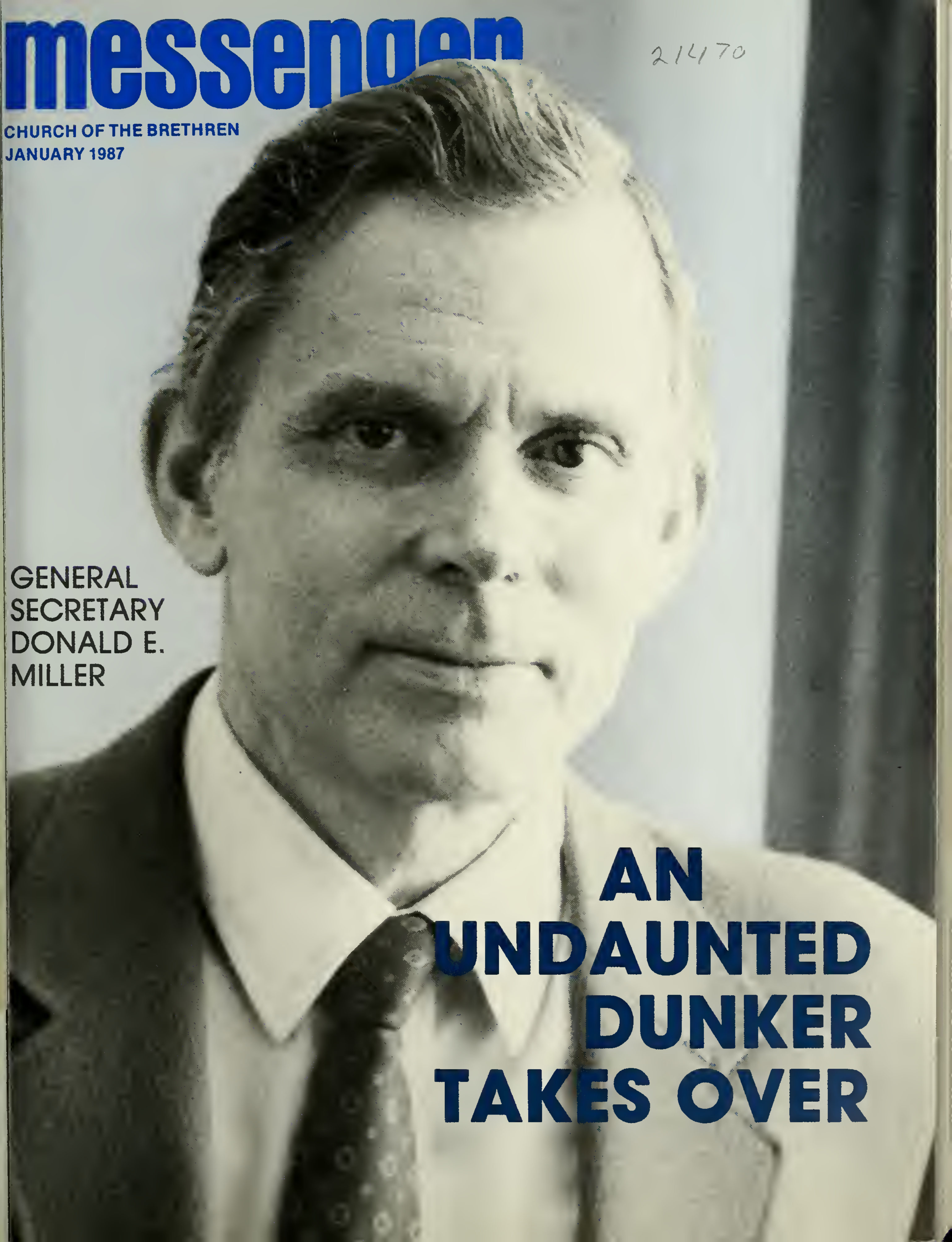

messenger

CHURCH OF THE BRETHREN
JANUARY 1987

GENERAL
SECRETARY
DONALD E.
MILLER

AN UNDAUNTED DUNKER TAKES OVER

contents

9 **Sudan: Why is There a War?** Few people have a clear understanding of the civil strife and famine in Sudan. In this special report, Kermon Thomasson takes us on a journey through the history of Sudan and arrives at an explanation of the situation there today.

12 **Our New General Secretary: An Undaunted Dunker.** What happens when you let a 12-year-old 'Old Order' boy go to a Church of the Brethren Sunday school? It could lead to BVS, college, seminary, graduate school . . . even to his becoming general secretary of the Church of the Brethren General Board. Don Fitzkee introduces Donald E. Miller, our new general secretary.

16 **What the Brothers Told the Sisters About the Prayer Covering.** Many Brethren don't talk much about the prayer covering anymore, but it didn't used to be that way. Larry Dentler traces past discussions and interpretations of the prayer covering and says now is a good time to renew discussion of this aspect of our heritage.

18 **Matthew 25 Alive.** The people at Matthew 25 Health and Dental Clinic, in Fort Wayne, Ind., are out to help the urban poor and oppressed. They bring Matthew 25 to life with their ministry to "the least of these." Story by Inez Long.

20 **Who Goes There?** Frank Ramirez reminds us who is in charge and calls us to obedience to God in all that we do.

COVER: New general secretary Don Miller has been a busy man since September—winding things down at Bethany Seminary, where he had taught for 25 years, and getting things moving in his new job in Elgin . . . and commuting all the while. But he graciously took time from his balancing of the 1987 budget to be interviewed and photographed by MESSENGER. (Story on page 12.)

In Touch profiles Marian Scholten, Pottstown, Pa.; Sam and Day Moon Oh Happy, Tonasket, Wash.; Darla Kay Bowman, Buena Vista, Va. (2) . . . **Outlook** reports on camping conference. Women's design committee meeting. Immigration legislation. Emergency disaster grants. NCC. New OHR executive. Infiltration suit dismissal. BMC convention. NCC/Pentecostal conference (start on 4) . . . **Worldwide** (5) . . . **Update** (8) . . . **Small Talk** (22) . . . **Opinions** of Ralph Watkins, Mark F. Fox, and Paul Garber (start on 23) . . . **Turning Points** (27) . . . **Editorial,** "Time to Head for the Last Roundup" (28).

messenger

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letters

CHURCH AND CONFERENCE IN STEP

I was surprised to see Carl Bowma
November article ("Did Conference Soft-ped
Sin?") give the slant that the 1983 position pap
on human sexuality recommends a kind of wid
open acceptance of homosexual practice into t
church. As one who was deeply involved (as
member of the study committee) in the prepar
tion and passage of that paper, I feel that C
Bowman did not leave an entirely accurate i
pression.

There are clearly stated conditions upon whi
acceptance is based. The paper says, "The pow
of the gospel incorporates an acceptance of p
sons who seek forgiveness for their sins, and w
strive to be disciples of Christ." It also say
"Some guidelines for the church's response a
for discipleship have been delineated."

This delineation is done by the paper pointi
out some lifestyle options about which t
church should become informed, and conclud
by saying, "Covenantal relationships betwe
homosexual persons is an additional lifestyle o
tion, but in the church's search for a Christi
understanding of human sexuality, this alte
native is not acceptable."

So it is my impression that the church at lar
and the paper in its entirety are not really out
step with each other.

JIM MYER

Lititz, Pa.

ORDER! ORDER!

Reading "Did Conference Soft-pedal Sin
(November), I thought of another question: H
can those who are not at peace with God in ab
tion, homosexuality, divorce, modernis
materialism, militarism, and secular humani
ever contribute to world peace, when their o
houses are not in order!

MYRON C. HORST

York, Pa.

JESUS AT BMC MEET

I attended the October convention of
Brethren/Mennonite Council for Lesbian a
Gay Concerns (BMC), which was celebrating
10th anniversary. It was a privilege to share
love that was generated by that group of Ch
tians and Jews.

As a parent, I felt my heart cry as I recei
hugs from those who told me of the longing
pain they feel because they cannot reveal t
sexual orientation to their own parents . . . o
their congregations . . . or denomination.

Their roots are deep in the church, and t
miss the sense of *belonging*. The spirit of l
was so great at the meeting, and so eviden
wish I could have boxed up the Sunday morn
service and opened it in the midst of Ann
Conference, and could hear the church say, a
Romans 13:10, "Love does no wrong to a nei
bor; therefore love is the fulfilling of the la

BMC has been a sanctuary for people who
the church does not want them, even though t
are "dyed-in-the-wool" Brethren, and t
heritage is anabaptist. BMC has been ther

stain our loved ones when they needed family d the love of Jesus.

And Jesus was there at their convention, in ɜir midst.

HELEN BRUBAKER
'atis, Ohio

CLUSIVENESS IS SCRIPTURAL

I rejoice in Ethel Weddle's love for the Lord etters, June), and may we all together praise : Lord, who is neither slave nor free, male nor nale (Gal. 3:28).

Together we are troubled by the question of inisive language. While I am free in Christ's esence, it concerns me that all our spiritual imes are masculine because of the way those imes are translated in the world.

'Behold, I make all things new" (Rev. 21:1-5). en why *in the world* do women earn 59 cents every man's dollar? Why *in the world* are ny single mothers living below the poverty el when most single fathers never had it so od? While we are not to be conformed to this rld (Rom. 12:2), God became flesh that *the rld* might believe in Christ and be saved ough him (John 3:16-17). Is it not also part of prayer the Lord taught us that God's reign ne, God's will be done *on earth* as it is in iven (Matt. 6:10)? Since the salvation of men is equally important to Christ as the vation of men, should not the wholeness, the vivability of women be as important in our rld as that of men? And that of black to ite? Or of east to west? Or of south to north? 'erhaps one day all persons will prophesy, am dreams, and see visions (Joel 2:28-29; s 2:17) and behold the glory of the Lord ally on earth as it is in heaven. Perhaps one our spiritual images will be more inclusive to brate God in the diversity of Creator, son, ghter, and Holy Spirit.

ILLANA NAYLOR
nassas, Va.

UG FIKE ON THE RIGHT TRACK

im Jones' October cover article, "A Church h No Back Pews," was well written and gave glimpse of an alive and vital church. What a ith of fresh air Communion Fellowship is!

o think that 47 percent of that group's yearly get goes to outreach ministries. To think that nbers gather at 5 a.m. for prayer . . . six days eek. The cell group idea reminds me of the rches in homes talked about in Acts. Being ountable to each other in the cell group, to the gregation, and, ultimately, to God is different, but I sense something worthwhile about .

agree that God is placing Communion Fellship "on the front edge of the Spirit's new do-."

he Church of the Brethren has its strong its, such as our emphasis on service. And I reciate our observing of love feast, feet-hing, and adult baptism. But our weak point ur lack of real personal relationships with . And we so need more prayer meetings and Bible study.

Doug Fike and his congregation seem to have a healthy, alive attitude about every aspect of Christian life. That's what I like about what I've read.

MARY ANNE HALLER
Denver, Pa.

A SIGN OF KINSHIP

Reading the November "Opinions" section of MESSENGER, I was made aware that we Brethren and you Church of the Brethren folk are *still* very much alike. We seem to itch in the same places.

JAMES R. BLACK
DIRECTOR, MISSIONARY BOARD
OF THE BRETHREN CHURCH
Ashland, Ohio

(And we're not bashful about scratching in public. — The Ed.)

READING THE FINE PRINT

I was pleased to read that Brethren Washington representative Leland Wilson was among those who signed a plan for disarmament by 2000 (MESSENGER, November, page 8), but concerned to read that the plan endorses the Nuclear Non-Proliferation Treaty of 1968 (NPT).

Clearly the NPT serves an important purpose by preventing the spread of nuclear weapons to greater numbers of nations. But the NPT is internally inconsistent, since it also promotes the spread of "Atoms for Peace" in Article IV of the treaty.

By promoting nuclear power, the NPT is making the proliferation of nuclear weapons all the more likely. This is in addition to the environmental and economic havoc that nuclear power wreaks upon both developed and developing nations.

"Atoms for Peace" is a misnomer. You cannot separate the civilian and military uses of nuclear power. The easiest and most effective way to stop the proliferation of nuclear weapons in weapons states and the spread of weapons to currently non-weapons states is to phase out nuclear power internationally.

Not only will we stop putting ourselves at risk for another Chernobyl or Three Mile Island disaster, but we will also be denying the military the fissionable materials needed to continue the arms race.

BRIAN MALLOY
Amsterdam, The Netherlands

REMEMBER THE 'SEA-GOING COWBOYS'

I am pleased whenever I see Heifer Project International (HPI) highlighted in MESSENGER, in articles or ads.

My husband, Carl, now in a nursing home, was among the first Brethren accompanying shiploads of livestock and clothing to Europe in late 1945.

We cannot do enough to honor the memory of HPI founder Dan West and all the "sea-going cowboys" of early Heifer Project days.

MRS. CARL PETRY
Avon Park, Fla.

page one

Over a year ago we ran a story about brother Roy Miller, of Phoenix, Ariz., planning to celebrate his 100th birthday in 1986 by participating in ceremonies at the Statue of Liberty, also a centenarian that year. (See "Roy Miller: A Date With Miss Liberty," October 1985.) Since some readers have wondered if and how the date turned out, we are taking the . . . er, liberty . . . of providing an update.

Yes, the date was kept, and brother Miller considers it a great success. A guest of the US Department of the Interior, brother Miller journeyed to New York for the October 25 ceremony at the foot of the celebrated statue. Part of the total centennial salute that included last July's events, the ceremony honored Roy Miller and other centenarians of the country.

Roy Miller and his birthday cake

Brother Miller says he was impressed by the great size of the statue and made conscious of his own "littleness." He adds, however, "The greatness of the message stands out above all else — the message of liberty, peace, love, and brotherhood."

The October trip to New York wasn't brother Miller's only fling to mark his centennial. On his own birthday, August 31, he was guest of honor at a big party thrown by Phoenix First church. The highlight of the birthday fixings was a cake four-and-a-half feet long, with the Statue of Liberty portrayed on it and, of course, 100 candles. A member of the congregation created the cake, whose candles were blown out by the honoree, assisted by several children. A performance by the Children's Little Theater rounded out the program.

In lieu of gifts for himself, brother Miller accepted donations to Heifer Project. The donations amounted to $2,834. Now that's a gesture of concern for the world's "huddled masses" that Miss Liberty, herself, could salute. — THE EDITOR

in touch

Marian Scholten: 'Here am I, send me'

Marian Scholten, of the Coventry church near Pottstown, Pa., has been like the prophet Isaiah during her 85 years. When the Lord has asked, "Whom shall I send?" her response has always been, "Here am I, O Lord, please send me."

Twelve years ago Marian began her ministry at Manatawny Manor, a nearby privately owned nursing home, and now at the age of 85 she continues to plan and preach at the home each Sunday.

"We've been together for the past 12 years," she says, "and I know by the turnout each Sunday that they really appreciate the worship services.

"I never leave my home on Sunday morning without praying and telling the Lord that thou art the potter and I am the clay, please fill me with thy holy love so that I can minister effectively for you."

A lifetime member at Coventry, Marian remembers when her life's ministry began. She was studying nursing at Bethany Hospital in Chicago in the early 1920s. The pastor of First Church of the Brethren there saw her dedication to Christ and encouraged Marian to become a licensed minister.

"For the first time in my life I hesitated," she recalls. "In fact, I wrestled with that decision for many weeks. Since there weren't too many women preachers, I knew it would be a huge undertaking as well as challenging.

"But finally I said, If the Lord will give me the message, I'll go." She got that message and has been God's servant ever since. Licensed as a minister for nearly 50 years, Marian was ordained during the early 1970s.

In addition to her ministry at Manatawny Manor each Sunday, Marian is involved in a wide range of other church and community activities.

At Coventry, she teaches Sunday school, participates on a 60-person prayer chain, and established a pre-nursery school program 20 years ago that continues today.

Ecumenically, Marian chairs the Pottstown area depot for Church World Service, represents her church on the executive board of Church Women United of Pottstown, and is a designated person to Cluster of Churches of Pottstown and Vicinity. She is also treasurer of the Pennsylvania Council of Alcohol Problems.

An elementary school teacher for 22 years, Marian and her late husband, Martin Scholten, served as pastors at various churches for more than 18 years. "Retired" now, she continues to pay dues so she can keep an active nursing status.

Of the multitude of activities Marian is involved in, she simply says, "I'm hoping my life will inspire other people to live dedicated lives for God."—Charles T. Carter

Charles T. Carter is a staff writer for The Sunday Mercury, *Pottstown, Pa., from which this article is adapted.*

Sam and Day Moon

In a day and age where "the simple life" is becoming more and more a thing of the past, rarely discussed, and less often lived, Sam and Day Moon Oh Happy have chosen an alternative lifestyle that reflects their deep concern for the environment and for peace.

The Oh Happys, members of the Ellisforde Church of the Brethren, near Tonasket, Wash., live in a 600-square-foot home that they built of first-cut lumber and board-and-batten construction on their 20 acres of land in the Okanogan Highlands of northeastern Washington. Straw bales serve as insulation around the outside of the rustic house.

Sam makes his living doing orchard work and other odd jobs in the area, bringing in about $7,000 a year. The family's other source of income is its own candle-making operation, called the Oh Happy Candle Company, which they operate out of their home. Sam and Day Moon grow their own vegetables and buy flour and other staples at a co-op in Tonasket.

In the winter, the Oh Happys read and do inside chores by candlelight. During the rest of the year, a solar panel on their roof generates electricity. They have no

Darla Kay Bowman:

Lots of 16-year-olds write letters. Darla Kay Bowman of Stone Church of the Brethren, Buena Vista, Va., is no exception. But instead of writing about guys and school happenings as one might expect of a high school junior, Darla Kay spends her time writing about peace.

Her interest in promoting peace began two years ago when 12 German exchange students came to her high school. Seeing how the youth got along, someone remarked, "If the world's politics were left up to young people, we would be a lot better off."

Serving as a delegate at the Phoenix Annual Conference, Darla was impressed by Allan Boesak, who piqued her interest in South Africa. It grew as she listened to a South African refugee at the Brethren World Peace Academy in New Windsor, Md.

Says Darla Kay, "I think it's really important for Brethren youth to go to the Peace Academy and experience it." She

ppy: Their simplicity is complex

television or telephone, and get their water by gravity flow from a spring 800 feet from the house. A homemade shower stands in the corner of the kitchen, while toilet facilities are (predictably) close to nature.

The Oh Happys, who have two children, 3-year-old May and 10-month-old Veronica, have not chosen their modest, self-sufficient lifestyle simply on a whim. They have a purpose.

"We want to demonstrate reasonable alternatives to chemical agriculture by trying to promote organic agriculture," said Sam. "There's a growing movement of people who believe that healthy soil makes healthy plants, and healthy plants have natural defenses against pests. . . . It is our dream to be part of what we see as the only hope for a sustainable way of life for people on this planet."

In addition to witnessing their deep concern for the environment, Sam and Day Moon are active in promoting peace. "Part of their faith pilgrimage has been a real concern for peace," says Ernie Bolz, pastor of the Ellisforde congregation.

Sam, who presently serves on the congregation's witness commission, has been active in a number of peace concerns. Having been raised a Quaker, Sam explains that he and Day Moon were attracted to the Church of the Brethren by the church's peace position and by the warmth and sincerity of the people at Ellisforde. "We really came to the Church of the Brethren by way of the peace movement," he says.

But "the simple life" is not all peace and quiet. "It really isn't *the simple life* out here," says Day Moon. "There's lots of chores to do and life can be hectic."

Pastor Bolz underscores this point: "The simple life is very complex and they work very hard at it."

Despite the complexities of living a simple and modest lifestyle, the Oh Happys have found good reasons to pursue a lifestyle that, in the minds of many, went "out of vogue" more than a decade ago. — Don Fitzkee

aks her peace

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considers it so important that she has made plans to return to the academy with as many recruits as she can muster.

And that seems typical of Darla Kay, who acts on what she believes. In addition to writing letters to newspapers urging people to take responsibility for peace, she also composed an essay titled "Peace: It's up to everyone," which won first prize in a local American Legion oratorical contest, and third at the district level.

Her father, Harold I. Bowman, comments, "One of the judges expressed admiration for her courage in presenting a speech on peace in the American Legion contest."

At National Youth Conference in Estes Park, Colo., last summer, Darla Kay attended a workshop on South Africa and participated in a peace vigil at Rocky Flats, where six to ten nuclear bombs are produced each day. "Seeing where they make the bombs made the possibility of nuclear holocaust a reality," she says.

At NYC Darla Kay used another of her gifts when she accompanied a friend on piano as he sang a song that Darla Kay wrote and hopes to get copyrighted.

A 10th-year piano student, she also teaches piano. At school she plays in the marching band and participates in a number of clubs. Recently, she established an international club at school that is now 25 members strong.

She already has penfriends in Scotland, Finland, and Germany, and is looking forward to college, when she plans to study a year in the Federal Republic of Germany.

Between now and then she plans to keep writing letters to newspapers, members of Congress, and penfriends, raising an urgent call for peace.

In one letter she wrote, "Let each one of us accept the challenge and be faithful to the vision of peace. . . ."

Darla Kay has accepted that challenge. — Don Fitzkee

Camping conference looks at leadership

When 85 people involved in outdoor ministries met in November for a conference, they talked less about the specifics of camping and more about the broad issue of leadership development.

The planners, recognizing the extent to which camping has nurtured Church of the Brethren leaders, sought to envision ways that today's camping program can help develop the next generation of leaders.

Among the participants were camp directors, camp board members, district board members, district executives, and others associated with outdoor ministries. They represented 29 of the 36 camping programs in the denomination.

In the major sessions, four resource people tackled the topic largely from a theoretical perspective.

Nadine Pence Frantz offered a threefold definition of leadership, and pressed for leadership that combines realism with vision. James K. Garber described three kinds of leadership, lifting up the third kind, "transformational leadership," as the ideal.

Gene Roop identified a biblical thread —that of God's reaching out to bless—as one common to camping. He also stressed the importance of "helping the next generation find their 'place.' . . . Let's look for the opportunities to call, not just rejoice when it happens."

James Anderson urged the participants to consider their ministries to be public as well as private. He also urged them to be accountable to their visions, taking care not to be sidetracked by the day-to-day, practical parts of their work.

The sessions were "very broadening," said Luci Landes, Missouri District liaison to the committee for Camp Mount Hermon. She was able "to gain exposure to a lot of differing ideas for our planning committee, which we can 'try on' to see if they'll work in our situation."

The leadership theme was "timely," said Art Fourman, director of Camp Inspiration Hills in Northern Ohio District. "Societal aspects force us to struggle with leadership," he said. "We have to find a new vision for transforming leadership."

Don Mahan, a board member for Camp Mardela, on Maryland's eastern shore, echoed Fourman's enthusiasm. The discussions would help him when the board approached goal-setting and envisioning, he said.

Working in a small group during the outdoor ministries conference are members of the delegation from Florida/Puerto Rico District: Don Booz, Alice Graybill, Nancy Knepper.

The theoretical nature of the conference was less useful for Nancy Knepper, outdoor ministries staff for Florida/Puerto Rico District. "What I wanted was some down-to-earth techniques and methods for recruiting and training leaders so they can be effective."

Harriette Van Horn, associated with Pennsylvania's Camp Eder, was not expecting nuts-and-bolts ideas to take home, though she was disappointed because she expected "to discover *my* leadership style." But, she added, "I *have* been able to develop a vision of the kind of camping atmosphere I'd like to develop, the kind of thing that could be utilized in staff training, and for that I'm grateful."

The liveliest session was an auction that netted $1,172.50 for OMA. Especially popular were four quarts of maple syrup from Camp Inspiration Hills, which together raised $137. Other hot items were three dozen Amish cookies ($46) and a large can of Pennsylvania pretzels ($56).

The Outdoor Ministries Association was born in 1977, and the last national conference was held in 1979. In addition to the occasional national events, OMA holds regional training and skills workshops.

The November conference was planned by Walt Bowman, General Board staff for outdoor ministries, and OMA members Tom Ness, Carol Kettering, and Arden Ball.

Women's design group maps out new program

The Program for Women design committee met September 29-October 1 at Bethany Seminary and "assessed both the needs and the gifts of women to better understand ministry to and by women," said program coordinator Melanie May.

Creation of such a program is one of the objectives adopted in 1984 by the Board's Parish Ministries Commission.

The design committee, formed last spring, tentatively mapped out a four-point strategy consisting of communications, a resource clearinghouse, an advisory council, and annual conferences.

According to the plan, a communications network will raise awareness among women and will also make the larger church aware of women's ministry. A clearinghouse for program and personnel resources will be established in Elgin for women and women's groups, while a women's council will be appointed to function as an oversight and coordinating committee and to advise staff.

Each year a conference will be held in one of five regions of the church, followed by an international conference during the sixth year.

The committee will bring a proposal to the March General Board meeting. Members are Ferne Baldwin, Janice Eller, Judy Georges, Muriel S. Hostetler, and Judith G. Kipp.

Immigration legislation: good news, bad news

Reactions from religious groups who played a large role in shaping a sweeping new immigration act have been mixed.

The Church of the Brethren should be pleased with some of the bill's provisions, while others are disappointing, says Ralph Watkins, of the Church of the Brethren Washington Office. Watkins has worked with the bill the past six years.

Thought to be dead, immigration legislation was resurrected and passed by Congress in its closing hours October 17, and was signed into law by President Reagan November 6.

It consists of two major provisions. First, undocumented refugees who have been living in the US since before 1982 will be granted amnesty that will allow them to obtain temporary legal residency. Those who can demonstrate a minimal understanding of the English language and some knowledge of US history and government can then receive permanent residency status after 18 months.

Second, to discourage more undocumented refugees from entering the country, the bill contains provisions for tough penalties on employers who hire them. Employer sanctions take effect after a six-month education period. Eventually, repeat offenders will become subject to fines of between $3,000 and $10,000 for each illegal alien hired.

The provision to grant legal status to those who have been in the country since before 1982 "will bring a lot of people into more normal lives—people who have been living here peaceably for a long time," says Watkins.

The Washington Office had "strongly opposed" employer sanctions, however, according to Watkins, for fear they could cause employers to discriminate against Hispanics who live in the US legally.

Another major disappointment for religious groups, says Watkins, was the failure to include the Moakley-DeConcini bill, a provision that would have halted deportations of Salvadoran refugees until more information on the conditions they would return to could be gathered. President Reagan had threatened to veto the entire immigration package if this provision were included.

In addition to the amnesty and sanctions provisions, the legislation also addresses the plight of thousands of migrant farmworkers in the US and provides funds to beef up border control.

worldwide

Four veterans fasted on the steps of the Capitol in an attempt to save lives in Nicaragua. Charles Liteky and George Mizo began fasting on September 1, and Duncan Murphy and Brian Willson joined them on September 15. The veterans were praying for an unforeseen "breakthrough" in diplomatic peace negotiations, or a "quantum leap" in the public protest and resistance to the US war in Nicaragua. All four ended the fast on October 17. They are pictured below: Mizo, Murphy, Liteky, Willson.

VETERANS' FAST FOR LIFE
FOR PEACE IN CENTRAL AMERICA

The National Association of Evangelicals has issued a set of guidelines designed to help evangelicals avoid the extremes of the political right and left in thinking about war and peace issues. The 47-page pamphlet acknowledges that there are several perspectives in the evangelical community on war and peace issues. It says that "the Mennonites and the Brethren are among the proponents of the pacifist position, while those in the Reformed tradition have often endorsed a 'just war' perspective." The guidelines say, "Each tradition has its own strengths to bring to the discussion. But none (has) successfully pointed the way to end war or those monstrous forms of tyranny currently embodied in totalitarian forms of government."

The Supreme Court has refused to review a challenge to the constitutionality of formal diplomatic ties between the US and the Vatican. Following President Reagan's January 1984 appointment of William A. Wilson as the first ambassador to the Holy See in 117 years, 20 religious groups and more than 80 individuals filed suit to challenge the action. The current ambassador to the Vatican, appointed after Wilson's resignation last May, is Frank Shakespeare.

Lutheran World Relief, a cooperative association of the nation's four major Lutheran denominations, received the Presidential End Hunger Award. This is the first time a religious organization has won this award, given out annually by the White House since 1983. In addition to hands-on work in 50 countries, the Lutheran agency has been active in public advocacy and has criticized the United States for responding too slowly to famines and disasters. The organization has also joined with other overseas agencies in assailing increased spending of US foreign aid money on weapons rather than on food.

A resource packet on AIDS is available from the National Council of Churches (NCC AIDS Task Force, Room 572, 475 Riverside Dr., New York, NY 10115) for $5 prepaid. The packet includes study and worship resources, practical information about helping victims of AIDS, medical facts, and stories about families affected by the disease.

Flood, quake victims get emergency aid

A grant of $50,000 was made from the denomination's Emergency Disaster Fund to aid victims of two October earthquakes in El Salvador. The aid has been channeled through Church World Service, which is providing a total of $500,000 for immediate and longterm needs.

Buildings in a 20-square-block area of the capital city of San Salvador suffered major structural damage, and as many as 150,000 were left homeless. More than 10,000 people were either killed or injured in the two quakes, which took place just 15 minutes apart.

A grant of $15,000 went to bail out flooded Michigan and counties in Illinois, Iowa, Oklahoma, and other states. Twenty-six Michigan counties were declared federal disaster areas due to October floods.

An additional $10,000 was approved to complete work undertaken in West Virginia as a result of the flooding caused by Hurricane Juan.

"Medical Airlift to El Salvador" has received a grant of $5,000 to provide medical care to war victims. This non-profit organization, which sends medicine and medical supplies to El Salvador, seeks to create a strong humanitarian focus for the US movement for peace in Central America and to increase the US public's awareness of the suffering and need caused by the war in El Salvador.

Approval was given to a grant of $1,500 to fund disaster childcare in the aftermath of the crash of an Air Mexico plane over California. The program responded immediately with volunteers working in the community and with Anne Price, a family therapist and trained childcare-giver. School packets were distributed through the school psychologist and mental health group. The response may continue for up to a year and a half.

NCC seen as moderate, say top two leaders

The National Council of Churches has succeeded in altering its traditionally liberal image in the past two years, say the organization's top two leaders.

In a news conference during the council's November Governing Board meeting, NCC president Bishop Philip R. Cousin cited a recent Gallup poll showing that the NCC is now viewed as "moderate" by "right-wing, left-wing and moderate" survey respondents.

"The wounds have been healed," said general secretary Arie W. Brouwer, referring to the damage inflicted by attacks on the council four years ago on the CBS program "60 Minutes" and in the Reader's Digest.

At the meeting in Chicago, Governing Board members:

- heard major reports on arms negotiations and South Africa;
- adopted a policy statement on violence and sexual violence in the media;
- approved a policy statement on "Peace and the Reunification of Korea";
- endorsed the objectives of the "Save-the-Family-Farm Act of 1986";
- condemned the so-called "Christian Identity" movement, which uses a theological rationale to justify white supremacy;
- opposed anti-Muslim prejudice;
- addressed the issue of escalating toxic pollution in the US;
- issued an "Emergency Resolution on the Philippines";
- called on Congress and the administration to refrain from support of counterrevolutionaries in Nicaragua;
- reaffirmed support for United Farm Workers of America efforts to educate the public on pesticides;
- accepted the General Assembly of the Korean Presbyterian Church in America as the 32nd member church body;
- granted observer status to the Islamic Society of North America, which now shares that status with the American Jewish Committee, the Synagogue Council of America, and the Unitarian Universalist Association.

May named OHR exec in staff realignment

The General Board has approved the appointment of Melanie May to the half-time position of executive of the Office of Human Resources (OHR). The move is part of a realignment of staff designed to "lessen the impact of program adjustments" needed to balance the 1987 General Board budget, says outgoing OHR executive James Garber.

May, who has served half-time since Jan. 1, 1985 as staff for the program for women and as part-time executive for the Committee on Interchurch Relations (CIR), will now divide her time between the two executive positions. As OHR executive she will serve on the six-member Administrative Council, the General Board's top administrative unit.

A native of Timberville, Va., May holds an M.Div. and a Ph.D. from Harvard University and a B.A. from Manchester College. She is an ordained Church of the Brethren minister and currently serves on the World Council of Churches Commission on Faith and Order.

Combining the two executive positions of CIR and OHR "will strengthen the board and specifically the general secretary's office," says May. Both areas of responsibility are closely tied to the general secretary's office. CIR, which monitors the denomination's ecumenical activities, reports to both Annual Conference and the General Board.

Under the original plan approved as a budget-reduction measure by the General Board at its fall meeting, and reported last month in MESSENGER, the executive position was to be reduced to halftime and combined with the position of staff for personnel and development, a step that would have terminated the personnel staff position.

According to Garber, the Administrative Council later decided that one person could not adequately perform both assignments, and adjustments could be made while remaining within the total budget parameters approved by the board.

Staff for the half-time program for women position in Parish Ministries will be filled by a candidate found in an open search.

Infiltration lawsuit dismissed by judge

A federal judge has dismissed a church-initiated lawsuit charging the government with unconstitutional infiltration of churches.

The suit, filed January 13, 1986, in Phoenix, asserts that agents of the US Immigration and Naturalization Service violated the First and Fourth Amendments when they attended and recorded church services and Bible study groups with electronic eavesdropping devices and wrote down parishioners' license-plate numbers outside the churches during a 1984 investigation of the sanctuary movement.

That investigation resulted in indictments that led to the conviction of eight clergy and church workers on May 1.

The suit was initiated by four churches in Arizona and was joined by their denominations, the Presbyterian Church (USA) and the American Lutheran Church.

The judge ruled in part that churches have no "standing" to raise First Amendment claims, said Janet Napolitano, the attorney for the churches. Moreover, she added, the judge ruled that congregations cannot expect what they say in an open church service to be private from the government. Thus the judge ruled that there was no violation of the Fourth Amendment's prohibition of search and seizure, she said.

Furthermore, Napolitano said, the judge ruled that INS and the Department of Justice were immune from the suit because of "sovereign immunity."

Another attorney for the churches, Peter D. Baird, said that if the ruling is not overturned, the impact could be "frightening" in that it would say the government could "interfere with the free exercise of religion, and churches are unable to do anything."

First BMC convention highlights 10th year

The Brethren/Mennonite Council for Gay Concerns (BMC), the Washington, D.C.-based organization representing gay and lesbian Mennonite and Brethren since 1976, held its first international convention, October 10-12 in Chicago.

Conducted to celebrate the 10th anniversary of the founding of BMC, the convention's theme was "Celebrating 10 Years of Building Our Unique Family."

The convention drew more than 100 participants from 16 states, the District of Columbia, and Canada to discuss issues that face Mennonite and Brethren gay and lesbian people as they seek to integrate faith and sexuality and participate fully within their churches. Parents, siblings, and friends of lesbian and gay people also participated in the convention.

The keynote speaker was Virginia Ramey Mollenkott, writer, speaker, and professor at William Paterson College in New Jersey.

Brethren who spoke at the conference were Mary Cline Detrick, Elgin, Ill., and Tom and Nancy Deal, Lombard, Ill.

BVS Unit #177 completes orientation in Chicago

Brethren Volunteer Service orientation unit #177 met for three weeks in late September and early October at Imani House, a retreat center on Chicago's racially diverse south side. BVSers experienced urban life by visiting ethnic neighborhoods, churches, and community outreach programs; learning to use the city's mass transit system; and working at one of several shelters or a soup kitchen. Topics of discussion during the orientation included community living, racism, cross-cultural communication, biblical issues, global and economic justice, and peacemaking. Assignments for the 31 volunteers, who are serving one- or two-year terms of service, are listed on page 27.

Members of the unit are pictured above. **First row:** Birgit Maier (leadership), Joe Detrick (leadership), Jan Gregory-Charpentier, Ronald Charpentier, Scott Ahlman, Barbra Davis. **Second row:** Andrew McKinnell, Wendolyn Ringler, Kathleen Ackley, Anthony Watson, Donald Stinnette, Richard Steffens Jr., Abbe Simpkins, Debbi Reed. **Third row:** Joyce Stoltzfus (director of BVS), Luis Escobar, Tracey Elmore, Heidi Hess, Gregory Keeney, Fred Stevens. **Fourth row:** Jacquie Schoonover-Higgins, Barbara Wenger, Dagmar Growe, Robert Burke, Jens Schild, Juliane Geckeler, Verna Forney. **Fifth row:** James Mack, Daniel Kerstetter, Jeff Schoonover-Higgins, Matthew Howell, Jon Krieg, Ronald Griffin, Richard Forney.

NCC sponsors dialog with Pentecostals

Charismatic clergy, professors, lay scholars, and seminarians representing 30 Protestant, Catholic, and Orthodox communions met in October at Fuller Theological Seminary in Pasadena, Calif., to clarify the Pentecostal churches' perspectives on the apostolic faith and the conciliar ecumenical movement.

Facilitated by the National Council of Churches Commission on Faith and Order, the dialog was hailed by participants as a "historic first" because of the formal participation of Pentecostal churches. The meeting was the fourth in a series of studies on the apostolic faith sponsored by the NCC commission.

Participants worshiped together and heard five major papers addressing issues such as loyalty to traditions versus supposed compromise in ecumenical conversations; doctrinal statements versus spiritual experience; women in leadership roles; social and cultural concerns; Third World church growth; and the meaning and role of evangelism.

Among the speakers was James Forbes, who addressed Brethren at the 1981 Annual Conference in Indianapolis.

update

Voting for sanctuary. Members of the Elizabethtown (Pa.) church have passed a resolution declaring that they will provide sanctuary to refugees from Guatemala and El Salvador. In so doing, they become the eighth Church of the Brethren congregation to join the sanctuary movement. Ten other Brethren congregations have endorsed the concept of sanctuary. The resolution, which says the church will provide food, clothing, and refuge to people who have left their country out of fear of persecution, torture, or death, was passed by 82.5 percent of the 160 members who voted. The congregation has a total of 600 members.

Out of Africa. Nigeria missionaries Bob and Carol Krouse and their family, who were flooded out of their new house in Mulgwe (see October, page 5), have moved into a house in Gavva, a little village some 65 miles from Mulgwe. Until Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) makes a decision about next steps for the evangelism project in Mulgwe, the Krouses will coordinate another EYN ministry, a team evangelism project in the mountains around Gavva. The project, called "Kungiyar Bishara," was organized about a year ago and also works at improving medical care, education, and the overall standard of living of the people in the mountains. . . . John Kudzar, chairman of EYN, and Bitrus Bdliya, former principal of Kulp Bible School, attended a 10-week management course for church leaders in Nairobi, Kenya, last fall. The Church of the Brethren in the US paid a portion of the scholarships for the course.

Flowering musical career. Popular Brethren singer Slim Whitman will receive a high honor from his fans in Holland. According to the Slim Whitman Appreciation Society of Holland, a new variety of tulips will be named after Slim. The "Slim Whitman tulip" is brown with yellow stripes. The group hopes to translate the Brethren Press book *Mr. Songman: The Slim Whitman Story*, by Ken Gibble, into Dutch so they can serialize it in their fan club magazine.

The local level. Four people at the Elizabethtown (Pa.) church are working together to offer college courses to senior citizens. Led by Austin Seward, Louise Black, Emma Engle, and Carl W. Zeigler Sr., the free classes are designed for fun and education. . . . Hope church, Freeport, Mich., raised $3,000 for Habitat for Humanity at its 8th annual Fall Festival on October 18.

On campus. McPherson College in Kansas presented Distinguished Service Awards to Earl Brubaker, of Rocky Ford, Colo., and John Bremyer, Vaughan Price, and Harry H. Heckethorn, all of McPherson, at its annual honors convocation. . . . Bridgewater College in Virginia presented Wilmer M. Kline, of Manassas, Va., with its 1986 Outstanding Service Award. A 1923 graduate of Bridgewater, Kline has been active in church and community activities. . . . McPherson College has launched a comprehensive plan that includes reorienting the campus toward the south, modernizing several buildings, and beautifying outdoor spaces. . . . Former district executive Wilbur Hoover became interim campus minister at McPherson in October. He replaced Herb Smith, who became head of the philosophy and religion department there.

Saying thanks. The On Earth Peace Assembly honored seven people who have served OEPA: Florinne Heisey, Denver, Pa.; H. Benton Burritt Jr., Boonsboro, Md.; Samuel D. Lindsay, Broadway, Va.; Linda Logan, Bridgewater, Va.; Lee and Glea Smith, South Bend, Ind.; and Herman Will, Seattle, Wash.

Names in the news. Laura Moyer, 87, was recognized at Atlantic Northeast's district conference for her 50 years of service as a "missionary" in Brooklyn, N.Y. She is "mother" to some 15 missionary couples serving around the world. . . . Also recognized for 50 years of service was Mary Shaffer, a missionary in China until she was forced to leave following the communist takeover. . . . The Topeka (Kan.) church honored Elvin Frantz October 26 for 42 years of ministry, 10 as a pastor and 32 with Church World Service. . . . In September, the Mechanic Grove church, Quarryville, Pa., recognized Caleb Bucher for 57 years of ministry and Murray Wagner for 60 years.

Milestones. Spring Mount church, near Warriors Mark, Pa., celebrated the old and the new September 14, when members marked the 186th anniversary of the congregation and also dedicated an addition. . . . The Osage congregation, McCune, Kan., celebrated 108 years of fellowship November 23. . . . Robert W. Neff, president of Juniata College, spoke at a November 16 service to mark the 90th anniversary of the Harrisburg First (Pa.) congregation. . . . Williamsburg (Pa.) church marked its 75th anniversary October 19. . . The Cedar Creek congregation, near Citronelle, Ala., celebrated its 70th year at an October 12 homecoming service. . . . Christ Our Joy church, Medina, Ohio, marked a milestone September 28 when Quanicia Browder and Alicia Keith became the congregation's first baptism candidates. On Worldwide Communion Sunday, the new Brethren in Medina celebrated their second love feast.

Remembered. Oscar S. Miller, 103, died in Bridgewater, Va., October 14. He had served in ministry in Shenandoah District since the early 1900s and, at the time of his death, was the oldest ordained Brethren minister. . . . Nettie Nance, of Aransas Pass, Texas, died July 14. She and her husband, Ward, may have set a Brethren record for the longest marriage, with 76 years together.

Sudan: Why is there a war?

by Kermon Thomasson

The country of Sudan, although Africa's largest, is not well known. Its ancient history is overshadowed by Egypt's, and its modern history hasn't made the kind of headlines that other former British colonies, such as Nigeria and Kenya, made.

Sudan took on significance for Brethren in 1980 when the church sent Roger and Carolyn Schrock there to establish, in cooperation with the Sudan Council of Churches, a primary health care program at Mayom, in the south central area of the country. In the seven years since, those who have followed the Brethren work in Sudan have learned how the program at Mayom has gotten stymied by the fighting in that area between the Sudanese army and rebels. They have learned how other Brethren workers who followed the Schrocks have had to work in and around the Sudanese capital, Khartoum, because the same conditions limited what they could do and where they could locate. Americans in general have seen television pictures of refugee camps in Sudan—Ethiopians fleeing war and famine in their country, or Sudanese displaced by fighting—and read of famine relief efforts being thwarted by the seemingly callous rebel forces.

It can be confusing. Isolated here in the United States, and comfortably insulated against disruption in our own lives, it is natural to ask, "What's all the ruckus about?" or "Why are those Africans always fighting about something?" A simple answer won't do. And a complex one takes patience to unravel. To appreciate the backdrop against which Sudan's drama of drought and famine, death and destruction, politics and power is being played out, you need to go back to the third millennium B.C., when the area encompassed in today's political boundaries of Sudan was first noted in history. For thousands of years kingdoms in Sudan maintained their independent existence from their northern neighbors, except for trade along the Nile River—Egypt and Sudan's lifeline then as now.

At one time a black Sudanese dynasty actually ruled Egypt—from about 751 to 633 B.C. Pharaoh Taharqa of that dynasty appears in the Bible record (2 Kings 19:9), when he aids King Hezekiah in his resistance to Sennacherib of Assyria. The kingdoms of Kush and Nubia emerged and had their day. The Old Testament prophet Isaiah called Sudan the "land divided by rivers," and prophesied regarding it. The Greeks called the general area Ethiopia ("land of burnt faces"); the Romans called it Nubia (land of "slaves" or "blacks"); and the later Arabs gave it today's name—Sudan (land of "blacks").

The king of Nubia was converted to Christianity in the fifth century A.D. A few hundred years later Islam swept out of Arabia into Sudan. But even today a small Coptic Christian remnant survives in northern Sudan from its original introduction to Christianity.

Under Islam, the northern, desert part of Sudan became an Arabic-speaking African community, peopled by lighter-skinned people who looked to the north and east for much of their cultural, religious, and economic sustenance. To the south lay vast areas of grasslands, swamp (the "Sudd"), bush, and jungle—inaccessible, and peopled by black tribes that had known neither military conquest nor religious conversion from their animist faiths. For the northerners, this hinterland was chiefly valued as a reservoir of people who could be captured and sold to the north and beyond as slaves.

In the early 1800s the Ottoman Empire (of which today's Turkey is the remnant) overtook and laid claim to northern Sudan. The Turks were motivated to conquer Sudan because of their desire to control and profit from the slave trade. It was they who first attempted to make one political entity of north and south Sudan. The southern region was organized and garrisoned in 1874.

Then enter the British and the "scramble for Africa." Having reduced Egypt to a client state, the British tried to crush a Sudanese uprising led by a fanatical Muslim leader—the Mahdi (who makes today's ayatollah Khomeini of Iran seem like a kind old Dunker elder). In 1885 the British were trounced, and for a brief spell Sudan was independent.

It was an amazing, unique accomplishment. The Mahdi had successfully defied what was then the most powerful nation on earth, and established "the first and only African nation ever to win independence from a foreign power by virtue of its own force of arms, courage, and abilities," according to a historian of that day.

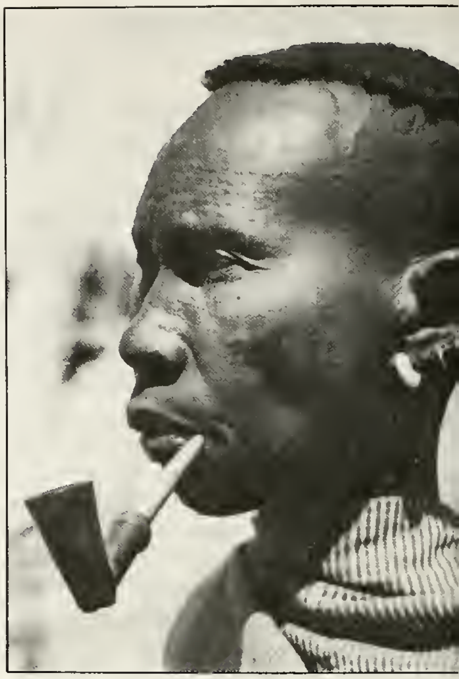
But during the time of the Mahdi and his successor, the Khalifa, the southern Sudan continued to be a slave-hunting ground. It was just a hinterland for a northerly entity centered on Omdurman and Khartoum, cities at the confluence of the White and Blue Nile.

In 1898 the British were back with an army and a vengeance. The Sudanese were cut to pieces by modern European weapons. The British were in Sudan to stay until 1956, establishing a "condominium," in which Egypt nominally controlled Sudan, but Britain supplied the officials and called the shots. It was called the "Anglo-Egyptian Sudan."

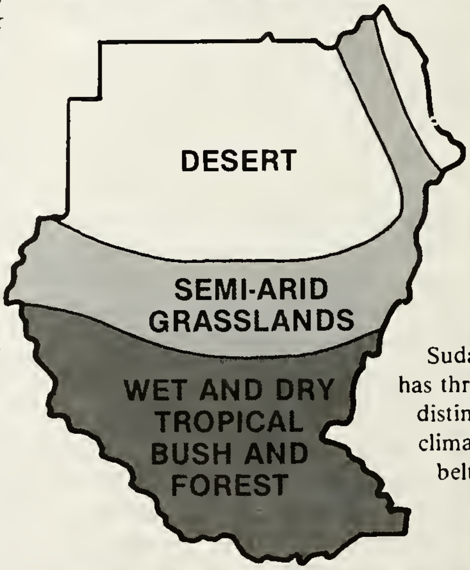
It was during the condominium period that the infamous "southern policy" emerged, which divided Sudan socially, economically, and administratively into two separate regions. The British expelled

A statue of Pharaoh Taharqa stands in Khartoum, attesting to Sudan's long history. A black from Sudan, Taharqa aided King Hezekiah of Judah against Assyria (2 Kings 19:9).

Sudan is Africa's largest country.



Right: *A Nuer woman of Mayom, one of those who will benefit from the health care program Brethren mission work seeks to establish.* **Below:** *Mayom's Nuer cattle herders build large shelters, called* luaks, *which effectively protect their livestock from dry season sun and wet season rain.*



Sudan has three distinct climate belts.

Arab merchants and officials from the south, encouraged Christian missions, prohibited Arabic, and allowed only English to be taught in the southern schools.

There was plenty of British self-interest in all this, despite the pious claim that they were "protecting" southern Sudan from the north. Egypt was moving toward independence, and already had close ties with northern Sudan. The British calculated to take the south and run. They would join the southern Sudan with their other East Africa colonies into one large confederation. So they thought, not knowing sunset was approaching for the British Empire. Meanwhile the British did little to develop southern Sudan. Some churches established a few schools of inconsistent quality, but economic development was virtually ignored, and administrative responsibilities beyond the village level remained in British hands.

While the south stagnated, the north was developing Islamic schools, roads, and other infrastructure. A new nationalism emerged among the Arabs. By the 1950s, Britain, weakened by World War II and facing the dismembering of the empire, no longer had a dream of an East Africa confederation of British colonies. Independence came to Sudan in 1956, with the south and north united in spite of southern protest, and with the more advanced northerners in control of southern administration. The stage was set for civil war.

Islamic missionaries, Arab merchants, and northern government officials flooded into the south. Arabic was substituted for English. Northern army officers were put in charge of southern garrisons. Southern troops mutinied. Reprisals spawned more trouble. Rebel troops formed the nucleus of a southern resistance movement that came to be known as *Anyanya* ("incurable poison"). By 1963 civil war had encompassed the entire south.

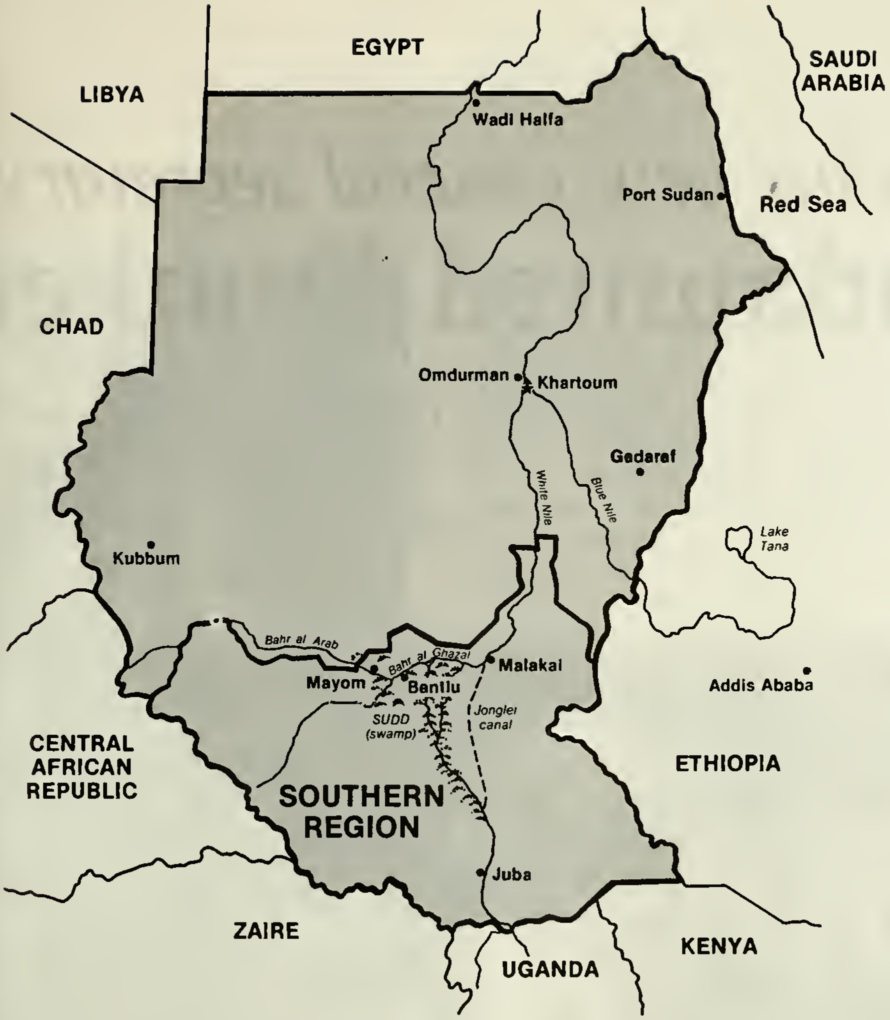
In 1969 Colonel Gaafar al Nimeiri came to power in Sudan. While he struggled to maintain his leadership in the north, he struggled also to resolve the civil war in the south. In 1972, after 17 years of fighting, an agreement was reached that gave the southern provinces self-government within the Sudanese republic, and other concessions. A regional government with its capital the far south town of Juba was established. Peace seemed at hand.

But as the 1970s passed, the 1972 agreement steadily deteriorated. Nimeiri's government lagged farther and farther behind in meeting its commitments to the south. It became apparent that Nimeiri was determined to force Islamization, stifle any sense of regional identity and autonomy, and keep the south an economic backwater. In 1978 oil was discovered in the south, but the Khartoum government planned to pipe the oil to the north. A project to dig a canal that would redirect the Nile River through the swamps of the south threatened dramatic disruption of the ecology of the land and the culture of the peoples. Nimeiri's 1983 introduction of the harsh code of Islamic law called *Sharia* was the straw that broke the Sudanese camel's back.

New rebel groups organized under the political auspices of the Sudan People's Liberation Movement (SPLM), led by Colonel John Garang, a 43-year-old southerner who holds a doctorate from Iowa State in Ames.

In three years of fighting, Garang and his Sudan People's Liberation Army (SPLA) have fought back against the north with an air blockade of the south, the chasing out of the Chevron Oil company's drilling operation, and the ousting of the French crew digging the Jonglei Canal.

Meanwhile Nimeiri has been toppled in a coup (April 1985), and in elections held this past April, a great-grandson of the 1885 Mahdi—Sadiq Mahdi—has been chosen to head a new civilian government in Khartoum. In July Sadiq met with John



Garang, and seemed sympathetic to many of the south's concerns. But since then his attitude has hardened and he now calls Garang a "terrorist."

Garang is determined that his movement will not rest until the government in Khartoum is brought down. "We are fighting to effectively participate in the decision-making of our country, in the restructuring of political power in Khartoum. Our aims are to create a new Sudan. This new Sudan may not be during our lifetime."

So there is continuing misery and chaos. An American relief worker describes the scene in Juba last September: Early in August the town was in an uproar. Terrified Mundari tribesmen drove their 50,000 head of cattle into town, pursued, they said, by the SPLA. The airport and all roads were closed. Five Sudanese related to the relief agency were shot while running an SPLA roadblock. Two American nuns were captured and held for five days. Juba became an armed camp, with fighting going on north of town. A Sudan airways plane was shot down near Malakal, killing 60 passengers and the crew. Juba's population swelled quickly from 90,000 to 120,000, with refugees arriving with no food or shelter. The town's gardens were destroyed by the influx of cattle. Food reserves were running low; 60 tons of grain are needed each week just to keep the former population of Juba alive.

"What should our response be?" the troubled and overwhelmed relief worker asked.

Added to the war conditions are the problems for Sudan of refugees from Ethiopia's own civil war, drought, and famine, and from Uganda's continued strife, to say nothing of drought and hunger in Sudan itself. An estimated two million people in the south face starvation because of drought and displacement.

The Church of the Brethren presently has five workers assigned to Sudan. Since the beginning of Brethren involvement in 1980, the church has worked through the Sudan Council of Churches (SCC). Because Mayom, where the Schrocks worked (as did later Steve and Karen Glick Metzler and Ruth Goehle), and nearby Bentiu are in an area in the thick of the fighting, it has been necessary to find other locations for Brethren personnel. Short-term workers Alice and Dale Kreider were supposed to build a house in Bentiu, but instead did similar work in Khartoum. Ken and Elsie Holderread have had one stint in Sudan already, and returned December 4 for a second one. They too have located in Khartoum instead of in Bentiu. The Holderreads work with the Presbyterian Church in Sudan, in theological education by extension, and with the Gereif Bible School. Merv and Gwen Keeney are in Khartoum as well, where Merv serves as a logistics consultant for the Sudan Council of Churches, and Gwen serves as director of health services for Mercy Corps International, a US-based relief agency. Dr. Ruth Goehle, who served earlier at Mayom, works in Khartoum and in the town of Kubbum in Darfur Province, as program director and medical consultant for Maternal Child Health (MCH).

"What should our response be?" the relief worker in Juba asked. "What should our response be?" may also well be asked by Brethren. There are several ways to respond:

—Pray that peace with justice comes to the Sudan.

—Pray for Brethren workers there and for the service and witness they are rendering under difficult circumstances.

—Support the Brethren work in Sudan with gifts of money to the Brotherhood Fund.

—With this report for background, continue to monitor the Sudan situation in the news, striving to hear all sides of it.

—Petition the US government to work for peace and justice in Sudan.

In 1972 it was the All Africa Conference of Churches (AACC) and World Council of Churches (WCC) that helped to arrange the peace talks between the Sudan government and southern rebel leaders. In cooperation with the AACC and the WCC, Emperor Haile Selassie of Ethiopia brought the two sides together in Addis Ababa by mutual agreement. AACC leader Burgess Carr, of Kenya, moderated the meeting.

In the present resurgence of the same old conflict it is again the responsibility of the Christian church to call for and to work for peace, justice, and reconciliation. It is the Church of the Brethren's intention that it will be part of that process, no matter how its original dreams for service in Sudan are postponed, or what different directions its workers are asked to take in light of the conditions they face. ☐

Our new general secretary:
An undaunted Dunker

'I grew up Old Order, and I have a very liberal education, but I haven't repudiated either of them.'

by Don Fitzkee

When Dale Aukerman stopped in at Bethany Seminary a few months back, he noticed a typewriter "that looked as if it was from about 1925" displayed prominently in Donald E. Miller's office. It just didn't seem to fit.

"You go into any of the other Bethany offices and here was a word processor," he recalls, "but then you come to this 1925 typewriter that Don was working away at. He felt that it did good typing and at least for his way of working, that's what fit him."

That story tells a lot about the church's new general secretary. Just as he hasn't abandoned his old typewriter for a word processor, Don sees that "Dunker theology" is alive and vital, even though nearly 300 years have passed since the first Dunkers were baptized in the river Eder.

Don was raised in the ultra-conservative, plain-garbed Old German Baptist Brethren Church. Its members are often called "Old Orders" because the group clung to the "Old Order" of things when it split off from the main body of Brethren in 1881, and has to this day remained somewhat aloof from society while maintaining strong spiritual ties among its members. (See "Remove Not the Ancient Landmark," August 1981.)

"I grew up Old Order and I have a very liberal education, but I haven't repudiated either of them," says Don. "In some ways, people say, I'm an Old Order who's working out a liberal interpretation of that. And that's not bad."

He says, "I grew up in a community where I was very impressed with a body

The general secretary can be persuasive. The writer describes Don Miller as not appearing to be forceful, yet speaking in a way that makes people listen to him.

of people who came together regularly and prayed and worshiped together and tried as best they could to live out what they considered the Lord to be directing them to be. They did this with great sincerity and devotion. They were in tension with the culture around about.

"I've always felt something of that tension in my own life between the Christian witness and the world. It's a tension which, it seems to me, the church ought to always have."

Though strongly influenced by the Old Order view of the church and its role in society, the Old Order way was not enough for Don. Dale Aukerman, who grew up with Don ("I think my earliest childhood memory had to do with a fight with Don over a tricycle"), and underwent the same transition from the Old Orders to the Brethren, recalls that he wasn't sure which way Don would go until "he made a comment that the Brethren are turned outward in concern for the world. This is something that is crucial for Don," said Dale.

Don began attending Brethren Sunday school at age 12, and during his teen years became increasingly involved in Brethren camps.

"The thing that came to me through those experiences," he says, "was a wonderful sense of the mission of the church and of the service of the church. I didn't get that sense from the Old Orders.

"I think Anabaptist theology very often is too concerned with keeping itself strong in its own immediate witness without reaching out. So to come into the Church of the Brethren meant a sense of the church's call to reach out and to witness, and to serve, and that was a tremendous challenge to me."

Service and outreach figure strongly in Don's vision for the church. He assumes the guise of a teacher and begins to lecture: "The Church of the Brethren is a body of people who have been gathered around the New Testament in prayer, celebration, and covenant commitment, who are sent out to live out that vision and to constantly return to one another to be encouraged and strengthened. That kind of moving out and coming together around the New Testament is the central nerve of who we are."

As he speaks, one gets the impression that he has said all this before, and that he believes and lives every word he says. His love for the church shines through: "I think anyone who works in the church fulltime needs to have a love for the church. Behind that is a love for Jesus Christ and a sense of Christ's mission. If you don't have a love for Jesus Christ, you really don't have anything."

All who know Don affirm his deep love for the church. Lauree Hersch Meyer, a teaching colleague at Bethany the past eight years, says, "Don is a wonderful, warm person with a lot of integrity and with a deep love for the church." It's a love that has led Don to respond to the church's call again and again.

After two years at Manchester College, Don moved on to the University of Chicago, where he earned a master's degree in human development. Facing the draft, Don went into Brethren Volunteer Service. He served two years in Europe doing construction work, leading work camps in Germany, and distributing material aid to the persecuted Volksdeutsch in Austria.

He was teaching high school social studies the following year in Trotwood, Ohio, when the Bear Creek Church of the Brethren called him to the ministry. Don

An asset to any administrator is the veteran from past regimes. Office coordinator Barbara Lenart had over six years with Robert W. Neff before taking her present post.

The general secretary is well known already, partly from his Bethany seminary years. At Conference he renewed ties with Bethany alumni Dick Speicher, of North Lima, Ohio (right) and Western Pennsylvania District executive Ron Beachley and his wife, Linda (center).

explains with a smile, "With my Dunker theology and my sense of the calling of the church, I felt that that was a call I had to listen to."

Because he had commitments in Ohio, he studied first at United Theological Seminary in Dayton before going on to Bethany. At Bethany, president Paul Robinson recognized Don's exceptional skills and asked him to continue his education and to return to Bethany to teach. Paul explains, "The way we had to get our faculty those days was to grow our own."

Don was encouraged to go to Harvard, where he earned his Ph.D. and "made an unusually high record," according to Paul. So high that other seminaries became interested in Don. Paul remembers, "I made a trip up to Harvard once just to be sure he was still going to be coming back to Bethany."

But Don's commitment to the Brethren would not let him go elsewhere; he returned to Bethany, where he has served the past 25 years as professor of Christian education and ethics, director of graduate studies since 1973, and Brightbill professor of ministry studies since 1982.

During that time Don served on numerous Annual Conference committees, has been active in the church at the congregational and denominational levels, has participated in many ecumenical projects, and has become a highly respected author.

Most recently, Don has served on a National Council of Churches committee, cochaired the editorial committee of the Foundation Series curriculum with the Mennonites and the Brethren in Christ, and conducted district Mennonite workshops on Christian education. His latest and, he feels, his most significant publication, a Christian education textbook, appeared in November.

Despite his extensive education, Don Miller has not lost the ability to talk to all kinds of people. "It's more important to say a few words that can be understood simply than many complicated words that are only half understood," he states. "It's almost a passion in my life to take ideas that are complicated and say them as simply and directly as they can be stated."

Don's passion for simplicity in speech helps to explain his interest in children's literature. One of Don's most popular courses at Bethany dealt with the theology of Mother Goose. (His new book *The Gospel and Mother Goose* is slated for spring publication by Brethren Press.) Speaking of his ability to express ideas in their simplest form, Lauree Hersch Meyer says, "In a sense, he can 'Mother Goose' anything on you. He can 'Mother Goose' (theologians such as) Hegel and Tillich."

Don explains that when he was young "the people I was with had a lot of disdain for those who were self-elevated or considered their high positions something of great worth. They didn't mind saying everybody is human and has the same kind of earthiness about them." He emphasizes, "I can speak to people who haven't had elaborate education because I want to speak to them."

At the same time, Don Miller is shy—or perhaps more accurately, he is humble. He is not the kind of man who dominates a room by his very presence. He doesn't speak loudly. He just isn't the kind one would picture vigorously shaking hands and kissing babies.

Don recalls, "As a child I was really very shy, and I've had a hard time putting myself forward. Part of that is that it was always a virtue in our community not to put yourself forward." He speaks of the importance of having a "right assessment" of oneself, which to Don means not lifting oneself up too high, while at the same time recognizing and celebrating the gifts that one does have.

"Some people," says Don, "are just naturally bold and out front. For me, it takes some courage to be in the spotlight, but I'm willing to do it."

He doesn't hesitate to step into the spotlight with his clarinet. According to Paul Robinson, Don could have been a professional concert clarinetist. He did play with the Cambridge symphony while studying there during a sabbatical in 1975-76. Paul remembers a faculty band of "duffers" that Don played in at Bethany: "The only one who was any good was Don Miller. He was so good that he made the rest of us sound terrible."

In addition to superior communication skills and a striving to maintain a right assessment of himself, Don values people highly. Lauree Hersch Meyer sees in Don "a real ability to value people with extraordinarily diverse views, understandings, and even commitments. And that's one of the huge resources he'll bring to the position of general secretary," she says.

But she admits, "If I had been asked what Don's future would be, one thing that would never have occurred to me is the job of general secretary." It is true that Don doesn't fit the general secretary stereotype. He doesn't appear to be a bold and forceful speaker, yet he has a way of speaking so that people will listen.

Parish Ministries staff member Merle Crouse thinks back to October 1977, when he was serving as the World Ministries Commission's Latin America representative. Annual Conference had passed a resolution in favor of a fairer Panama Canal treaty. The Church of the Brethren was invited to testify before the Senate Foreign Relations Committee and chose Don to write and present the Brethren view.

Merle recalls, "Don had a way of weaving the Brethren perspective on such issues as the Panama Canal treaty, which was rather idealistic in the eyes of the Senators, and specifically how it related to our value on justice. And he was able to do it in such a way that those guys listened!"

Merle continues: "Don had a sharpness and dignity and a sense of confidence about that whole thing."

In a diverse denomination like the Church of the Brethren, Don Miller is a reconciler. He recognizes the divisive nature of issues such as the place of women in the church, the understanding of the Holy Spirit, and ecumenicity, to name a few, but finds ways of affirming the many groups within the church.

"The BRF calls us to a kind of centeredness in Christ that we may have forgotten," he explains. "The women call us to realize how women have often been ignored or put down. These voices are very important in the church. We have to listen to them."

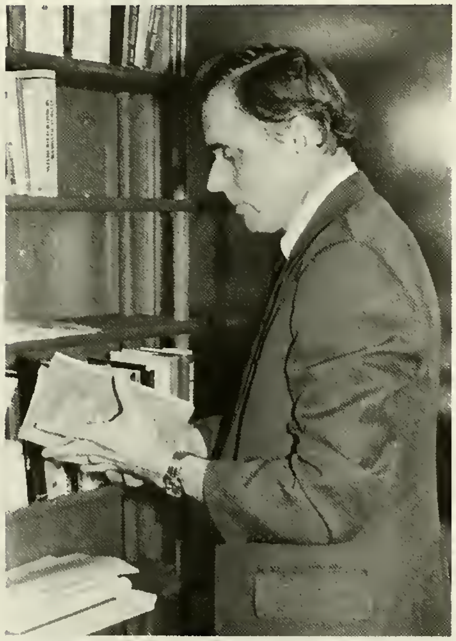
Don cautions, "It's so important that we remember that the debate (over such issues) be done in prayer, the reading of the scripture, and the sensitivity to love the brother and the sister. If we forget those things, then it doesn't matter too much what we decide, because that's who we are as Brethren."

Don sees the calling of new leadership as a key issue facing the church. "It seems strange that other denominations have more leadership than they need, but we are always in short supply." He believes that we are experiencing a shortage simply because we forgot how to call leaders.

"We were a church that called out people to serve. We had a kind of commitment that when you were called, you always responded to that," says Don. But now, he feels, we have gone too far in the direction of the individual call. Don believes we need more of a balance.

It is likely he will do all he can to deal with this problem, because Don is a persistent perfectionist, who, according to longtime friend and colleague Grady Snyder, "does everything right."

Among the many Don Miller stories that Grady perpetuates is the one describing Don's first golf experience. Grady, who is known for his ability to spin yarns that maintain some of the essential facts, recalls that on the fourth hole Don was in a tough spot, having hit his first shot short. It appeared that it would take him two shots to get around some trees that loomed large between Don's ball and the green.



Authoring books is a Miller sideline. His latest work is The Gospel and Mother Goose, *slated for publication this spring.*

Grady becomes animated: "And he said, 'What would Arnold Palmer do?'

"I laughed and said, 'Don, don't do that!'

"'No,' he said. 'Tell me.'

"'Well,' I said, 'Arnold Palmer would take a 9-iron and lift it over those trees that create the dogleg.'

"Don said, 'I'll do it.'

"I said, 'You're crazy. The ball will go in the woods and you'll never see it again.' But he has no affectation in his sports. He does everything correctly. He took a 9-iron out and hit it just as we told him to do it. It sailed over the trees and landed down on the green."

Don certainly wouldn't admit to "doing everything right," but he does concede that he is a perfectionist. He would rather emphasize the more positive quality of persistence, however. "I have friends who tell me that if I decide to do something, I'll persist in it until I've done it, or at least I'll have given it my best shot," he says.

It was not without some regret that Don accepted the position of general secretary. It meant giving up the teaching he loves, although Don is quick to mention that he believes the general secretary can be a scholar. "I can think of the whole church as my classroom."

Don's wife, Phyllis (Gibbel), has been supportive of the change. "It was probably through my encouragement that he did finally accept the call," she says.

Don comments, "She has strong feelings (about the job switch). I asked her whether she wants to do this and she said yes!" Don and Phyllis have three grown children—Bryan, Lisa, and Bruce. Bryan and wife Jeanine Wine presented them with their first grandchild last fall.

Don sees the 1980s as an exciting time for the church, full of opportunities for growth and an increased witness. He cites the growing church in Nigeria and the many groups who have expressed interest in the Brethren. While teaching at the Theological College of Northern Nigeria during a three-month sabbatical in 1983, Don was greatly impressed by the vitality of the church there. "The sense of the church and the way that it thrives and grows there right now is really wonderful," he says.

Don believes that we must capitalize on our good reputation in ecumenical circles and that "we must be responsive to the signs that God is giving us." He sees himself as the one who lets the institution do its work, who builds relationships among people so that the church can move forward and react to the special set of circumstances that this era brings.

At the same time, he isn't leaving his "Dunker theology" behind. He is an excellent communicator, a noted scholar, an able administrator, and a practical man who knows well enough to hold on to a machine, so long as it "does good typing." ☐

What the brothers told the sisters about the prayer covering

by Larry Dentler

During the years 1848 to 1926, one of the issues at the forefront of Brethren discussion, writing, and Annual Meeting decisionmaking was that of the Christian woman's prayer covering (at times referred to as the "plain cap" or "prayer veil"). What is not well remembered from those days is that throughout that time of intense focus on the issue there were two very clear, very well thought out, yet very different interpretations of the difficult passage of scripture, 1 Corinthians 11:1-16, which instructs about the prayer covering.

Both interpretations saw the prayer covering as an important symbol for the church, but they arrived at their conclusions in very different ways. Both are also found represented in "official" publications of the church. But there is no evidence that the supporters of the two sides ever got together to study, or discuss, or try to reconcile these two very conflicting interpretations that the church was presenting about the prayer covering. Is it any surprise, then, that there was much confusion and even hurt surrounding the practice of the prayer covering?

Today in some of our congregations every sister wears the covering. In others, covering use has faded out completely. In still other congregations there is renewed interest in studying the issue. Perhaps it is time to try to bring some clarity to the confusion that has been our heritage of teaching on this important topic.

One way of interpreting the text can be called "the authority position." This name is used because the main emphasis of persons who support this position is that the prayer covering is a symbol of the Christian woman's authority. In verse 10 of the passage, the Greek word "exousian" is used. It means "power" or "authority." The King James Version translates this key phrase, "the woman ought to have power on her head. . . ." The New International Version is even more clear, reading, "the woman ought to have a sign of authority on her head." Brethren who wrote supporting this position understood the prayer covering as a symbol of the restored relationship of Christian women to God.

In the Genesis account of the fall of humankind, the relationship between woman and God was broken and she was placed in subjection to man. The Jewish faith tradition of the Old Testament perpetuated this brokenness, as illustrated by the separate areas in the Jerusalem temple for men and women. In the worldly culture women seem to have to continually struggle to be treated fairly. In her new relationship with Christ, however, the Christian woman is restored to wholeness in relationship to God, and to her Christian brothers.

The "authority position" saw in the text an appeal by the apostle Paul that the young church might witness in its life and worship that "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28 NIV). The prayer covering is a symbol both to the Christian sister who wears it, and to the Christian brother who sees it on his sister, that relationships in the Body of Christ are very different from those of the world. The prayer covering is the Christian woman's "sign of authority" in the church family.

This "authority position" was given by such early Brethren leaders as S. Z. Sharp, writing in *The Gospel Messenger* in 1896, and S. N. McCann in 1900. The Brethren's General Missionary and Tract Committee published and distributed racts by these two writers in the early 900s. Other writers through the years ince then have supported this interpretaion. These include G. E. Yoder, 1910; Jack Kline, 1955; and Lester E. Fike, 958. Most recently, Graydon Snyder, writing in *Brethren Life and Thought* in 971, supported the position that Paul's words are dealing with the issues of the Christian woman's authority in the church.

The other way of interpreting the text can be called the "submission position." The main emphasis of this interpretation is that the prayer covering is a symbol of the Christian woman's acceptance of man's authority over her. This concept, called "headship," is explained in verse three of the passage: "the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." While the woman is free within the New Covenant to pray directly to God, she also accepts the divine order for our relationships and remains in willing submission to man, her "head." The prayer covering is worn by the Christian woman as a symbol of respect, because, "every woman who prays or prophesies with her head uncovered dishonors her head," (verse 5) and as a symbol of reverence for God.

This interpretation was expressed in writing by Elder Peter Nead as early as 1850 in his *Theological Writings.* Later in 1911, L. W. Teeter wrote an article in *The Gospel Messenger* supporting this position. More recently, Harold Martin and James Myer have written pamphlets for the Brethren Revival Fellowship from this interpretation. Martin also shared this viewpoint in his article titled "the prayer veil," written for our recently published *Brethren Encyclopedia.*

During those years of intense focus on this issue, Annual Meeting took action on it 13 times. Most of this action can be categorized as belonging to the "neutral position" because it does not choose between the "authority" or "submission" viewpoints.

However, do not let the "neutral" label be misleading. All of this action is very passionate in its support of prayer covering use as an important symbol and practice for the church. Instead, most of the Annual Conference action focuses on issues such as "What is the proper design for the covering?" (1856), or "How should the local church deal with a sister who refuses to wear a covering?" (1870), or "Should the covering be worn for mealtime prayer?" (1893). To these and the many other queries during this period the Annual Meeting continued to affirm that the covering should be worn by all sisters when "praying or prophesying," and that it was the local congregation's responsibility to teach and enforce correct practice.

In 1925, in the face of declining covering use, an Annual Conference study committee was appointed to study the text and interpret it for the church. The committee of three, including one sister, reported back a year later giving interpretation that follows the "submission position." This 1926 action, which was "accepted" rather than "adopted," remains our last "official" action.

Another important piece of writing on this issue is included in the study guide *Texts in Transit,* written by Graydon Snyder and Kenneth Shaffer in 1976. A chapter on "The Prayer Veil" discusses both the "authority" and "submission" interpretations and gives bibliographic information for both.

In our denomination today there are sisters wearing the prayer covering who represent both the "authority" and the "submission" understandings. Some sisters have never been introduced to either teaching in any helpful way. While the "submission" interpretation has received some circulation, many have never heard of the "authority" position. The real tragedy of our past is that excellent scholars and writers on both sides of the issue seldom addressed the other viewpoint. Because of this, a very mixed message was often presented to the sisters as they read one viewpoint here and heard another there. What is clearly to be a positive and meaningful symbol has too often been clouded by legalism, confused teaching, and hurt.

Today we have the opportunity to involve sisters and brothers in a renewed time of discussion and study. We have resources that can help us understand the difficult Greek structure of this passage. The prayer covering has been and continues to be an important symbol to the sisters who wear it and to the brothers who see it being worn. It is far too important to our Brethren heritage, and to the New Testament which we claim as our creed, to just ignore it any longer without some renewed work at thorough study and discussion. ☐

Larry Dentler is pastor of North Liberty Church of the Brethren, North Liberty, Ind.

Matthew 25 alive

Where does this clinic gets its energy, its spirit, its singleness of purpose? Long ago, One said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

by Inez Long

Suspicious of glazed images on television? The deceptions of solicitors of profit? Need a fresh faith in the gospel? Take a look along Jefferson Street in Fort Wayne, Ind., past half-botched buildings and crumbling curbs. Follow the slant of St. Mary's steeple as it lights up a rooftop sign: Matthew 25 Health and Dental Clinic.

Ignore the dim alleys and ear-crashing traffic. Stand in line outside the sturdy grey building on a mid-week morning or during three hours in the evening. Be among the poor who come to Matthew 25 at the invitation of people who want just one thing—to help people. Come in response to your telephone call. "Yes? Matthew 25. We're open tonight. We take the first 20. Come early."

Inside a clean, well-lighted waiting and reception room, flanked by 10 other rooms, are advocates of the poor who give Band-Aid but crucial services. They echo the triage units of a battleline medical unit operating within emergencies. The haphazard arrivals. The vacant stares from pain. The stifled silence disguising cries for relief. The anxious look of what's-going-to-happen-to-me.

"The success of Matthew 25 is a clear philosophical commitment preoccupied exclusively with people, not with profit or recognition," wrote the editor of the Fort Wayne *Journal-Gazette*. The clinic departs sharply from parallel efforts to meet special medical needs in the inner city. "It's based on the thoroughly-tested philosophy," continued the editor, "derived from biblical teachings of caring for persons without regard to financial or social status. This clinic should succeed where others often fail."

And it has succeeded. A small prayer group of persons from many religious orientations dedicated to peace as a way of life. The soup kitchen at St. Mary's. A clinic in a house soon outgrown. Now, 10 years later, a modern building purchased debt-free. "We never do anything without having the money first" is a stated policy. A sizable balance of funds attests to the policy of cash flow before expansion. Donations pay for everything—heat, light, prescriptions, eyeglasses, referral treatments, and equipment.

Matthew 25 has progressed inch-by-inch. "I negotiated for the building purchase, spearheaded the fundraising, and supervised the alterations," said Charles Anderson, businessman, strong peace advocate, and member of the Beacon

Matthew 25 Clinic is committed totally to people, not to profit. A continuous stream of patients arrive, almost all of whom are the community's poor. **Opposite:** *A Matthew 25 dental appointment. Donations and volunteers cover all the expenses patients incur.*

MATTHEW 25 HEALTH AND DENTAL CLINICS
OUT

Heights Church of the Brethren. "For a year I gave about a third of my time to Matthew 25."

Others are ready to help. They need only to be asked. The telephone company put flyers in new phone books. The local newspaper printed, addressed, and mailed promotional materials. The local university faculty furnishes expertise and sends students regularly to help in the office and dental units. Carpenters, electricians, pharmacists, doctors, and dentists give services and equipment. Local hospitals do X-rays.

All the volunteers see Matthew 25 as easing the violence of poverty. They see violence not only in war, but in personal violence suffered from disease, abuse, poverty, neglect, avoidance, and hopelessness.

"We take care of people who fall through the cracks of bureaucratic red tape," said a volunteer staff member. 'Ninety-five percent of the patients are desperately poor. They are people who have never been trained to be anything but poor. By the time they reach Matthew 25, they feel the system has defeated them. They have failed the 'needs test' to prove poverty or serious symptoms."

Physicians have a policy of sharing indigent patients to assure proper treatment, and established agencies make appropriate eferrals while assuming most of the nedical expenses. "But for the poor, the ystem doesn't work easily or efficiently," aid the staff member, a patient advocate. They are often faced with a demeaning bureaucracy with its bewildering paperwork."

The work style of Matthew 25 is simple. creening of each person. Physical and ental examinations. Diagnosis, referrals, ppointments with specialists. Dental work nd drugs at the clinic. "I am amazed," said a volunteer. "Amazed at the needs we've had that have been met by foundations, physicians, dentists, volunteers, nurses, companies, and churches. Amazed at the needs of others we have met without federal aid. We pray about all of our needs, and our prayers are answered.

Where is the energy for Matthew 25? The absolute faith in the "Inasmuch" theme of Matthew 25. The comradeship among those who suffer. The cross on St. Mary's and other churches as a symbol. The suffering to which Christ voluntarily subjected himself is common to all humanity. It is for all that he died.

To share in his suffering is a commandment from which no Christian is exempt and to which every Christian can voluntarily be committed for the good of others. ☐

Inez Long, a retired teacher and freelance writer, lives in New Holland, Pa.

Who goes there?

One of the things we have learned in our yearnings is that the world doesn't belong to us, despite what we think. We are stewards only. It belongs to God. And God does pretty much what he wants!

by Frank Ramirez

The bears were a little braver at Camp La Verne this year.

We are familiar with their comings and goings. Each summer at our Brethren camp at Angeles Oaks, near the Big Bear recreation area in California, the bears make their presence felt. The brown beasts regularly plunder the trash cans that surround the kitchen, which is down the hill and a few hundred yards away from the campers' cabins. However, they avoid the human habitations most of the time. We see the evidence of their midnight meals, not the bears themselves.

This past season, however, the difficult winter and dry summer drove them such that they were observed *in the daytime.* They would wait until they thought the campers were gone, then look into the cabins to see if any of the boys at the Boys Camp I direct had broken the rules and were keeping candy in their cabins.

The fact lent a certain spice to daily living. Especially at night.

More than once it was necessary to walk to the edge of camp, where the cars are parked, or wander along the ridge for one last inspection to make sure the curfew was being observed.

It was common enough to hear a rustling in the bushes. Most years we would ignore it. However now the question was different—was it a lizard, a squirrel? Was it one of the raccoons that yearly shred the luggage of the campers who ignore the food warnings?

Or was it a bear?

Who goes there?

I've seen a bear only once—up close and personal, that is (zoos don't count). It was unnerving. We looked at each other for awhile. He walked away. I followed, none too closely, just watching.

Bears in the wild represent untamed nature. Bears don't fit into neat categories. They are certainly not sympathetic to human aims, as dogs are, nor are they benignly tolerant, as cats are.

Bears have their own agenda. They act according to their own lights, with their own internal logic.

Nor is one safe around a bear. As Hilaire Belloc put it in his 19th century parody of vapid children's verses, *A Moral Alphabet*:

B stands for Bear.
When Bears are seen
Approaching in the distance,
Make up your mind at once between
Retreat and Armed Resistance.
A Gentleman remained to fight—
With what result for him?
The Bear, with ill-concealed delight,
Devoured him, Limb by Limb
Another person turned and ran;
He ran extremely hard:
The Bear was faster than the Man,
And beat him by a yard.
MORAL: Decisive action in the hour of need
Denotes the Hero, but does not succeed.

Who goes there?

Is it something I can't control?

Because of the bearish circumstances at camp, the scripture Joshua 5:13-15 came to mind.

With 40 years behind Joshua—40 years of wandering in the desert watching one's contemporaries one by one drop into the dust, until at last Moses, the man who talked with God, who walked up the mountain no one would touch, that one too died—the ex-spy led the children of slaves into the promised land.

Now God's promises are to be fulfilled. As the one survivor of an unfaithful generation, no one can doubt Joshua has faith. But it's one thing to be faithful; it's another to put the faith to the test. There are, after all, different levels of faith.

"Tell me about faith," said the gambler to the minister. "Do you believe," the minister replied, "that the acrobat can walk across the tightwire stretched between the tall buildings, while pushing a wheelbarrow?" After a moment of reflection the gambler said, "Yes, I believe he can." The minister smiled. "Good. Climb in the wheelbarrow."

Have faith.

On the outskirts of Jericho, Joshua looks long and hard into the wheelbarrow.

"Now when Joshua was near Jericho, he looked up and saw a man standing in front of him, grasping a naked sword. Joshua walked towards him and said to him, 'Are you on our side or on that of our enemies?'" (Josh. 5:13 *New Jerusalem Bible*).

The rustling in the woods. Who goes there? Joshua tries to categorize the intruder, the man with the sword. Friend or foe, *my* friend or *my* foe?

What follows is to my mind one of the spookiest passages in scripture, worthy of being shared around the campfire on a moonless night under a dark bowl of stars, causing the same nervous wrenching in the gut I felt in the dark country night when what might have been a bear rustled in the bushes.

"He replied, 'On neither side. I have come now as captain of the army of Yahweh.' Joshua fell on his face to the ground, worshiping him, and said, 'What has my Lord to say to his servant?' The captain of the army of Yahweh answered Joshua, 'Take your sandals off your feet, for the place where you are standing is holy.' And Joshua did so" (Joshua 5:14-15 *NJB*).

And Joshua realized the identity of the commander, and knew the question "*My* friend or foe?" came from the wrong perspective. He is face to face with Someone who has his own agenda. It is not Joshua's battle that lies ahead, but the commander's battle.

Joshua stands face to face with God.

Whoa, some might say; Joshua's talking

to an angel. Get your facts straight.

In the first place, it is sometimes forgotten that in the Old Testament the line is not sharply drawn between God and angels.

We tend to think of angels as people. They are not people. They are something greater and something less. They are to some extent more than just messengers of God (as their name implies).

They are the present Word of God.

When God speaks it is more than an aural experience. It is a visual and tactile experience. The heart palpitates, the eyes bulge, the skin crackles, and the wonder can be mistaken for fear, as the children of Israel found when the Shekena descended on Mount Sinai. I'm not sure that the difference between wonder and fear in this context is measurable. Consider too the second chapter of Judges, when an angel appears, causing great fright in Israel, and speaks as Yahweh in the first person. We may conclude that when God speaks, he speaks through angels.

The evidence exists, moreover, to suggest God himself stands before Joshua.

The man claimed to be the captain of the army of Yahweh. Joshua worshiped him. Joshua addressed him as *Adonai*, which means Lord. Joshua recognized himself to be the servant of this "man." Also, the man said to Joshua what God said to Moses from the burning bush—take off your shoes.

When God makes a personal appearance, it is called a *theophany*. That's a fancy Greek word that means, "God is right here!"

This is where the smart people chuckle to themselves and point out that God doesn't do things like this. They mumble something about how stories like these are remnants of an older tradition in Israel's history that were retained because of such and such a process—almost to the embarrassment of the "modern mind." God can't do things like this.

One thing I've learned at Camp La Verne is that, despite the fact I think of it as *my* camp during the week I direct, the whole area really belongs to the bears. They do pretty much what they want.

And one of the things we've learned in our yearnings is that the world doesn't belong to us, despite what we think. We are stewards only. It belongs to God. And he can do pretty much what he wants. And our response is obedience.

Whether wrestling with Jacob in the dark of the night before the confrontation with the cheated Esau, ordering Joshua to march like an idiot seven times around the city gates, singing through the mouth of David, burning brightly through the branches of the bush, rustling through the grass to visit his first created, or feeding the five thousand, with their families and children thrown in, one thing we might glean from scripture is that God tends to do as he pleases, despite our formulations. It is he who made us, not we ourselves. We are the sheep of *his* pasture, not vice versa. He's not going to avoid a certain action because it is undignified or primitive, or offensive to the modern mind, because he has no dignity, and he can be primitive—otherwise he would not have offered his wrists to the cruel nails as he was hung on the tree in a primitive and undignified fashion. Nor does he hesitate to change our lives in the manner he chooses—otherwise he would not have warned Peter he would go to the place he would not, nor would he have sent the prophets to ridicule and death.

So Joshua is reminded that this is God's battle that lies ahead, not his. He has been worried all along about his own victory or defeat, and now he realizes that victory—and the risk—is God's. God does what he wants—and he does it to himself!

The battle was fought for us. As Paul writes:

"All this is from God, who through Christ reconciled us to himself" (2 Cor. 5:18).

He fought the battle. He took the curse. And so: "From now on, therefore, we regard no one from a human point of view" (2 Cor. 5:16).

For it is not a perfect world. Marriages fall apart. Dreams die. Food for the hungry is shunted aside for political reasons. Governments that hate, torture, and kill, fall, only to be replaced by worse. The struggle that lies ahead may daunt us. Like Joshua, we feel fear, apprehension, perhaps—in the midst of doubt—even despair.

But the worst is over. The battle's been won. We ourselves may still take it on the chin. But it is our part to be faithful, to listen, to *obey*.

Obedience is not in the lexicons of some modern Christians. Yet it is essential to the Christian lifestyle.

Brethren historically attempted to follow this perception of the will of God, out of obedience. Obedience to ordinance was the foundation of the love feast, the feetwashing, the anointing. Even when we have been mistaken, it has been through attempted obedience.

We should seek to broaden our ethnic base as a denomination not because it is sociologically correct, but because Jew and Gentile, separated by their ethnicity, were called to worship together in Christ. Certain attitudes must be adopted not because they are forward-looking, or progressive, or "modern" but because the Bible tells us so. Questions of war, peace, American foreign policy in Central America, and how discoveries in science and technology affect us must be resolved scripturally—as part of our desire to be obedient.

It should not escape the reader that obedience can sometimes lead to pleasant results. The Israelites who ate kosher were probably healthier than their neighbors. The love feast, an ordinance, has many positive results for the worshipers. Raising our voices to the Lord can make us feel good.

Yet it must be admitted that discipleship, obedience, is not always safe either. It can't be. Our God is not safe. He's likely to do just about anything he pleases, whether popping out of nowhere, sword in hand, to confront Joshua, or telling Peter to lay aside *his* sword as a prelude to the painful road to resurrection.

It is not our struggle. It is God's struggle. He'll come and go when he pleases, do as he wishes, call upon us to jump in the wheelbarrow, then carry us across safe and whole. Shalom.

Who goes there?

Somebody good. ☐

Frank Ramirez is pastor of Ladera Church of the Brethren, Los Angeles, Calif.

Small talk

by Kathy Kline

One hundred minus one

Your Father in heaven does not want any of these little ones to be lost.

Matthew 18:14

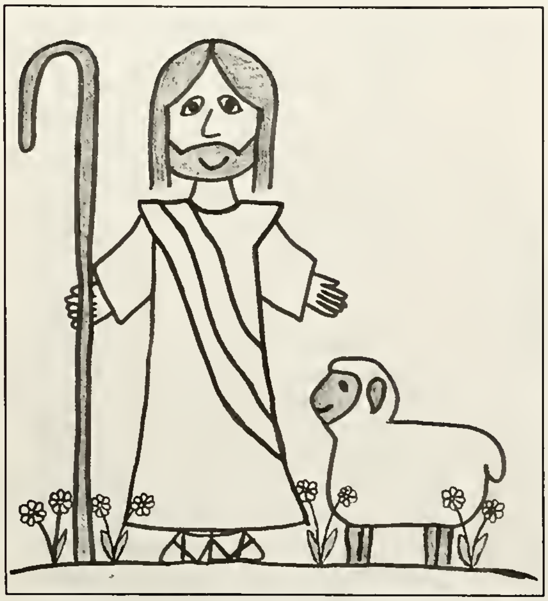
Have you ever been lost? It can be a frightening experience. Try to imagine being lost for 40 years! That is how long Moses and the children of Israel wandered in the desert before coming to Canaan, the land promised to them by God.

Sometimes we can get lost too, and wander away from God. In the New Testament, Jesus refers to the good shepherd as one who leaves the flock of 99 sheep and goes to search for the one that is lost. There is joy in knowing that even though we may wander from the path, God will be there beside us to guide us back again.

In the wilderness

Barren, desolate,
Tempting, preventing, testing,
Hard, cold, scary, dangerous
Wasteland.

Donnielle Marshall, 6th grade
Everett, Pa.



The Lord is our shepherd.
Stephanie Boreman, age 11
Orrville, Ohio

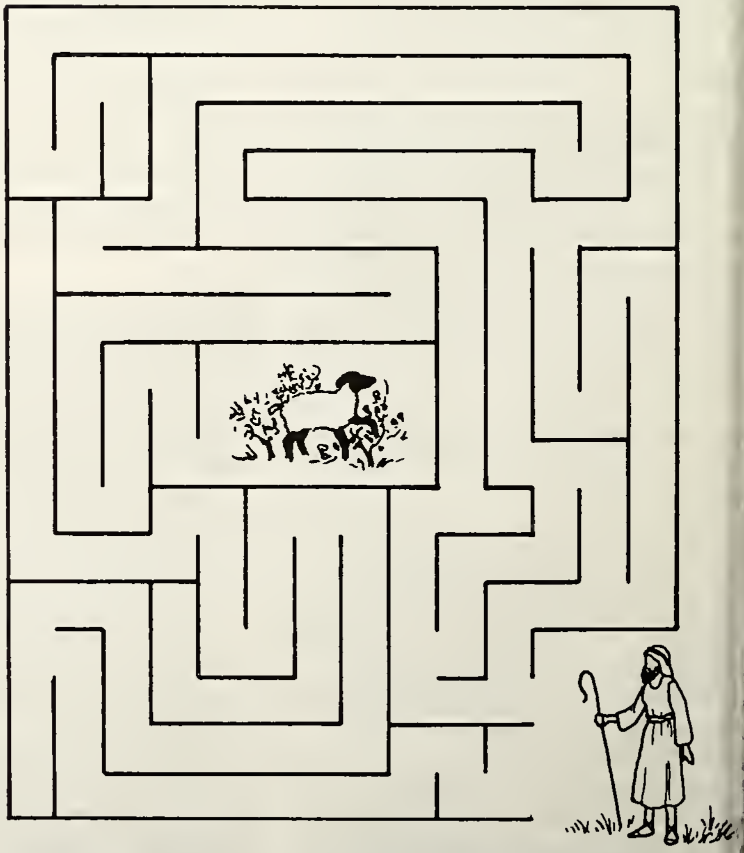
A missionary's poem

I have heard the voice of God,
calling unto me.
Go and preach to all the land,
that every man,
may have life in me.
So off I be,
to every sea,
and to every mountain top.
For you shall never see me stop.
And when I have covered the
continents seven,
I shall go and live with
the Lord in heaven.
For I have received the call,
to minister unto all.

Jenny Stover, age 12
Quinter, Kan.

Find the lost sheep

See how quickly you can move through the maze and find the missing sheep. Try not to get lost!



Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

On faith, draft, Christ as Savior

Ralph Watkins

Let's witness to our radical faith

The following is a continuation of opinion-airing started last May by Ralph Watkins ("Confession: I'm a Gospel Humanist") and carried on in October by Vernard Eller ("Ralph Watkins Hit the Wrong Target"). —Ed.

Although Vernard Eller described my biblical interpretation as supporting leftist oppression (October), we are actually in agreement that the claims to ultimate significance of both leftist and rightist regimes are idolatrous. The Anabaptist witness against war is a dissent from the prevailing view that any government is so important that we should kill to defend it. While government can do many things to make our lives more comfortable and to secure some justice in a sinful world, Vernard Eller and I are in complete agreement that government cannot offer salvation. Ultimately, salvation is possible only in relationship with God as revealed in Jesus Christ.

Even with this basic agreement, we still have some significant areas of disagreement. He said that God acts as the reconciler and *never* the polarizer of humanity. This is not an accurate reflection of the biblical witness. God polarized the pharaoh and Moses. Israel's kings felt polarized by prophets, and denounced them for engaging in political propaganda. And Jesus said that he came not to bring peace, but a sword. God's *ultimate* purpose is reconciliation, and faithful confrontation will seek to move toward that goal, but confrontation and polarization cannot be ruled out if we are to remain faithful to the biblical witness.

Vernard Eller's main difference with me probably is over the *style* rather than the substance of the Brethren witness. He has referred to "political propaganda" and "hate-filled demonstrations" in ways that suggest he believes that the leadership of the Church of the Brethren has engaged in these practices. I cited the example of the demonstration at the South African embassy in my May article, and Vernard Eller seems to have accepted this as an example of the activity he is opposing. I shall analyze this demonstration more closely to outline the real dispute I have with Vernard Eller, and perhaps make clearer the choices Brethren need to make about their public witness.

The demonstration at the South African embassy clearly polarized the embassy staff from the rest of us, but its ultimate goal was the reconciliation of black and white people in South Africa. By witnessing to the white people of South Africa that we find apartheid deeply offensive we hope to persuade them to end apartheid peacefully.

There are those who favor overturning the government of South Africa by force, and they regard the embassy demonstrations as irrelevant. Why witness to people you intend to shoot? But the Church of the Brethren cannot endorse war as a means to justice, and an appeal for peaceful change is therefore a more appropriate expression of our faith. If we follow Vernard Eller's advice to never polarize people, we will fail to call for reconciliation in situations such as this where mistreatment is rapidly building to violence. The world says that war and bloodshed is the only way to change. Brethren will be unfaithful if they fail to offer a peaceful alternative.

Vernard Eller inaccurately attributed to me the view that oppressive rightist governments should be replaced by oppressive leftist governments. Evidently he finds this result unacceptable, and has concluded that we should not criticize a government if a "leftist" government might come to power. This view fails to consider the biblical witness. Habakkuk is particularly relevant here: Citing injustice in Judah, Habakkuk prophesied that God would bring punishment in the form of a Chaldean invasion. Habakkuk questioned God's judgment in replacing oppressive Judeans with oppressive Chaldeans: "Why dost thou look on faithless men, and art silent when the wicked swallows up the man more righteous that he?" (Hab. 1:13). God's reply to Habakkuk was not, "Well, in that case I guess we'd better not say anything," but "'Write the vision; make it plain upon the tablets, so he may run who reads it'" (Hab. 2:2).

People frequently argue that the church should be silent about injustices because there is a risk that "communists will take over." But that assumes that there is something or someone more important than the God who demands justice, and we should therefore be silent so that this more important thing (whether it is anti-communism, national security, or "the American way of life") can defend itself.

I understand this view, and have heard it often, but it is not persuasive. God is in charge and is going to be in charge long after Karl Marx, Adolf Hitler, Fidel Castro, or any other "demon of the decade" has passed from the scene. I don't want a leftist oppressive government installed anywhere, but I am also confident that no government will be able to eternally frustrate God's will for justice.

This view has been denounced as foolishly risky—banking on God without us-

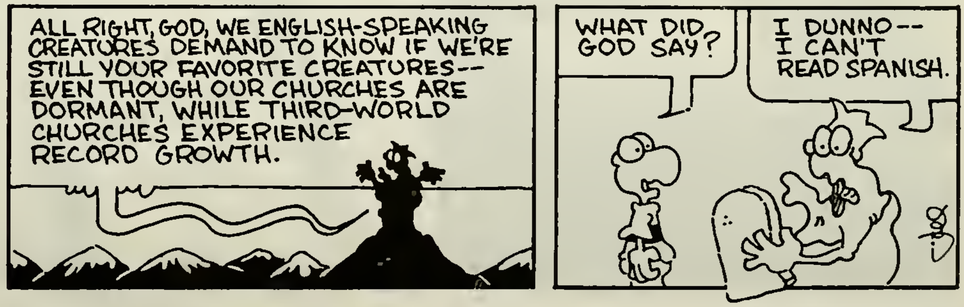
---

To hold in respect and fellowship those in he church with whom we agree or disagree a characteristic of the Church of the Brethren. It is to the continuation of this alue, and to an open and probing forum, hat "Opinions" are invited from readers.

We do not acknowledge our receipt of bvious "Opinions" pieces, and can print nly a sampling of what we receive. All Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 for each use to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46526.*


ALL RIGHT, GOD, WE ENGLISH-SPEAKING CREATURES DEMAND TO KNOW IF WE'RE STILL YOUR FAVORITE CREATURES-- EVEN THOUGH OUR CHURCHES ARE DORMANT, WHILE THIRD-WORLD CHURCHES EXPERIENCE RECORD GROWTH.
WHAT DID GOD SAY?
I DUNNO-- I CAN'T READ SPANISH.

Windows in the Word

by Timothy Jones

The day

Each of my children has a habit that would seem strange to an adult. Seven-year-old Abram has a peculiar fascination with ordinary rocks. For him, chunks of granite or pebbles from a streambed are shining crystals, undoubtedly costly jewels. I think only about how they clutter his dresser top, or wreak havoc when caught in a vacuum.

Micah, at four, has a similar quirk. Little things that crawl excite his interest. His more sophisticated father knows better than to drop everything to watch a caterpillar inch his fuzzy way up a wall.

But my children grasp something I don't. If adults are too hurried and harried to notice, children are wide-eyed and aware, convinced that the world is new and worth experiencing in all its fullness.

The call to wake up to today runs as a strand through the Bible. It applies not only to noticing our surroundings, but also to becoming alive to God's doings in the world and in us. Jesus began his preaching, Mark tells us, with a call to make ready, for "the time is fulfilled, the kingdom of God is at hand." Paul the apostle said much the same to the church at Rome: ". . . . it is full time now for you to wake from sleep. . . . the day is at hand" (Rom. 13:11, 12).

Certainly it is easier, in many ways, to lose sight of what God is doing in the day-to-day. "We are never living," the philosopher Pascal said, "only hoping to live, and, looking forward always to being happy, it is inevitable that we never are so." The writer was right when he said many seem to live their lives on a deferred payment plan, never really occupying the present.

Because we know that God entered the scenes of life in Christ, we grow alive to what God can do in each waking day. Like Paul, we "cast off the works of darkness, and put on the armor of light" (Rom. 13:12), for like Paul, we live in the widening daylight of God's new thing in Christ.

Certainly the kingdom is not here in its fullness. Paul knew the day was "at hand," that we stand only on the threshold of day. Yet when Paul looked ahead, waiting for what was to come, his glance forward always brought him back to the present. His trust in God's future enlivened and energized him for the everyday. As it can for us.

Our calling to preach good news to the poor or proclaim release to the oppressed has a future, so we do not despair. But it also has a present, so we do not grow sleepy.

The night is far gone. The day is coming. There is no reason for us not to focus our concentration on the possibilities God is holding out for today. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

opinions

ing weapons to secure our own power to deliver justice. Vernard Eller will recognize that this view is one we share. I have indeed read his book *Towering Babel*, which at points was consistent with this view. Where he has gotten off the track is in his wanting to pursue justice only when nobody gets upset – no polarizing, no confrontation. It is a comfortable strategy, but not entirely faithful to the biblical witness. The Church of the Brethren needs to consider carefully how far it wants to go in its public witness. I have seen General Board members getting arrested in front of the South African embassy, and I would testify that some light was shining out from under the edge of a bushel.

There were some who didn't like the light because their deeds were evil. The Brethren need to decide whether they will quiet down so they won't offend anybody, or whether they will get a candle stand. People will indeed curse and revile us, and say all manner of evil against us falsely, but that polarization can lead to reconciliation if we stick to a faithful witness to our radical faith. ☐

Ralph Watkins is legislative associate in the Washington Office of the Church of the Brethren.

Mark F. Fox

Let the churches handle CO work

I am concerned about proposed changes in Selective Service regulations that would bar religious bodies from providing alternative service that requires a commitment

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to any religious doctrine or membership (see "House decision . . . ," MESSENGER, November 1986). I have written Selective Service to give my viewpoint.

I am grateful that every draftee has the opportunity to choose between military service and alternative service. As an alternative service worker in 1954-55, and after observing for more than 40 years, I conclude that those serving in alternative service should show evidence of religious belief or doctrine, or membership in a recognized religious organization. From this evidence we could be more certain that they really have a desire to serve for the good of all people.

Further, if one serves in an area of human need, such as hospitals, disaster relief, or poverty-stricken slums, or if one teaches underprivileged people (all over the world) methods to help themselves, while demonstrating Christ's love, these people will more likely want a type of government that practices justice. Thus one helps promote democracy instead of communism.

In the Old Testament we read about evil nations being destroyed by less evil nations. This indicates some evil connected wth war. God did allow military action and helped those who acknowledged him, even though it was not his perfect will. In Old Testament times, and iow, war is the way of the world to settle onflicts, gain power, and satisfy greed. The New Testament teaches us to serve all eople in ways that help them meet their hysical and spiritual needs.

Our government should encourage peo- le to serve in projects such as those I have nentioned, not only those people who are lrafted, but all who are able to serve. It vorks toward a more peaceful world.

There will always be those who choose o serve in the military, and there will lways be those who choose to serve in he most powerful force. The most power- ul force is letting people know we care bout them.

Concerning the proposed Selective Ser- ice revisions that call for Selective Service roviding the projects for the alternative ervice workers, I predict confusion and a urden to the military system, as well as a indrance to the alternative service pro- ram. Also, it would be an economic urden for the government, because many onscientious objectors would rather go to ail than to compromise with the military.

It would be better to allow religious roups (as in the past) to administer the alternative service program. This would also be in accordance with our US doctrine of separation of church and state. ☐

Mark Fox is a machinist and a member of the Conestoga congregation, near Leola, Pa.

Paul Garber

Brethren have lost Christ as Savior

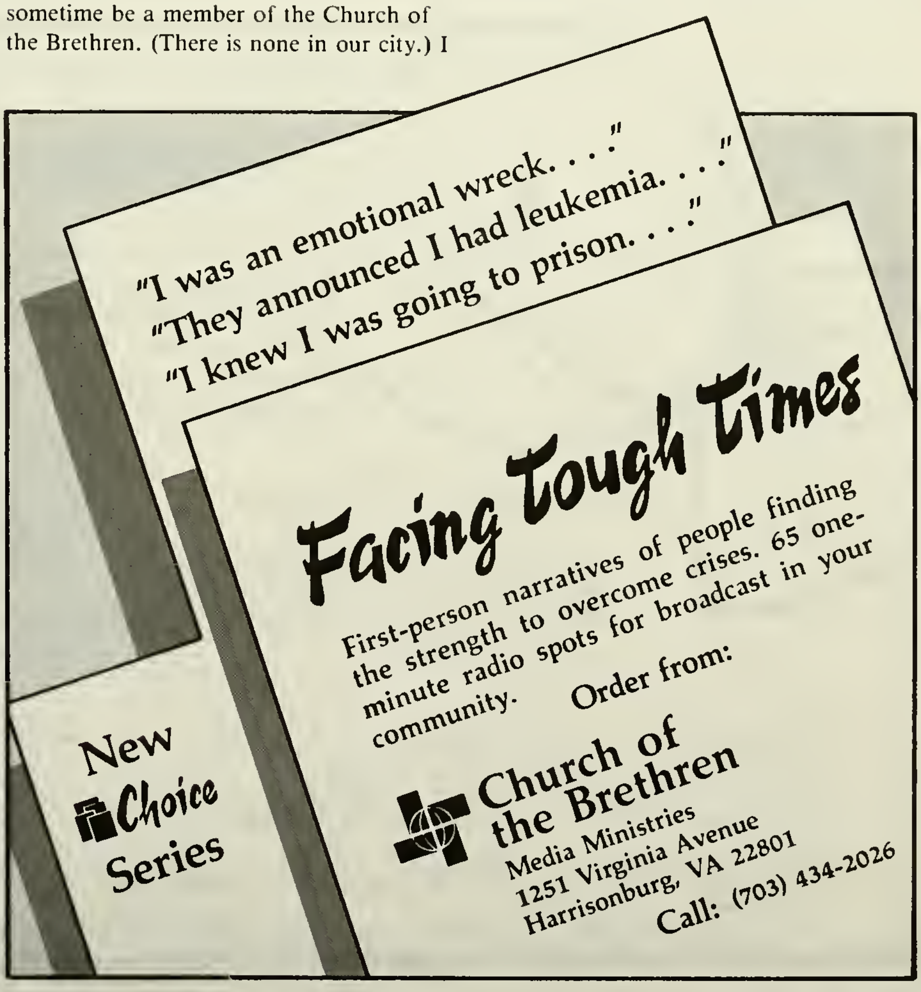
The July editorial brought to me memories of the many Annual Meetings of the Old German Baptist Brethren that I have attended, as a boy and as a member of that group. I am not with them now, nor am I a member of the Church of the Brethren. I am a subscriber to MESSENGER, but I am, at this point in my life, an elder in a congregation of one of our mainline denominations, in one of the "first" churches in a university city of 50,000 people—a long distance removed from my Dunker and Brethren background.

I have intended for a long time to sometime be a member of the Church of the Brethren. (There is none in our city.) I would be willing, I thought, to make a sacrifice to become a member of the church of my heritage again at the appropriate time in my life, by moving or by driving a longer-than-usual distance to worship. I grew up thinking that there was something special about my Brethren heritage, and I was proud of it, and still am.

My roots go deep into this heritage, indeed they could hardly go deeper. My great-great-great-great-grandfather, elder John Garber, established the first congregation of the Brethren in the state of Virginia. All my ancestors who followed him, with the exception of one, were elders and ministers in the church.

My wife's roots go as deep as my own through the Crist family of Virginia. Through another family line, my grandmother's (the Filbrun/Fillbrunn family, my great-great-great-great-great-great-great-great-grandfather, Hans Jacob Fillbrunn, was the grandfather of Alexander Mack. His daughter, Christina, married Johann Philip Mack, to become the mother of Alexander.

I subscribed to MESSENGER a year or



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two ago to acquaint myself with and learn more about the Church of the Brethren. I approve of much that the Brethren stand for, and are doing. I, myself, am a pacifist, and have always been. I approve of what the Brethren are doing in this country and in other countries to aid those who suffer and who need aid in so many ways.

But I find something missing that I expected to find. I will have to step back for a long careful look as I consider becoming one of the Brethren. The missing element? I hear little about Jesus Christ as Savior and the head of the church. I read a great deal about the obligation of the church to aid in curing social ills, but little about the salvation of souls, as salvation applied to eternal life. I do not mean to be critical, but I believe that the only reference to Jesus Christ and his birth in the December 1985 issue of MESSENGER was a comparison of his coming, in a page of verse, to the border crossing of a refugee.

I am not unfamilar with liberal theology. I have met it at the headquarters of my own denomination. Our own congregation, I might add, has doubled in size in 10 years as a result of a less close association with headquarters, and more emphasis upon a close relationship with Christ as Savior. Church leaders, teachers, minister, assistant minister, students, are comfortable talking about Christ as a redeemer, as the Son of God, who lived and died, and rose to live again, and that it is through him that we have the hope of life after death, as the apostle Paul so often states in his epistles. This is the kind of preaching I heard with the Old Order Brethren, and it is probably the kind that all of the Brethren heard a hundred years and more ago.

Time brings changes, and different needs. I am aware of that. Time has brought changes in the Church of the Brethren, and in my own life. When I separated from the Old Order Brethren, and bought a different type of suit and a necktie, I found that I did not know how to tie the necktie. I am comfortable not washing the feet of the Brethren, and I feel all right as I do not greet them with the salutation, or the "kiss of love." One thing I cannot give up, or have peace of mind without it, is my belief in Jesus Christ as the Son of God who rose from the dead, and through whom I have my eternal hope. ☐

Paul Garber is a reader from Lawrence, Kan.

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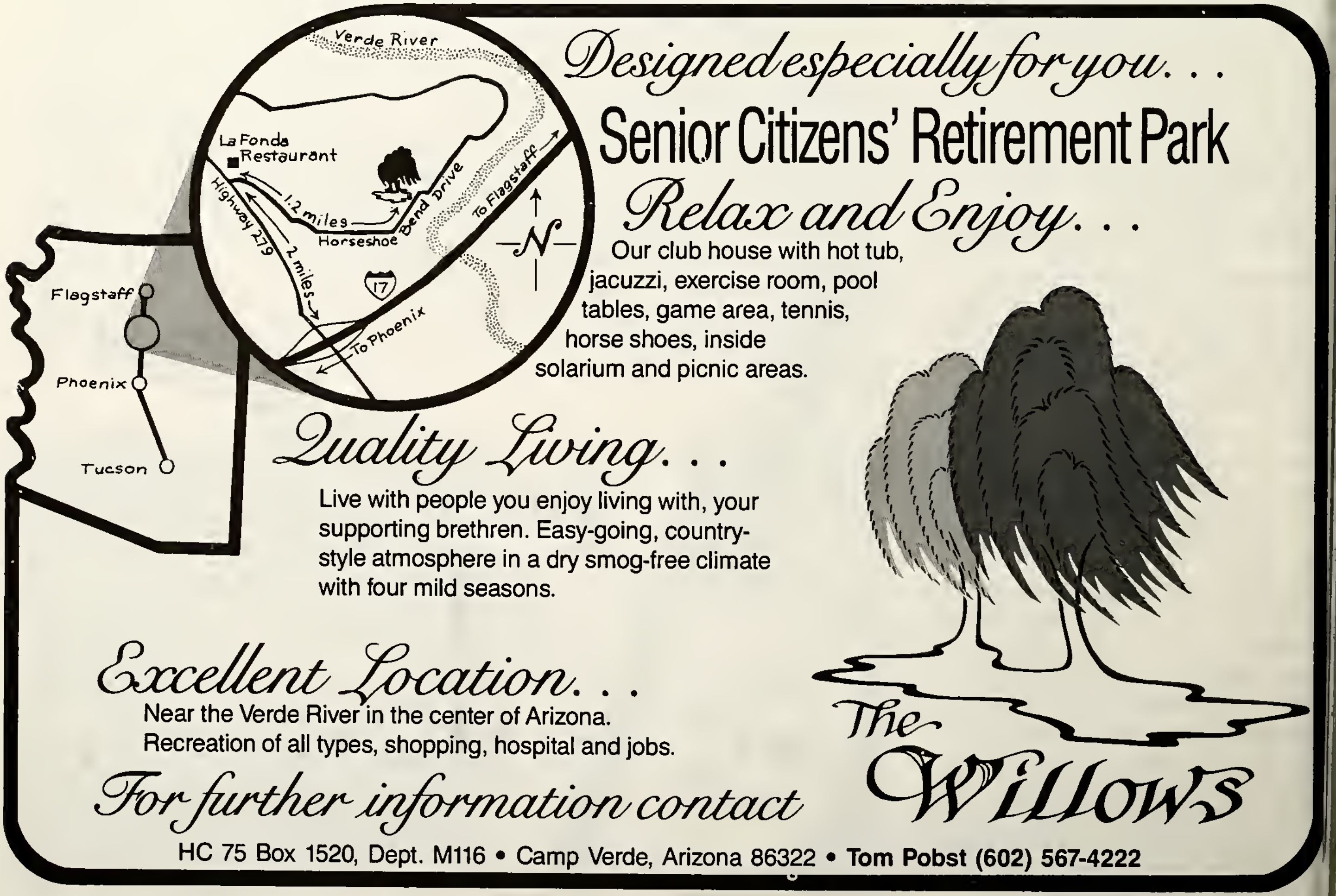

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INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—Alert us to Brethren or non-Brethren in Greenwood, Ind., area (south side ot Indianapolis) who are interested in new church fellowship. Send names, addresses to Wendell and Joanne Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46215. Project of South/Central Indiana District and Brotherhood new church development program.

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turning points

177th BVS Orientation Unit

(Orientation completed October 11, 1986)

Ackley, Kathleen, Mundelein, Ill., to Teen Haven, Buffalo, N. Y.

Ahlman, Scott, Dundee, Ill., to Casa Juan Diego, Houston, Tex.

Burke, Robert, Malden, Mass., to Bread and Roses, Catholic Worker House, Olympia, Wash.

Charpentier, Robert, Shaver Lake, Calif., to Brethren Housing, Springfield, Ore.

Davis, Barbra, Ankeny, Iowa, to Harrisburg First Church of the Brethren, Harrisburg, Pa.

Elmore, Tracey, Staunton, Va., to Helping Hand Day Care Center, Fredericksburg, Pa.

Escobar, Luis, State College, Pa., to Witness for Peace in Nicaragua

Forney, Richard, Myerstown, Pa., to Church of the Brethren Disaster Response, New Windsor, Md.

Forney, Verna, Myerstown, Pa., to Church of the Brethren Disaster Response, New Windsor, Md.

Geckeler, Juliane, Filderstadt, West Germany, to Jubilee House Community, Statesville, N. C.

Gregory-Charpentier, Jan, Shaver Lake, Calif., to Brethren Housing, Springfield, Ore.

Griffin, Ronald, Olney, Md., to William Penn House, Washington, D. C.

Growe, Dagmar, Bochum, West Germany, to Bread and Roses, Catholic Worker House, Olympia, Wash.

Hess, Heidi, Beavercreek, Ohio, to Jubilee House Community, Statesville, N. C.

Howell, Matthew, McPherson, Kan., to Pacem-in-terris, Wilmington, Del.

Keeney, Gregory, Bethel, Pa., to Kentucky Mountain Housing, Manchester, Ky.

Kerstetter, Daniel, Thompsontown, Pa., to The Brethren Home, New Oxford, Pa.

Krieg, Jon, Des Moines, Iowa, to National Coalition Against the Death Penalty, Washington, D. C.

Mack, James, Dallas Center, Iowa, to Christian Conciliation Service, Redford, Mich.

McKinnell, Andrew, Richmond, Va., to Bar 41 Ranch, Wilbur, Wash.

Ringler, Wendolyn, Berlin, Pa., to Teen Haven, Philadelphia, Pa.

Schoonover-Higgins, Jacquie, Okemos, Mich., to Casa Juan Diego, Houston, Tex.

Schoonover-Higgins, Jeff, Okemos, Mich., to Casa Juan Diego, Houston, Tex.

Schild, Jens, Bargteheide, West Germany, to Community for Creative Violence, Washington, D. C.

Simpkins, Abbe, Grass Valley, Calif., to Brethren/Polish Agricultural Exchange Program, Poland

Steffens, Richard Jr., Grass Valley, Calif., to Brethren/Polish Agricultural Exchange Program, Poland

Stinnette, Donald, Elizabeth, Colo., to Bar 41 Ranch, Wilbur, Wash.

Reed, Debbi, Freeport, Ill., to Morningside Emergency Shelter, Brattleboro, Vt.

Stevens, Fred, Freeport, Ill., to Morningside Emergency Shelter, Brattleboro, Vt.

Watson, Anthony, Newry, Ireland, to Near Eastside Multi-Service Center, Indianapolis, Ind.

Wenger, Barbara, Elizabethtown, Pa., to Casa Juan Diego, Houston, Tex.

Licensing/ Ordination

Anderson, Harold Joseph, licensed Oct. 19, 1986, Ellisforde, Ore./Wash.

Bailey, Ronald F., ordained Sept. 21, 1986, Germantown, Atl. N.E.

Crouse, Jerry, licensed Sept. 14, 1986, Orlando Community, Fla./P.R.

Dubel, William Francis Jr., licensed Sept. 7, 1986, Pleasant Hill, S.E.

Edwards, Kenneth L., ordained Aug. 9, 1986, Cedar Grove, S.E.

Faus, Ronald Eugene, ordained Sept. 21, 1986, Chiques, Atl. N.E.

Gibble, June Adams, ordained Sept. 21, 1986, Highland Avenue, Ill./Wis.

Grumbling, Glenn Wayne, licensed Sept. 7, 1986, Mohican, N. Ohio

Hogle, Gary Lee, ordained Sept. 21, 1986, Cedar Lake, N. Ind.

Kurtz, Shelley Annette, licensed Aug. 31, 1986, New Paris, N. Ind.

Lahman, Barbara Ann, ordained Sept. 21, 1986, Cedar Lake, N. Ind.

McCrickard, Glenn A., licensed April 19, 1986, Boones Chapel, Snow Creek; Virlina

Miller, Norma Jean, licensed Aug. 31, 1986, New Paris, N. Ind.

Smalley, Marjorie Mae, licensed March 16, 1986, Beaver, N. Plains

Pastoral Placements

Boothe, Rodger, to Olean, Virlina, part-time

Cripe, Mervin A., from Ashland City, N. Ohio, to Bristolville, N. Ohio, interim

Earlenbaugh, Donald G., to Ashland City, N. Ohio

Fern, Guy S., from New Enterprise, Mid. Pa., to Clover Creek, Mid. Pa., interim part-time

Haas, Craig, from other denomination, to Jennersville, Atl. N.E.

Heffner, Richard Allen, from Woodbridge, Va., Mid-Atl., to Leamersville, Mid. Pa.

Heltzel, Charles H., to Koontz/ Waterside, Mid. Pa., interim yoked

Hess, Cecil D., from Drexel Hill, Atl. N.E., to Pleasant Hill. W. Pa.

Jehnsen, Ernest R., to Bethel, N. Ind., interim

Landis, Henry, to Mount Pleasant, W. Pa., interim part-time

McCrickard, Glenn A., from Salem, Shen., to Flat Rock/ Stony Creek, Shen., full-time yoked

Miller, David L., to Grants Pass, Fruitdale, Ore./Wash.

Mock, Robert G. Statler, from Stone, Huntingdon, Mid. Pa., to Valley Peace, Idaho

Naff, D. Arnold, from Mill Creek, S.E., to Syracuse, N. Ind.

Wagstaff, Donald E., to Dayton, Emmanuel, S. Ohio

White, Paul R. Sr., from Akron, Springfield, N. Ohio, to Staunton, Shen.

Young, Lester A., from retirement to Middlebury, N. Ind., interim

Wedding Anniversaries

Beery, Everett and Fay, Hammond, Ill., 50

Coolman, Mark and Mildred, Huntington, Ind., 61

Foster, Roy and Ruby, Blue Ridge, Va., 59

Hale, Edwin and Imogene, La Place, Ill., 40

Hartman, Florence and Ray, McCune, Kan., 61

Humphrey, George and Esther, Huntington, Ind., 57

Johansen, Charles and Vera, Freeport, Ill., 50

Jones, Douglas and Georgia, Blue Ridge, Va., 51

Throne, Clair and Ferne, Brook Park, Ohio, 52

Deaths

Bowman, Donald Claude, 68, Harrisonburg, Va., Oct. 18, 1986

Coffman, DeNeal Brock, 67, Harrisonburg, Va., Oct. 2, 1986

Crumpacker, Vernon K., 85, Blue Ridge, Va., June 16, 1986

Denlinger, Francis S., 80, Trotwood, Ohio, Sept. 18, 1986

Dyer, Edna J. Albert, 72, Decatur, Ill., Sept. 10, 1986

Endsley, Hoon Mabel, 90, Huntington, Ind., Oct. 2, 1986

Evans, Earl Milton, 64, New Carlisle, Ohio, Oct. 2, 1986

Hamstead, Ami M., 87, Greenwood, Del., Oct. 19, 1986

Harshbarger, Luther, 72, State College, Pa., Sept. 14, 1986

Howard, Alma, 82, Cushing, Okla., Sept. 26, 1986

Keller, Treva, 65, Dallastown, Pa., Sept. 18, 1986

Longenecker, Lulu M., 87, Lancaster, Pa., Oct. 15, 1986

McNeil, Donald, 34, College, Alaska, Sept. 22, 1986

Mellinger, Anne, 71, Carlisle, Pa., Aug. 18, 1986

Miller, J. Curtis, 80, Sebring, Fla., June 3, 1986

Nance, Nettie, 96, Aransas Pass, Tex., July 14, 1986

Pyle, Hazel, 81, North Manchester, Ind., Sept. 24, 1986

Time to head for the last roundup

Searching the Scriptures for eternal verities and for guidance has its drawbacks, in spite of their being our ultimate source for those products. The Scriptures are filled with evidence that people haven't changed much for the better since the sagas of the Old Testament were first told and recorded.

You don't get any farther than Genesis 3 before human orneriness and perverseness come snaking into the scene. At every place you dip into the biblical accounts of God's people, you meet characters with faults and frailties disturbingly familiar. And they got into the same troubles as we do today.

After the Iranian arms scandal—or Gippergate, or whatever we are going to learn to call it—broke, and transformed me again into a regular ABC-TV "Nightline" viewer, I got to pondering about spies and "covert actions," wondering what were the biblical precedents for espionage, and parallels of today's Reagan "cowboys" rampaging through the town.

Not surprisingly I at once thought of Joseph, who had made it big in Egypt, and, finding within his grasp the brothers who had long ago done him in, gleefully began his cat and mouse game with them by accusing them, "You are spies, you have come to see the weakness of the land."

Joseph went on to get the Israelites into Egypt, and Moses, who got them out again, had his dealings with spies also. He sent 12 men "to spy out the land of Canaan," even handing them a list of specific things to look for. The spies returned with a glowing report on the rich fruits of the land—the first report to circulate via the grapevine. But as far as prospects for conquest were concerned, it was a different story. Apparently the people of Canaan were standing tall just then, and we got our first case of disloyal spies, who undermined the leadership of Moses with a false report of enemies so formidable that the spies were like grasshoppers before them. As a result, the Israelites of the time never got to see the land God "swore to give to their fathers." Spies could get out of hand and make a bedabble of things then, as now.

When the Israelites finally got to Canaan, there was the tale of the Jericho spies, whose escapade with a harlot is surely the great-granddaddy of today's spy movie themes.

In King David's time, he, at one point, had been run out of Jerusalem by his son Absalom, who was over-eager for the heir to be more apparent. The fleeing king had not gotten over the Mount of Olives before he sent back into the city a spy, Hushai the Archite, to "defeat . . . the counsel of Ahithophel," Absalom's chief strategist, his National Security Council director. And here you will see what I mean about finding parallels of modern times back in biblical days: A policy of disinformation was approved by King David!

Hushai, by deceitful counsel, convinced Absalom to ignore Ahithophel, and lead in person a foolhardy attack on David's fugitive army—which ended up with Absalom out on a limb . . . of a great oak in the forest of Ephraim.

Then, as if we don't have here already a sufficient parallel of a modern-day political leader and his mischief-making cowboys, there is also David's commander Joab, zealously doing the dirty work the king wants done but would rather not hear about. Later, Joab is uncertain whether he's "a national hero," or the villain. They don't say whether or not he pleaded the fifth amendment.

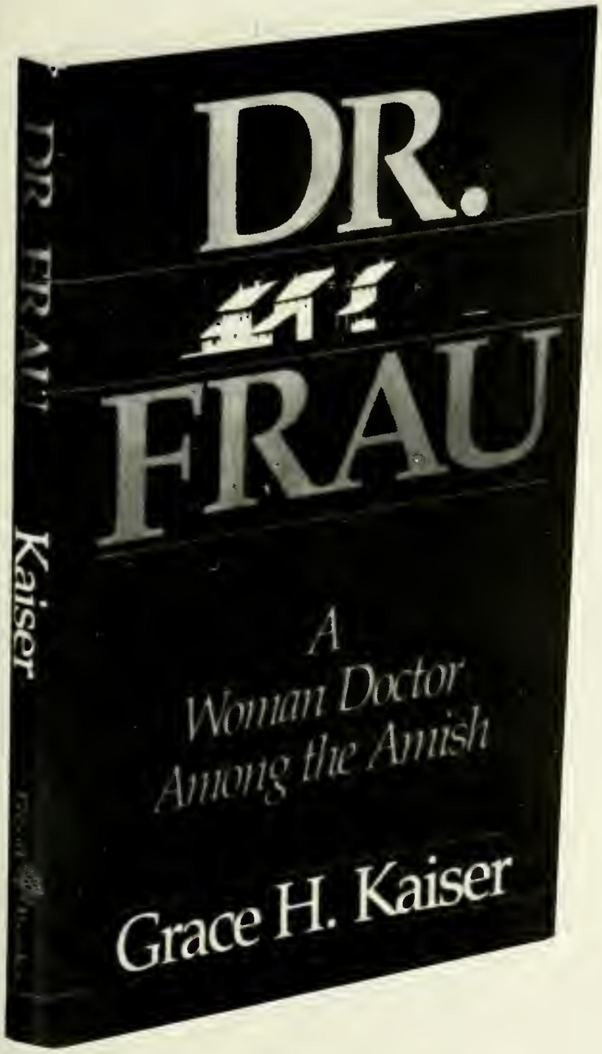
Sound disturbingly like today's TV evening news? What a comfort that even in David's day there were bold prophets such as Nathan, who stood up to the king in earlier wrongdoing, and said, "You are the man." And in later Old Testament times, there were prophets such as Jeremiah, Hosea, Amos, and Micah who saw through the corruptions and pretensions of Jerusalem, and didn't mind sticking their necks out to denounce them. And, oh, the comfort of the New Testament, where Jesus Christ reached the ultimate in telling it like it is . . . if we would only listen.

We can't all be Nathans and Jeremiahs, but collectively we are all called to speak out when our leaders go wrong. And we bear the shame and burden of culpability in political exploits that not only oppress our neighbors in the developing world, but demonstrate a monstrous callousness toward the needs of our own national family.

It's time to head for the last roundup, as far as our presidents entrusting our national interests to a bunch of cowboys is concerned. Let's speak out.

Guided by our Christian principles, let's make it known that we are sick and tired of imperial adventures, of covert modes of what passes for foreign policy—marked by deals, arms trafficking, bribery, disinformation, circumventing of the law, and public lying that reduces our national leaders to being engaged full-time in "damage control."

And pray for a time when mommas don't let their babies grow up to be cowboys.—K.T.



A
"Baby Doctor" Remembers—

Dr. Frau
by Grace H. Kaiser
6 × 9; 168 pages
Hardback, $14.95;($21.50 in Canada)

Few people have seen the side of life among Lancaster County Pennsylvania's "plain people" that Grace Kaiser, a family doctor in this area, knew for 28 years.

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Her reminiscences of this very private world are full of rich detail. Her picture of those among whom she lived and rked reveals a people different from the idealistic portrait which less trusted outsiders often carry away. Among folk who clearly value children and family, hard work and good food, closeness to God and nature, she also found the tightwads and tricksters, the worriers and gossips, present in any society. Often seen as stern and strict, the Mennonites and Amish populating **Dr. Frau** also possess a hearty, often earthy, sense of humor.

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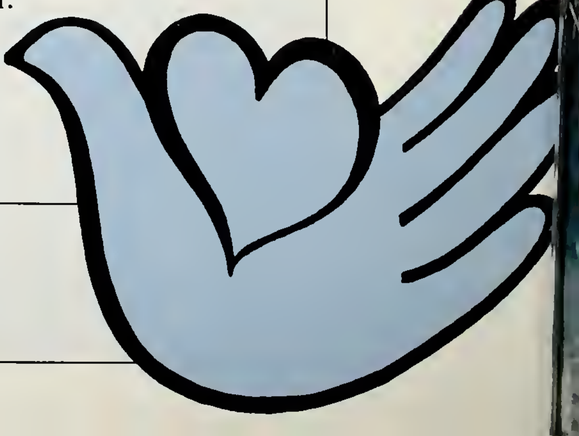

messenger

CHURCH OF THE BRETHREN

FEBRUARY 1987

THOU HAST MADE SUMMER AND WINTER

PS. 74:17

contents

10 **Have Gavel, Will Travel.** Ever hear of the moderator's gavel scandal of 1968? Don Fitzkee tells all in this whimsical, quasi-historical look at the Annual Conference moderator's gavel and its impact on Brethren history. Think on it and be awed when the moderator gavels the 1987 Annual Conference into session next June.

12 **Sanctuary: Yes or No?** Declaring sanctuary may be breaking the law. But Earle W. Fike Jr., pastor of a congregation that recently said "Yes" to sanctuary, challenges every congregation to discuss this issue, and see if our duty to cry out against injustice doesn't outweigh the risks.

16 **Portraits of the Heart.** What did Jesus *really* look like? Was Deborah tall and stately or squat and homely? Was Peter actually the "*big* fisherman"? How did Ruth look when Boaz saw her gleaning in the fields? We don't know. Chalmer Faw points out that, in the Bible, pretty faces don't count. It is what is in the heart that counts.

17 **When a Christian Gets the Blues.** Depression is not God's will for our lives, says Gordon Dalbey. He offers insight into how we as Christians can combat the blues, and start to love one another as God has loved us in Jesus Christ.

Cover: Honest, we don't plan it this way, but every year about this time the urge hits us to have a "seasonal" cover, and we indulge ourselves in a snowy scene that lets our readers know we share their longing for the end of winter and the renewal of God's promise borne on a bird song or an opening bud. Rhapsodize with us.

In Touch profiles Dan Burgette, Jackson Hole, Wyo.; Naomi West, Bridgewater, Va., and Dwight Diller, Mathias, W. Va. (2) . . . **Outlook** reports on 1987 Annual Conference. John Kline Rider program. Student/young adult conference. Catholic economic justice paper. Staff changes. Hymnal committee meeting. New Bethany dean (start on 4) . . . **Update** (7) . . . **Worldwide** (9) . . . **Small Talk** (15) . . . **Windows in the Word** (19) . . . "Winter Walk" and "Future Vision," poetry by Mary Sue Rosenberger (20) . . . **Opinions** of Detlev Heinrich and Dennis Gingrich (start on 21) . . . **Pontius' Puddle** (22) . . . **Turning Points** (23) . . . **Editorial**, "Run Out of Heroes? No Way!" (24).

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messenger

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letters

ENJOINED TO LOVE AND HARMONY

As one who often disagrees with you a
others who write "officially" or not in ME
SENGER, I am saddened by Dorothea Davis' l
ter (December).

The editor's remarks were neither facetio
nor disrespectful, though one could certain
disagree with them. What he said was simply th
our profoundest freedom, in a nationalist
nation (ours) and a nationalistic world, is that
can pledge allegiance, but may choose not to a
not be fired or imprisoned for it.

The Bible repeatedly calls us to love and
accept one another as part of the body, despi
disagreements, even over vital issues. Jes
enjoined his followers to love and harmony (a
they couldn't achieve it). Paul said that for a toe
leave the body made a dead toe!

I, too, know people who won't read ME
SENGER because they find things there (as I d
that challenge them and with which they do n
agree (and you should see the stuff they *do* re
and watch!) or say "Cancel my subscription" f
like reasons.

I can do that with strangers and folks out the
selling what-have-you, but my church is my pe
ple and my family and body, without which
would find it hard to live. We do not fly any fla
but we are bound together despite disagreeme
— charismatics, BRF, pro-NCCers, pacifis
and other "fruits." I am sad to see people get m
and leave. We should maybe all be alike a
have mush.

ALAN KIEFFABER
Sidney, Ohio

HYPOCRISY'S BACKLASH FACTOR

Keith Goss' November letter, "Hypocrisy a
Heresy," is an example of how a well-intention
Brethren can get carried away and exhibit mo
zeal than practical knowledge.

Goss harangues all those who disagree wi
his interpretation of the "children of the Prin
of Peace" (that is, those who are against nucle
weapons and war, and all military-related e
ployment). All those who are for the above a
termed "heretical" and implicitly accused
doing things "initiated by Satan."

In our democracy, people may express the
selves as they believe and as they like. But le
not forget that hypocrisy can apply to the o
who makes such strong declarations. Does Kei
Goss pay taxes? If so, he is not better or wor
than anyone else, including those who disag
with him.

GENE A. BURRY
Vinton, Iowa

PHILADELPHIA AS A MODEL

I was amazed to learn ("Congregation
Kaleidoscope, October") of the large percenta
of Brethren classified as "mainline."

The church must nurture its members
teaching and preaching, and by reaching t
soul. If we compromise in order, we think, to
more "open-minded" and less "restrictive," t
church quickly loses its first love — God.

The fastest way for a church to become spiritually dead is to forfeit its scriptural principles and guidelines in the mistaken belief that a more permissive doctrine will bring in more members.

Let us not be like the church at Ephesus (Rev. 2:4-5), but rather like the church at Philadelphia (Rev. 3:8-10).

Cindy Stahl

Lititz, Pa.

TRUTH ON AGING

I appreciated the article by brother Chalmer Faw, "New Life for the Aging" (December). The third way he spoke of for dealing with aging is so true and so sure. It is only through the Holy Spirit that we can find strength as our human bodies are wasting away.

It's true that we are not the persons we once were, but our Lord will renew our spirit daily if we seek and ask, and this same strength will prepare us for our eternal home.

Ira Mallott

Wabash, Ind.

DECEMBER SPOKE TO ME

I was in my lawyer's office dealing with an accident case I had been involved in, and he loaned me a December Messenger. I could not sleep until I had read virtually the entire magazine.

The article about Simeon stirred me, for I had just given a talk about the "Two Forgotten People of Christmas."

And I thank you for the good articles about Alzheimer's disease and problems. I am ordering a copy of this Messenger so I can return my lawyer's copy. He is a good person, who is a gentle person, who took me into his care for legal protection. He charges me less than what he is entitled to. I am nearly 87 and have no pension.

N. M. Cressman

Whiting, N. J.

WHAT PRICE FOR SOULS?

Amen to Carl Bowman's "The Church of the What?" (December). True Brethren are hard to find within the brotherhood.

For years our seminary has been training our pastors to destroy the spiritual life of the churches they serve by failing to uphold all of the New Testament as our creed, accepting new members without baptism, approving people continuing in their sinful lifestyle.

The Holy Spirit may be blocking our denominational growth because our main activity seems to be tricking souls to bypass the narrow gate, to enjoy the highly advertised things of the world. We have been upholding the false statement "No force in religion" (church discipline). Christ forcefully demands belief, repentance, baptism, obeying commandments, and forgiving others.

Modest dress means no extravagant and immodest clothing, no costume jewelry, and no styled haircuts. Simple living means no luxurious automobiles, expensive recreational equipment and entertainment, gourmet food, coffee, and soft drinks. Cash saving may give plenty of money for tithing and other sharing.

The growing decline in love feasts proves people are less faithful. After being "good church members," doing work in Christ's name, many may be surprised when Christ sends them to hell.

Judas Iscariot sold his identity with Christ for 30 pieces of silver. For what have contemporary Brethren sold their souls?

Ervin Martin

Sterling, Ohio

THE SPARROW'S EYE ON US

I noticed a letter in the December Messenger titled "An Eye on the Sparrow," which reminded me of a strange experience I had a few years back.

I had just visited my sick wife in the hospital and then stopped by the little Brethren church where I was custodian. As I was standing there chatting with someone, a large man suddenly appeared. He had been drinking, and carried a knife at his side. He said he needed gas for his car so he and his friend could go search for a job.

I had him follow me to a gas station, and I filled his car tank with gas. He was grateful. We ended up hugging each other there by the car. The man's friend was sitting in the driver's seat. Suddenly a sparrow flew in the open window, perched on the back of the seat, and looked us right in the eye.

I could not escape the feeling that the sparrow's appearance was a direct sign of God's presence.

Reuben Friesen

Beatrice, Neb.

THE BIBLE CLEARLY STATES. . .

I can't see why so many people have a hard time figuring out that homosexuality is wrong. In both the Old and New Testaments, God clearly states he will not allow such a person, who will not turn away from that sin, into his kingdom. And that goes for any sin that a person knowingly continues to commit whether or not he says he's saved or not.

These people need to hear God's Word. But to allow them to function in a congregation, as an active member, is wrong and shouldn't be allowed. The Bible clearly states that light and darkness don't mix. To allow them to function in a congregation will only hurt the church. Because if they continue in that sin, there is no way the Holy Spirit resides in that person.

But when they hear God's Word and they accept the Holy Spirit, God will rid them of that sin. Then give God all the glory, and accept them as a Christian brother or sister with open arms.

Kevin Switzer

Jacksonville, N. C.

(Yes, let's hound them out. In fact, let's get rid of every person in the church who is a sinner. And remind the last person out to please shut the door. — Ed.)

page one

Larry Dentler, pastor of the North Liberty (Ind.) Church of the Brethren, writes, "I know that Galen Holderread is humble. That's part of the reason why we at North Liberty love him so much. But what a disappointment to see the December Messenger's In Touch story on Galen and have him incorrectly identified as a member of another congregation. Would it be possible to run a correction?"

Indeed it would, and consider it done.

And, for good measure, North Liberty got the spotlight again in January when pastor Dentler had an article published in Messenger, "What the Brothers Told the Sisters About the Prayer Covering."

We got the idea for the December In Touch article on Galen Holderread because someone had sent us a newspaper clipping about his hay-lifting ministry. (Alas, that same clipping gave us our incorrect information on Galen's home church identification.) This demonstrates how we do rely on readers sending us newspaper clippings about Brethren members and Brethren events to get some of our story leads. Since we have advertised our need for clippings a few issues back, there has been a good response, and several regulars are keeping us up-to-date on Brethren doings in their part of the country. But the coverage is spotty. Some of the most heavily Brethren areas are not represented in the clippings we receive. So we need more volunteer clippers and senders.

Send your clippings to the Messenger editor, 1451 Dundee Ave., Elgin, IL 60120. We display the clippings on our bulletin board here, get news and story ideas from them, and file them all eventually in the Brethren Historical Library and Archives. Be sure the newspaper name and date is on the article. If necessary, note which congregation a clipping subject is a member of. Don't Scotch-tape pieces together. We really do appreciate your help.

Back to In Touch matters, we were saddened to hear of the death of January In Touch subject Marian Scholten, who died following a traffic accident December 30, after Messenger had gone to press.

And a historical note: This is the first issue of Messenger printed by our new printer, George Printing, Inc., of Aurora, Ill. It was prepared camera-ready by Brethren Press in Elgin, but printed in Aurora. The March issue will be the first issue done entirely by George. Happily, several former Brethren Press employees now work for George, somewhat easing the transition for us. — The Editor

in touch

Dan Burgette: Leaping for life

Dan Burgette planned to enter the pastoral ministry at one time, but instead chose to minister in the beauty of God's creation. Now as a park ranger in the Grand Tetons National Park, he is caring for souls *and* saving lives.

In addition to participating in some 20 rescue missions each year, Dan routinely visits injured climbers in hospitals and helps family members deal with fatal or near-fatal accidents.

As a supervisor and member of the Jenny Lake rescue team, "Dan sees his rescue and medical skills as his service to the people who come to this area," says his wife, Pat. "He and his team have definitely touched the lives of some individuals profoundly."

Last summer Dan and other rangers in the Jenny Lake sub-district of the park rescued a mountain climber with a technique that had never been used in the Tetons.

The rescue rangers received word one evening that two inexperienced climbers attempting to scale the 12,605-foot Mount Moran had plunged 2,000 feet down the face of the glacier.

Six rangers, including Dan, who acted as the spotter for the operation, maintaining radio contact with the helicopter pilot, were carried to the site. Since there was no place for the helicopter to land, the rangers used a technique they had worked on since the previous autumn, but had never put into action in a real-life situation.

While the helicopter hovered overhead, two rangers descended from the craft into the darkness and rappelled down the side of the mountain to the fallen climbers where they administered first aid to one survivor and placed her on a litter. She was then carried four miles through the air to a safe landing spot, where she was transferred inside the helicopter and rushed to the nearest hospital.

Without the new rescue technique, the victim could not have been retrieved until the following morning, and probably would have died, according to the doctor who treated her.

The following morning Dan climbed out of the helicopter himself to retrieve the body of the other climber.

Dan earned his bachelor's and master's degrees in conservation from Purdue University. He then spent two years in Bolivia with Brethren Volunteer Service.

In his home congregation, Lincolnshire Church of the Brethren, in Fort Wayne, Ind., Dan was active in the youth group and directed the youth choir. Now, over 100 miles from the nearest Brethren church, he, his wife, and two sons attend First Baptist church of Jackson Hole, Wyo.

He says, "I was interested in working in some of the neat natural areas in the nation," so he chose to be a park ranger. The position provides a variety of experience, and allows Dan to work with animals as well as people.

Dan also loves climbing and rappelling, activities that hone the skills needed for his job. Does his wife worry about the danger inherent in his work? "I'm sure she does," says Dan, "but she accepts it as a part of my job. Some of the things we do certainly are dangerous."

But danger doesn't seem to bother him. He gladly dangles on the side of jagged cliffs, whether it is for his own enjoyment or to save someone else. — DON FITZKEE

Naomi West: There's ‘t

Naomi West has a vast fan club. She gets letters from people all over the country who have been assisted, as refugees, in adapting to a new life in the US through her efforts. They call her "Mother West."

Wherever Naomi and her minister husband, Guy West, have lived and served, from the East Coast to the West, Naomi has actively worked for peace and justice, for better housing and food for the needy, and for refugee resettlement. Even now there are few idle moments. She carries a heavy load of church duties, and ministers to those around her in the Bridgewater (Va.) Home.

In the aftermath of World War II and the Vietnam War, Naomi's major effort was in behalf of refugees. While on a trip to West Germany, she visited refugee camps in West Germany and Austria, and stood in the screening center of West Berlin and saw the escapees as they entered from East Germany, 300 to 500 a day. She also witnessed refugees fleeing communist Poland. She was told that this

Dwight Diller: Christ

"If we can play a little music, that's fine," says Dwight Diller, "but it doesn't amount to much, in contrast to what Christ is calling us to do—to go out and make disciples."

Dwight can play a little music all right, but he keeps his gift in the proper perspective. "If the Lord said, 'Don't play,'" he states, "I could walk away."

Dwight, pastor of the Mathias (W. Va.) Church of the Brethren, is nationally recognized as one of the finest clawhammer banjo players in the country and has a keen understanding of the Appalachian culture, its people, and its music. Clawhammer banjo is a technique utilizing the bare fingers and a "dropthumb" to create traditional, Appalachian mountain music.

Dwight was instrumental in the creation of a double album and book, *The Hammonds Family: A Study in West Virginia Traditions*, which, with the help of Dwight's cassettes, has been published by the Library of Congress.

ugee woman’

would probably be known as the “Age of the Refugees.”

Appeals came to US churches to help homeless and suffering people, and Naomi was launched into her long-term involvement in refugee resettlement. Most recently she has been coordinator of refugee resettlement for the Church of the Brethren in Shenandoah District, presently on a volunteer basis.

Her objectives are to help people become aware of the conditions under which many of the world’s people are living today and to persuade them to respond to the need. From there her work is to be supportive of both the sponsor and the refugee. “How deeply lives can be affected when a refugee comes to live in a community,” she says, “and how rapidly people respond with love and compassion once they try to understand the hurts and suffering of the refugees.”

Naomi speaks to individuals, pastors, commissions, church boards, and congregations. “Sometimes I have a feeling that when people see me coming, they say to themselves, ‘Here comes that refugee woman!’”

Naomi reflects on the future: “As long as nations continue their collision course there are bound to be refugees. I cannot work with refugees day-by-day, or year-by-year, without working also to attack the root causes of their situation. People become refugees principally because of war. I belong to a denomination that has said from its inception that all war is sin.”

Naomi feels that finding sponsors to assist refugees is like putting a Band-Aid on a sore. However, the Band-Aid is important and must be used until healing comes. But she says, “I must also be a peacemaker. I must let my opinions be known to those in positions of decision-making. I want to help create a climate in which there will be no need for any person to emigrate in order to find security.”

Once while Naomi was on her knees bandaging a sore on a refugee’s leg, the man looked down at her and said, “You are an angel!”

Well, Naomi *is* an angel—an earthbound angel who helps to bind the wounds and wash the feet of the world.—ESTHER PENCE GARBER

Esther Pence Garber is a member of the Bridgewater (Va.) Church of the Brethren, and author of two Brethren Press books, Button Shoes *and* Counting My Buttons.

vhammer champ

Although he’s a banjo expert now, Dwight grew up in Pocahontas County, W. Va., ignorant of the culture and music around him. Only later did he turn to it as he searched for meaning in his life. Tuned in to his native Appalachian music, Dwight taught himself to play banjo. He downplays his ability: “I’m not smart enough to learn from anyone else, so I had to learn on my own.” Since learning on his own, Dwight has taught at least 150 others to play banjo and fiddle Appalachian-style, though he claims he can’t play fiddle himself.

Dwight teaches clawhammer banjo each summer at the Augusta Heritage Workshop in Elkins, W. Va., but doesn’t see his music as an end in itself. “The banjo opens up a way for me to talk to middle-class Americans,” he says. “I can address them and talk about Christ while teaching banjo.”

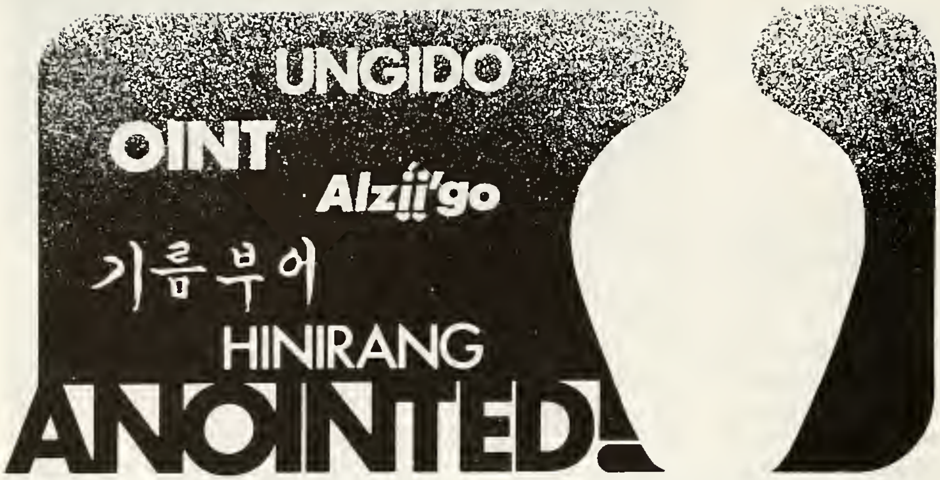
Earlier in life Dwight had a fascination for the occult. But, he says, “I finally came to the point that there had to be a spiritual side of life. Life had to make sense.”

The Lord led him to New Hope Church of the Brethren, he recalls, where “pastor Dave Rittenhouse was the right person to start my walk.” At age 30, Dwight accepted Christ.

Now, 10 years later, he has nearly completed his study at Eastern Mennonite Seminary and has come to see that there is a deep spirituality in Appalachian culture.

Supported by his deep faith in Christ and his knowledge of Appalachian culture, Dwight has reached the point where he is today: “I see myself hoping through Christ’s power to become his slave,” he says.

We hope Christ likes slaves who play a little banjo on the side.—DON FITZKEE



The Conference design, by Rosanna McFadden, Bloomington, Ind., uses the languages of Brethren worship in the US: English, Spanish, Haitian, Navajo, Korean, Filipino.

In Cincinnati, under theme of 'Anointed!' Brethren will combine work and worship

A number of public policy issues—genetic engineering, taxation for war, death penalty, and education—are on the docket as items of unfinished business for the Cincinnati Annual Conference, June 20 to July 5. The delegates will also handle several organizational items—Church of the Brethren foundation, Pension Board restructuring, and receiving ministers from other denominations.

Genetic engineering. The 1985 Conference approved a paper on genetic engineering as a study document to be circulated for two years. The General Board has approved a revised version and recommends its adoption. The paper was written by Paul Hoffman, assisted by a large advisory committee.

Taxation for war. The 1985 Conference instructed the General Board to prepare a study packet on war taxes and compile responses from the denomination. A study committee that had been appointed in 1984 was extended and asked to recommend to the 1987 Conference a process to complete the study. Members are Gary L. Flory, Violet Cox, Richard O. Buckwalter, Arlene R. May, Philip W. Rieman, and Charles Boyer.

Death penalty. Responding to a query from Western Plains District, last year's delegates appointed Donald Roberts, Eva O'Diam, and Nathan Heffley to bring a position statement to the Cincinnati Conference.

Education of the public. In response to a query from Northern Indiana District, last year's delegates directed the General Board to recommend how Brethren can work most effectively to ensure educational excellence for children and youth and to promote respect for teachers.

Church of the Brethren foundation. The Foundation Enabling Committee will report on its efforts to establish a Brethren foundation. Members are Phillip C. Stone, Robert D. Cain Jr., H. Christopher Peterson, Joseph M. Mason, Joanne Newcomer Valentine, and Stewart B. Kauffman, staff liaison.

Pension Board restructuring. Last year's delegates voted to separate the Pension Board from the General Board, so that each body is separately elected by Annual Conference. Scheduled to report with a plan for restructure are Donald E. Rowe, Darryl Deardorff, Joyce C. Harmon, A. Blair Helman, Albert Richwine, William Cable, L. Wayne Fralin, Keith D. Pontius, Duane H. Ramsey, and Judy Mills Reimer.

Receiving ministers from other denominations. When last year's delegates approved a revision of the 1977 paper on licensing and ordination, they returned for further development the section on receiving ministers from other denominations.

New items of business as of December are:

- Dual membership on the General Board and Standing Committee. Item of business from Standing Committee.
- Church of the Brethren polity revisions. Query submitted by the General Board.
- Baptism, Eucharist, and Ministry. Item of business submitted by the Committee on Interchurch Relations.
- Reunification of the Church of the Brethren and the Brethren Church. Query submitted by Northern Ohio District.
- Review of the district boundaries and nomenclature. Query submitted by Florida and Puerto Rico District.
- Church of the Brethren Christian education goals. Query submitted by Pacific Southwest District.
- Contributions to the National Council of Churches and the World Council of Churches—clarification of procedures. Query submitted by Southern Ohio District.

Business sessions will be presided over by Annual Conference moderator Guy E. Wampler, who will deliver the keynote address Tuesday evening. In his address he will introduce the Conference theme of "Anointed!"

Once again, Annual Conference will feature a special Saturday evening service that departs from the format of other worship services during the week. The service will be celebrative and participatory, focusing on the festive aspect of anointing.

Other speakers who will address different aspects of the theme are Donald E. Miller, general secretary of the General Board, Wednesday; Clyde R. Shallenberger, chaplain at Johns Hopkins University, Thursday; Deanna Brown, pastor of the Kalamazoo (Mich.) Church of the Brethren, Friday; and John David Bowman, pastor of the Manchester Church of the Brethren, North Manchester, Ind., Sunday.

Worship leaders for the main sessions are William A. Hayes, Barbara Cuffie, Beth Sollenberger Morphew, Karen and René Calderón, Sue Snyder and Howard Royer, and Mary Jo Flory Steury.

Business sessions, held Wednesday through Saturday, will begin each day with Scripture teaching, led by Richard B. Gardner, of the General Board staff.

Nancy R. Faus, of Bethany Theological Seminary, is music coordinator; Rosella Combs of Dayton, Ohio, is the Conference choir director; and M. Andrew Murray, of Huntingdon, Pa., is worship coordinator.

Main sessions, exhibits, and programs for children and youth will be held in the Cincinnati Convention Center. Insight sessions, Bible studies, and meal events will take place in nearby hotels.

Bible studies, scheduled mornings and

evenings Wednesday through Saturday, will be available in English, Korean, and Spanish.

Early evening concerts will be coordinated by David Bibbee, of South Bend, Ind.

Several congregations are presenting dramas at various times during the week. The Ivester (Iowa) congregation will present "Alice in Blunderland." The Oakland (Ohio) congregation will perform a one-act play. The Pleasant Hill (Ohio) congregation will perform "The Gift."

Standing Committee meets Sunday morning through Tuesday noon. The General Board meets Monday afternoon.

Several other groups will also meet before Conference officially begins. The Brethren Health and Welfare Association and the Brethren Homes and Hospitals Association meet Sunday and Monday. The Ministers' Association meets jointly with BHWA Monday evening through Tuesday afternoon, with the theme "The Caring Team—Partners in Prayerful Care."

Information and reservation forms for childcare and for various age-group activities will be in the packet that is mailed to registered delegates, pastors, and others who request it. The packet, which includes information about registration, accommodations, and transportation, may be ordered from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120. (See order form on back cover of the magazine.)

John Kline rides again in Northern Plains

The real John Kline probably never made it to the Northern Plains. Last fall, however, more than 40 John Kline clones traveled throughout Northern Plains District, preaching and conducting worship services reminiscent of Kline's era.

Called the John Kline Rider program, because Brethren interacted with other Brethren sharing their faith much like Kline did during the Civil War years, the program was designed to get ministers involved in other churches within the district.

According to Tom Hostetler, pastor of Dallas Center (Iowa) Church of the Brethren and a member of the district nurture commission, it accomplished much more. "This all started pretty low key," he said. "We thought a few people would come—and everyone came."

During October and November more than 40 plain-garbed pastors, licensed ministers, and lay speakers from the district traveled in groups of three to conduct 19th century-style Brethren worship services in each of the district's 40 congregations. The services included practices such as the holy kiss, kneeling for prayer, lining hymns, and preaching three sermons.

Congregational response was overwhelmingly positive, said Hostetler. "The interesting thing was the reaction of the young folks. They were really interested and asked a lot of questions."

Hostetler conceived the idea and participated in 11 of the services, including the first few on a 2,000-mile trip to Montana. He also coordinated all the scheduling of pastors and services.

"The program seemed to us to affirm our heritage and history while, at the same time, it brought contemporary messages," he said. "And the by-product of all this is that there has been a greater sense of intimacy and fellowship among the pastors."

'Count well the cost' if you are a delegate

Persons elected by each Church of the Brethren congregation, plus Standing Committee (district representatives), make up the delegate body at Annual Conference. Being a delegate is a responsibility to take seriously. It's not just a free trip to Conference.

Congregations, in selecting their delegates, are looking for sisters and brothers with qualifications such as consecrated Christian living; faithful service; loyalty to the ideals, beliefs, principles, practices, and program of the Church of the Brethren; interest and participation in that program; a working knowledge of the total program of the denomination; and an ability to exercise mature judgment in the solution of Church of the Brethren problems.

Delegates should be consecrated in a special service in their congregation. They should be ex officio members of their congregational board, and serve through the time of Annual Conference and for six months further, in order to help interpret and implement the official statements from Conference.

Preparation for Conference should be thorough: Seek God's will through prayer, Bible study, and meditation. Review and study previous Annual Conference minutes. Familiarize yourself with the *Manual of Organization and Polity.* (Ask your pastor for copies of the minutes and the manual.) Read MESSENGER regularly, especially the issues immediately preceding Conference, which preview the business agenda and usually look at one or two items in depth. When the Conference *Booklet* arrives, study and digest it thoroughly.

At Conference, attend the delegates' orientation if you are a first-timer. Attend hearings on business items, held on Tuesday evening. Attend all business sessions, giving each item your best attention. Feel free to participate in debate. Discuss business items with fellow delegates and others. Buttonhole leaders and key persons. Vote on issues as your conscience, best judgment, and as the Spirit guides you. During the week collect business session handouts, brochures, reports, copies of the daily *Conference Journal,* the press release available at Conference end, and other materials that will help you later in interpretation. If Brethren Press sales offers slide sets of the Conference week, order one.

Once you are back home, *rush* the press release you got at Conference end to your hometown newspaper. Do a creative report for your congregation, using materials collected at Conference. Use the wrap-up of Conference week that comes to your congregation a few days following Conference. When MESSENGER appears with its Conference coverage, read it carefully and make your congregation aware of it. Continue to call Conference actions and statements to the attention of your congregation in the months following.

Being an Annual Conference delegate is a responsible position. It is hard work, if properly done. But it can be rewarding in the sense of service it gives you. It is one of the best ways you can serve your congregation, the denomination, and Christ himself.—PHYLLIS KINGERY RUFF

Phyllis Kingery Ruff, of Ankeny, Iowa, is Annual Conference secretary.

Young adult conference focuses on Scriptures

The benediction had been spoken at the Friday evening worship service, yet no one moved. Nearly 120 young adults sat silently staring into a flickering fire in the corner fireplace of the main lodge at Camp Eder.

One voice spontaneously burst into song, and soon the entire group had joined hands, with voices singing "bind us together, Lord." Only after this prayer did the Spirit pronounce the final benediction.

Participants at the Church of the Brethren Student/Young Adult Conference, held over Thanksgiving at Camp Eder, near Gettysburg, Pa., felt the Spirit's presence throughout much of the three-day conference.

The 117 young adults followed Bob Bowman, General Board staff member and noted Bible study leader, on a series of "Journeys into the Word."

It was the largest group to gather since the Thanksgiving conference was revived in 1975 after a number of years without holding the event, said steering committee member John Cassel, of Bethany Seminary.

Bowman used several Bible study methods to examine personal faith journeys and study some of the ways of relating to other people in their journeys.

Bowman warned against the "tendency to privatize and individualize our faith. Salvation is very personal," he said, "but salvation is not private." He raised up the importance of being part of a body of believers.

Bowman's enthusiasm and humor brought the Bible to life for LuAnne Harley, North Manchester, Ind. He helped her feel that the Bible is not just another old book, she said. "He made me really want to plunge into it."

The conference was not limited to study sessions. It was also a time of worship, informal fellowship, renewing of friendships, and sharing ideas.

Many members of the group shared talents during worship services and in a Friday evening talent show. Tracy Wiser, Frederick, Md., was encouraged by the potential of the young adults.

"We have so much potential, and Jesus is working with each one of us," he said. "I am encouraged and strengthened to know that there will be countless people touched through the living of our lives."

Jeff Boshart (left), Jill Loomis, and Glen Shelly raise their voices in song at the Thanksgiving Student/Young Adult Conference. David Minnich sings in background.

Chris Michael, staff for youth and young adult ministries, voiced similar feelings. "The experience of this conference for me," she said, "has been a sense of hope for the future of this denomination."

Michael added, "It was clear to me that for many of these people Christ is really the center of their lives in a profound sort of way." She emphasized the importance of "cross-fertilizing ideas, values, and beliefs" among this age group.

Sue Spangler, of Elizabethtown, Pa., agreed. "It's important for me to realize that there are other people my age with similar values and ideas," she said.

Members of the national young adult steering committee planned and led the conference. They are John Cassell, Enten Eller, Patti Hollinger, Melanie Jones, Heidi Loomis, Chris Michael, and Loren Waggy.

Catholics, Protestants talk economic justice

The nation's Catholic bishops have given resounding approval to a far-reaching and controversial document that challenges basic features of American economic life. "Economic Justice for All: Catholic Social Teaching and the U.S. Economy" became an official teaching of the American Catholic hierarchy on November 13, after six years of deliberation by a special panel of bishops.

The pastoral letter is strikingly similar to documents already adopted by Protestant denominations, according to participants in a two-day ecumenical gathering held to pay tribute to the bishops' statement and to lay the groundwork for further cooperation among religious denominations on the issue of economic justice.

The conference was sponsored by Interfaith Action for Economic Justice, a primarily Protestant coalition that works at issues such as domestic food programs, tax policies, and international humanitarian aid.

During the conference, Interfaith Action issued a list of common themes set forth by the churches. Cited were position statements of the bishops, six Protestant denominations including the Church of the Brethren, and the National Council of Churches.

The common themes include:

—The "dignity of the human person" as one created in the image of God. Essential to this dignity are basic human rights such as food, work, and participation in making economic decisions.

—The "moral unacceptability of involuntary poverty," the widening gap between rich and poor, and the responsibility of those who possess wealth and power to relieve poverty through both private charity and changes in economic structures.

—The need for churches to avoid allying themselves with any particular economic system, "since no such system is essential to human development and personal salvation."

—The church's responsibility to "engage in action on the issues that define public policy in all areas affecting the human person and the health and progress of society."

—A call to "personal action, conversions, and change in lifestyle."

—A call to the church "to practice in its own life and action the same moral norms that it prescribes for the rest of society."

Staff members leave General Board posts

As reported briefly in the December MESSENGER, the General Board terminated three staff members—Robert Bowman, Ralph Watkins, and Dale Ott as part of its efforts to achieve a balanced budget for 1987. The terminations were effective January 31.

Personnel changes in Africa program will be reported in an upcoming issue.

Bowman became staff for worship resources and adult study curriculum editor in July 1978. He later wrote Bible study materials as part of his job.

In 1983 Bowman became executive director for the development of a new hymnal in cooperation with the Mennonites and the Churches of God, General Conference. In June 1984 he began editing *Agenda* and *Source*.

A graduate of Manchester College and Bethany Seminary, Bowman served pastorates in Maryland, Virginia, and Pennsylvania, and also taught three years at Waka Secondary School in Nigeria before joining the Elgin staff.

Dale Ott, director of Brethren Service programs in Europe, Middle East, and North Africa, leaves after 24 years with the General Board.

A graduate of the University of La Verne and Bethany Seminary, Ott became Brethren Service representative in Germany in 1962. In 1966 he was promoted to director of Brethren Service European program and moved to Geneva, Switzerland. In 1969 his responsibilities were expanded and his title changed.

Robert Bowman

Dale Ott

Ralph Watkins

Ott presided over significant transitions as the church shifted its focus in Europe from service projects to peace efforts, and broadened its program to include reconciliation programs in Ireland and the Middle East.

Ralph Watkins began service in the General Board's Washington Office in 1981 as legislative counsel. He has been active in analyzing legislation, writing testimony and letters to Congress, and writing articles for the church's legislative action network.

Watkins has represented the Church of the Brethren on issues such as immigration and refugees, family farm policy, international trade and development assistance, civil rights and religious liberties, and energy and ecology.

For two years Watkins has chaired IMPACT, an interreligious network that serves as a way for religious groups to speak with one voice on Capitol Hill.

A graduate of Kent State University, he holds an M.Div. from United Theological Seminary in Dayton and a law degree from American University in Washington, D.C. He is a member of the Bar of the District of Columbia.

Church World Service celebrates 40th year

Flatbed trucks filled with corn don't normally stop at Daley Plaza in downtown Chicago. But one stopped there October 16—World Food Day—to help mark the 40th anniversary of Church World Service. The corn was on its way to refugees in Honduras.

"The significance of the corn is both symbolic and practical," said Robert Marshall, CWS committee chairman. "In real terms, this is how Church World Service began. After the Second World War, a group of Midwest farmers urged their churches to help them ship surplus corn to those in need overseas. The National Council of Churches designated CWS the agency to direct these efforts.

"Now, 40 years later, Honduras has issued a request for yellow corn," said Marshall. "By launching our caravan in Chicago on World Food Day, our intention was to remind everyone of the continuing needs of developing countries for the food and resources that can help others to help themselves."

Over the past 40 years, CWS has provided emergency relief to people in over 70 countries. Sheer volume of material aid alone has totaled over five billion pounds and is valued at close to $712 million.

update

Washington Creek Jubilee. The Washington Creek church, near Lawrence, Kan., hosted a weekend-long, district-wide Holy Spirit conference November 7-9. Called "Jubilee," the event attracted 150 participants from throughout Western Plains District and beyond. Speakers included Jim Eikenberry, Joy Barber, Marilyn Koehler, Bob Sifrit, John Lehman, Jerry Wickline, and Chalmer and Mary Faw.

Remembered. Valibai Bhagat, 84, of Bulsar, India, died November 3. She was the wife of P. G. Bhagat, one of the foremost leaders of the Christian church in India, and the mother of Shantilal Bhagat, General Board staff member. (See "Valibai Bhagat: 'God will take care of us,'" October 1983)

Milestones. The University of La Verne last fall merged with the San Fernando Valley College of Law. The institutions had a limited affiliation for the past three years. . . . The Stevens Hill church, near Elizabethtown, Pa., celebrated its 75th anniversary in November. . . . The Cajon Valley, San Diego, and North County congregations celebrated a love feast together in October to mark their 75 years of common heritage in the San Diego, Calif., area. . . . The Tucson (Ariz.) congregation celebrated its 30th anniversary with a December 7 special service. . . . The auxiliary to the Church of the Brethren Home in Windber, Pa., marked its 25th anniversary in 1986. During those years, the auxiliary raised $700,000 for the home. The home began a $700,000 renovation project in October, and will hold an open house in the spring to celebrate the milestone. . . . Kulp Bible School, in Nigeria, celebrated its Silver Jubilee in December.

Hymnal group wrestles with language issues

Language was the issue of major focus when church representatives working on a joint Brethren-Mennonite hymnal met in November in Elgin, Ill.

The Hymnal Project is a cooperative effort of the Church of the Brethren, the Mennonite Church, the General Conference Mennonite Church, and the Churches of God, General Conference. The Mennonite Brethren Church is participating as an observer.

The hymnal workers have wrestled with language issues for some time, dealing not only with the diversity of the churches they represent but also with the diversity among themselves. This meeting served as a time to crystallize opinions and to begin formulating an official policy statement for the council.

All members had earlier been invited to submit individual papers on the topic. Nancy Faus, who chairs the Hymnal Council, summarized the viewpoints expressed in the 14 papers submitted.

—In general, people favor keeping some archaic language (such as "thee" and "thou") or at least are not opposed to its inclusion.

—In general, people favor keeping such metaphors for God as King, Lord, and Sovereign.

—Most people favor eliminating masculine language only in reference to people. Rather than eliminate masculine language for God, people prefer to broaden with other images for God.

—Most if not all were uncomfortable with addressing God as mother or sister, though many favored including both male and female *imagery* for God. (An example of female imagery is found in the Mennonite hymn "Sing Praise to God," written in 1675, which says, "As with a mother's tender hand, He leads His own. . . . ")

—Much concern was expressed that textual changes be done sensitively, respecting the poet, the poetic language, and the style of the hymn. If changes cannot be done well, the changes should not be made, people said.

—Some expressed a desire to omit black/white references, which can carry negative racial overtones, but favored keeping references to "night" and "dark." They also favored finding texts that view night positively.

—In general, people believe *modern* hymn texts should be inclusive and should reflect broader imagery for God.

Bob Bowman (right) points out differences in style and appearance among a dozen or so versions of "O Little Town of Bethlehem." The display gave Hymnal Project members a chance to begin pondering some of the many decisions yet to be made on the new hymnal.

The overriding concern expressed was for the need to be sensitive to the constituency. While no action was taken at the meeting, clearly there was movement away from extreme positions on language issues.

A committee is preparing a policy paper on language issues, to be presented for adoption in June. The paper, which will incorporate input such as that in the summary above, will serve as a guide for the text committee and will also be available for church members who have expressed interest in or concern about the Hymnal Council's work on hymn texts.

Most of the November meeting time was spent in committee work. The music and text committees engaged in parallel tasks, each group examining lists of hymns that appear only in the Mennonite Hymnal or only in the Brethren Hymnal. Both committees compiled lists of hymns that need to be tested. Each committee has designated resource people who are being asked to give input regarding usage and value of the hymns.

In addition to testing specific worship resources, the worship committee continues to evaluate the idea of organizing the hymnal according to the order of a worship service, rather than topically. The committee has already tested the idea by way of a sample worship book, which has been used in several settings. Over the next nine months the book will be evaluated in 10 to 15 test congregations.

At the November meeting, the Hymnal Council also discussed major staffing changes. Bob Bowman, who has served part-time as executive director, has been terminated from the staff of the Church of the Brethren General Board because of budget problems. The council asked him to continue on a freelance basis through June 1987. Mary Oyer, of the Mennonite Church, has been invited to succeed Bowman as executive director.

The Hymnal Council agreed to recommendations from the publishers' committee that a loose-leaf edition of the hymnal be published and that a shaped-note version not be published. The council asked the committee to reconsider a decision not to publish a large-print edition.

The publishers plan to create a hymnal handbook that will contain additional information on the hymns and suggestions for use. It may also include more worship resources.

The Hymnal Project, begun in December 1983, will result in the first cooperative hymnal by Brethren and Mennonites. A rough timeline for production calls for the final selection and editing of hymns to take place during 1988.

Matsuoka named dean at Bethany Seminary

Fumitaka Matsuoka has been chosen academic dean of Bethany Theological Seminary, effective July 1. He will also serve as associate professor of theology and mission studies.

A graduate of McPherson College and Bethany Seminary, he taught theology at the Theological Institute of Molukkan Protestant Church, in Ambon, Indonesia, from 1970 to 1973. He then spent three years in his homeland, Japan, researching his doctoral dissertation and serving as campus chaplain at International Christian University, in Tokyo, prior to receiving his Ph.D. from Union Theological Seminary, in Richmond, Va.

Matsuoka pastored what is now the Fellowship in Christ/Fremont (Calif.) Church of the Brethren from 1978 to 1984, and served on the General Board from 1981 to 1986, chairing the World Ministries Commission his final three years.

Since 1984, he has served half-time as assistant professor of theology and Asian/American ministries at the Pacific School of Religion, Berkeley, Calif., and as faculty consultant to the Pacific and Asian American Center for Theology and Strategies.

Betty Lou Cayford, 57, dies of heart attack

Betty Lou Hershberger Cayford, 57, a veteran of 25 years as a Nigeria missionary, died suddenly December 6, in Nigeria, of a heart attack.

Cayford and her husband, Elvis, went to Nigeria in 1961. For three years she was administrative assistant in the mission headquarters in Garkida. From 1964 until the present, the Cayfords lived and worked in Jos, where Betty Lou served as a student hostel supervisor, teacher at Hillcrest School, and administrative assistant in the mission headquarters in Jos.

The Cayfords were due to complete their Nigeria work this spring. Their daughter, Cheryl, 23, is a Brethren Volunteer Service worker in Holland, and son Steven, 20, is a student at the University of La Verne, in California.

A memorial service was held December 7 in Jos, with burial in nearby Miango.

worldwide

"Child, violent, and illegal" pornography is the target of a diverse group of 200 religious leaders. Twenty-two representatives of the Religious Alliance Against Pornography met November 14 with President Reagan and together pledged "to eliminate child pornography and illegal obscenity from the American landscape." The coalition includes religious organizations related to the National Council of Churches (NCC), the National Association of Evangelicals, the Roman Catholic Church, the Synagogue Council of America, and the Church of Jesus Christ of Latter-day Saints. The alliance is chaired by Jerry R. Kirk, a Presbyterian pastor from Cincinnati. The vice chairman is Joseph Cardinal Bernardin, from Chicago. "This is a profoundly ecumenical enterprise," said Arie R. Brouwer, general secretary of the NCC, "because the most elemental meaning of the word 'ecumenical' is to be concerned for the whole world and all of God's people."

A Selective Service System (SSS) effort to dictate to church agencies who they could accept in their service programs has been reversed by congressional action (see November, page 7). With the passage of the continuing budget resolution passed just before adjournment, Congress let stand the House subcommittee language that declared "null and void" SSS regulations that would have disqualified conscientious objectors from assignments with church agencies that require participants to agree to a statement of faith. Persuasive testimony from the NISBCO (National Interreligious Service Board for Conscientious Objectors) was instrumental in the reversal.

At a Kairos convocation in Chicago, 125 people declared this "a time of crisis and judgment" for US Christians in the struggle against South African apartheid. The focus of their study was the "Kairos Document," issued in September 1985 by more than a hundred South Africans. That document arose out of a concern to discover how to respond as Christians to the intensification of repression, violence, and civil war in South Africa. The Chicago convocation culminated in the drafting of a "Kairos Covenant," in which participants pledged to increase support to people in southern Africa and to take specific steps in the US to help bring about the end of apartheid in South Africa.

A rule on inclusive language prompted a big stir for the Denver-area United Methodist ministry board. Last spring the board had passed a rule that said would-be clergy would "be expected to use inclusive language both in reference to the deity and to persons in all written and oral communications with the Board." After the rule got nationwide publicity, the board voted to "encourage" rather than require the use of inclusive language.

Have gavel, will travel

by Don Fitzkee

It's the highest elective office of the Church of the Brethren—that of Annual Conference moderator. For a year the moderator travels extensively, speaking on behalf of the church. There's all that planning and strategizing to do. There's the Conference logo to stew about. And then at Annual Conference there's the awesome responsibility of keeping the business sessions moving, lest, horror of horrors, a Saturday night session is required.

It's no wonder most moderators don't take time to consider the gavel they hold in their hand and shrink from wielding so awesome a relic. After all, superficially, it is a rather ordinary object to contemplate.

Looking at the present gavel used by Annual Conference moderators, however, it is apparent that not everyone has considered gavels to be unimportant or ordinary. A great deal of thought and creativity went into the design and symbolism of the gavel now in the hands of 1987 moderator Guy Wampler. A little digging reveals a long and storied past for that gavel and its predecessors.

Record of the first use of a gavel at Annual Conference seems lost to history. But it is hard to picture early Brethren leaders, with their stress on biblical simplicity, rapping meetings to order so formally. Eighty-one-year-old Desmond Bittinger, who was moderator in 1951 and 1958, recalls, "They used gavels before my time." But he has no idea when the practice began. But sometime or other a simple gavel was made. It has a bronze plaque on its head identifying it as the official moderator's gavel and even has a round wooden block with it, to rap on.

Apparently, no one made much of a fuss over the moderator's gavel until Desmond Bittinger's second stint as moderator in 1958. The church was celebrating its 250th anniversary that year, and brother Harry Fields, a skilled woodworker, thought the hoopla warranted a special gavel.

Using wood from the German town of Schwarzenau, where the Brethren began, Harry constructed a gavel with intricate symbolism and presented it to moderator Desmond Bittinger in front of the delegate body in 1958. Says Desmond, "As far as I know, that was one of the first gavels presented in front of the Annual Conference. Up to that time, I think it was kind of a haphazard thing."

It doesn't appear that it has become any less haphazard since. Desmond kept the gavel he used at Des Moines in 1958 and passed a duplicate made by Harry on to William M. Beahm, the 1959 moderator (The duplicate is now in the archives in Elgin).

Harry made more gavels than you could shake a stick at. At one time he set out to make a gavel for each district in the denomination. He also made over a dozen symbolic tables from wood collected from all sorts of historic Brethren buildings and furniture.

In 1966, Heifer Project hero Dan West was moderator at Annual Conference in Louisville, the first layman to hold the job. He chose to use a towel instead of a gavel to call meetings to order. He raised the towel above his head "as a symbol of order, service, patience, and love for one another."

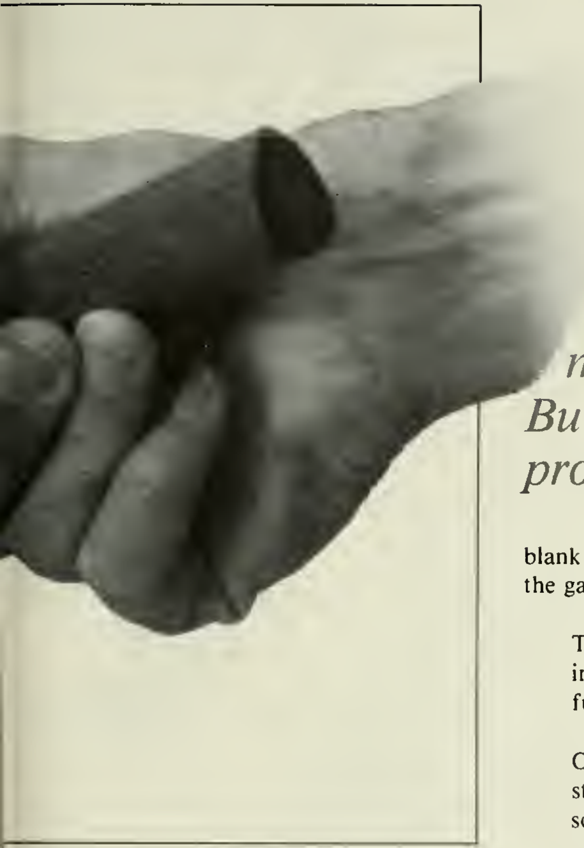
The 1966 Conference report in MESSENGER states that confusion reigned at Louisville, and "became an unfortunate Conference byword." Moderator Dan even kept a tally of his own "slips." So maybe he used a towel because he couldn't find the gavel! At any rate, after Dan threw in the towel, Conference moderators went back to using gavels.

In 1967, at the Eugene, Ore., Conference, Harry Fields burst onto the scene again with a new gavel he made for moderator Raymond Peters, "for no particular reason," as far as Raymond recalls.

The moderator used the souvenir gavel and apparently tucked the old gavel away for the duration. At any length, when the Brethren packed up and left Eugene, that *old* gavel had disappeared.

Raymond claims to have had no knowledge of the loss of the gavel, but Don Rowe (then Annual Conference manager) recalls mischievously, "There were some suspicions that the moderator took it."

Raymond's good name was cleared more than a year later when a package arrived at the Elgin offices with the gavel and a note inside. The note, from the University of Oregon, read: "The enclosed gavel was found by a staff member today in a file cabinet in one of the offices you used at the Erb Memorial Union. We are



Surely, in the early days of Annual Meeting, moderators didn't bring meetings to order with the rap of a gavel. But somewhere along the way, gavels became a prominent and symbolic part of Conference.

sorry we did not discover it sooner."

Don recalls, "There was a light thought that we had lost the symbol of authority of the church!" But the church managed to survive without the all-important gavel. That's not to say that no one was worried about it.

Earle W. Fike Jr. and J. Henry Long thought it was important enough for us to have a gavel that they went to work designing a new one. Like some other important decisions affecting the church, the new design for a gavel was dreamed up during a meeting of the General Board.

It wasn't on the agenda that fall of 1967. Rather, as Earle Fike remembers it, during a dull session he and J. Henry put their heads together, did some whispering and doodling, and came up with the gavel that is still used today.

The symbolism of the present gavel is rich. It fairly oozes Brethren and biblical symbolism (See Earle Fike's "Hold it lightly," MESSENGER, February 1982). J. Henry had Kenneth Fogelsanger, of Shippensburg, Pa., construct the gavel from the Long-Fike design. It is made of metal and wood, and J. Henry whipped up some blank verse to explain what each part of the gavel stood for:

The gavel
instrument of order
functional, firm, and lasting.

Ordinary oak
sturdy and freely grained
scraps rescued from a newly built home
and a handle shaped from an old barn plank.

Steel scrounged from a corner of the shop
formed and welded by the craftsman
shaping endless space into order
strong and open.

A handle with twelve apostolic rings.
Traditionally round
yielding to three sides of the triangle
the trinity of God.

Firm and strong a handle
with edges to remind
that no man dare too tightly grasp the authority of the church.
The authority is God.

Since then, the gavel craze has ebbed. Either there are no more woodworkers like Harry Fields around, or else everyone is pretty happy with the gavel now being used.

There was an attempt in 1969 to start another moderator's tradition, but it really never caught on. That year, moderator Morley B. Mays wore a green stole over a black robe. He then passed the stole, which, for him, symbolized the moderator's authority and responsibility, to his successor, A.G. Breidenstine.

Sometime after that the "tradition" died out, however. The new symbol scarcely "stole" the show. Harold Z. Bomberger followed A.G., but has no recollection of having ever *received* the stole. So possibly it died right there. On the other hand, a picture of Harold at the 1971 Annual Conference reveals that he did, in fact, wear the stole, at least long enough for photos. It just wasn't that big a deal, so he forgot about it.

It is certain that the following year moderator Dale Brown did not wear the stole. He wasn't even wearing a *necktie* that year, for fear that the Brethren were coming to be "slaves to Madison Avenue." So the Brethren never did get wrapped up in the stole, which now reposes alongside the gavel collection in the vault of the Elgin archives.

The gavel tradition, embodied in the 1968 Long-Fike creation, on the other hand, seems more durable. Even so, most of the time the gavel reposes in a small walnut chest, made by William D. Trout, of Roanoke, Va., father-in-law of 1978 moderator Ira Peters. Even at Annual Conference, most moderators just use the gavel for a ceremonial rap to open and close the meeting, and then pass it on to the new moderator—the big Sunday morning "photo opportunity" at each year's Conference.

Some view the chest and its contents with awe—a veritable Brethren Ark of the Covenant. But most Brethren . . . and moderators . . . follow Earle Fike's admonition to "handle it lightly." Still, the moderator's gavel seems here to stay. Unless someone loses it again. ☐

Sanctuary: Yes or no?

There are biblical and historical reasons for Brethren to consider offering sanctuary. We stand in a tradition that is willing to stand against the government when we believe the government is wrong in the sight of God, or in its interpretation of its own laws.

by Earle W. Fike Jr.

Read: Habakkuk 1:1-3, 2:1-4.

This past summer, my wife, Jean, and I went to visit friends at a resort in Virginia. They sent us a map of the area, but indicated we needed to get specific instructions on the location of the chalet from the office when we arrived. We got there okay, but the office was closed. So I called our friends and said, "Help. We're at the entrance. We're not lost; we just don't know where to go."

When a congregation begins to work on the issue of sanctuary, and move toward some official decision, it is not unusual for people to feel like saying, "We aren't lost; we just aren't sure which way to go."

If you look up sanctuary in an encyclopedia, it may tell you to "see asylum." Asylum comes from the Greek word "asylon," which means a place safe from violence. Asylums were places where slaves, criminals, and defeated soldiers could go and be safe from pursuit; and that safety was called the "right of sanctuary." The temples of the gods provided such protection to Greeks and Romans, and the Hebrews had three whole cities designated as places of sanctuary where those who had committed involuntary manslaughter were protected, "lest innocent blood be shed" (Deut. 19). The "right of asylum" is a term used in the laws between nations.

"The right of sanctuary," although no longer officially practiced, has both civil and biblical roots. But the biblical connection is the stronger. John H. Elliott says if we read the Bible from an inside perspective, we can see that it is "a book written by refugees for refugees." Early in the Bible story we read about Abraham, a sojourner who became a resident alien in a foreign land.

The Hebrew term for alien is "ger," and it often appears with "Ezrach," which means home-born or native. In the Bible, there is no concern about how the "ger," the alien, is among us. There is no need for documentation. Exodus 12:49 says that the same law shall apply to the home-born and the alien. Why? "You shall not oppose the alien, for you know how it feels to be an alien; you were aliens yourselves in Egypt" (Ex. 23:9 NEB). From the Old Testament perspective, we are to show mercy and kindness to refugees because we are ourselves refugees. That's true theologically. And for most of us it is also true historically, for most Brethren don't have native-born Americans as ancestors.

Helping the alien is highlighted in many ways in the ministry of Jesus. When certain persons are surprised that Jesus commends them for helping him, and ask, "When did we see you?" Jesus says, "'Come, O blessed of my Father, inherit the kingdom; . . . for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me'" (Matt. 25:34-40). The face of Jesus is in the face of all our refugee brothers and sisters.

But this sanctuary business here in the US today seems different. To "declare sanctuary" is, according to some, to break the law of the land. There is literally a yes and a no answer to that concern.

Until 1980 the US law defined a refugee as a person "fleeing communism or the Middle East." However, in 1967, the United States was cosigner of the United Nations Protocol Relating to the Status of Refugees, which affords refugee status to people who "cannot return to their country of origin because of persecution or well-founded fear of persecution for reasons of race, religion, nationality, membership in a particular social group, or political opinions." To bring the law into agreement with the UN position, Congress passed the Refugee Act of 1980 (Public Law 96-212), which adopted the UN definition of a refugee and clearly opened the way for persons in Central America and the Caribbean to be considered for asylum in the United States.

However, because the United States supports the governments from which Salvadoran, Guatemalan, and Haitian refugees are fleeing, it refused to recognize them as political refugees. The Reagan administration classifies them all as "economic refugees" and refuses to consider asylum for them. Those who know anything about refugee case histories know that a significant number of them will lose their lives by death squad if they are sent back to their home country. That is not an economic reason. Clearly a vast majority of Central American refugees should be granted asylum under the 1980 law. Some of us do not believe declaring sanctuary is breaking the law so much as it is calling our government to accountability in its interpretation of the law.

But even if declaring sanctuary is breaking the law, are we not heirs to a tradition

Guatemalan political refugees mask themselves with bandannas for fear of being recognized and sought out for reprisal in their home country.

that calls us to stand against authority if we believe God's will is not being supported by the authority? The answer to that is yes. And historic precedents abound. Start simply with the willingness to risk imprisonment or loss of life to be rebaptized. Anabaptism was illegal.

Or think of the refusal of the church to support slavery. Repeatedly Annual Conference denied the legitimacy of owning slaves and insisted members in good standing had to free them, despite the fact that it not only was legal to own them, but was illegal to free them in slave states.

Or think about 1942, when 110,000 citizens of this country who were also persons of Japanese ancestry were herded into concentration camps on the West Coast. In January 1943, 13 young men of Japanese ancestry, all citizens, went to Chicago. Jobs and living arrangements were quickly arranged. Individuals from the local Church of the Brethren went with the Japanese refugees to the bank to help them secure money; otherwise they would not have received any service. Remember, this was only 13 months after Pearl Harbor.

Most recently, recall the concern of the church in the 1970s when many of our Brethren young people were saying that to elect legal conscientious objection by going into alternative service was to cooperate with and support an evil war in Vietnam. The young people were so biblically astute and so persuasive in their historic understanding of our roots, that Annual Conference adopted a statement giving full church support, not only to those who elected alternative service, but also to those who refused to cooperate and chose not to register. That was not, in my estimation, a decision that a plurality vote of all members of the Church of the Brethren would have supported, but it passed Annual Conference, in an arena where people talked about the issue face-to-face with those who were most desperately concerned.

There are biblical and historical reasons for us to consider the issue of sanctuary. We stand in a tradition that is willing to stand *against* the government if we believe the government is wrong in the sight of God, or in its interpretation of its own laws.

But there is another reason. When the people of the French village of Le Chambon decided to illegally help some 2,000 Jews escape Nazi extermination, they risked their own lives. Magda Trocme, one of the leaders, said that when the first Jews showed up on her doorstep she had only two alternatives—to help them or to harm them. Most of the Central American and Caribbean refugees who are here among us today in the United States will die if our government sends them home. Given the choice to help or harm them, our Brethren tradition would say help.

Such historic examples seem right as we look back on them, but they were not easy decisions when they were made. Many people opposed them. Many refused to consider them. They were all risky "yes or no" decisions. And where the answer was "No we will not respond," history has later asked, "Where was the church when injustice was so rampant? Why was its voice silent?"

Let's move to a different consideration. How shall any church handle this important but emotional and explosive issue? I had people warn me against my congregation (Elizabethtown, Pa.) even *considering* sanctuary. I had people express concern for me, saying, "This will split the church, and you, the pastor, will be the scapegoat. It's happened before."

I do not consider myself a crusader. By nature I do not like disagreement. But more than that, I do not like to be thought of as unable to allow the gospel to respond to a contemporary tough issue. And I don't like any congregation to be seen as too weak to handle such a decision. If people approach a highly charged issue in the spirit of the New Testament, it is possible for the church to face issues in which there are sharp differences of opinion without major threats to the life of community of faith itself.

Here are some things we know historically about highly charged issues:

—It does not help to divide ourselves into "camps," and name the good and bad guys according to our own position.

—It does not help to get angry, and refuse to listen to one another.

—It does not help to call each other names.

—It does not help to define the other person's position; it *does* help to bear witness to our own.

—It does not help to refuse to participate.

—And most of all, it does not help to threaten to leave if "they" go ahead with something with which "we" don't agree. If there is a cardinal sin in the New Testament—if there is one wrong lifted up as being terribly serious—it is to break community for individual reasons.

What are some things that are helpful to do?

—Do as much as you can to understand the issue.

—Listen to people with whom you might not agree.

—Take the opportunity to express your concerns and your opinion.

—Trust the good will of those with whom you are in dialog.

—Respect other persons' right to their own opinions.

—Ask questions so that you have the answers, and do not have to make assumptions.

—Pray for insight and understanding.

—Vote your conscience.

—Stay in the community of faith, whether you win or lose; it is still your home and no vote should force you to leave. Meantime you can be supportive while you see what happens!

Calvert N. Ellis, president emeritus of Juniata College, is not only an astute administrator and gifted educator, he is also a highly respected churchman. After Dr. Ellis had served several terms and a total of 25 years on the General Board of the Church of the Brethren, the board held a service of recognition and appreciation. In that event, Dr. Ellis said something like this: "I'm thankful I'm part of a church and a board that makes decisions by the wise wisdom of the community in a voting process, and does not allow individuals to control the direction of the church by the office they hold. Had I been allowed to decide whether or not the church should begin the program of Brethren Volunteer Service, I would have said no. I thought it was a mistake, and I did not think it would ever amount to anything. But history proved me wrong. I'm glad we have BVS and I'm glad for the process that brought it into being." Community decisions can be wrong. But more often, they prevent individuals from making mistakes.

Any congregation moving toward consideration of sanctuary should do several things:

—It should spend significant time involving its members in discussing and understanding the issue. The decision may have legal implications and does require a unique kind of commitment.

—Because a high level of support is necessary, thought should be given to requiring more than a majority vote when the issue is officially before the church council.

—Consideration should be given to ballot vote so that persons may express their opinions in private without social pressure.

Habakkuk asks, "How long shall I cry" against injustice? But the answer of the Lord is, that though it may take time for the answer, in the meantime, righteous persons live by their faithfulness. There are important biblical and historic reasons for any congregation to decide whether or not it wants to be a sanctuary. It is an act of faithfulness to work at the decision. And there are ways to do it with respect and sensitivity to others and with honest differences of opinion. But having done it, whichever way it goes, the church can know that it does not have to run or hide from the significant issues of our day for fear that it is too weak to face them head on. And those in the congregation will know that they are strong enough to say yes or no, and continue to live in community. ☐

Earle W. Fike Jr. is pastor of the Elizabethtown (Pa.) Church of the Brethren, which recently became the eighth congregation of the denomination to join the sanctuary movement (see January, page 8).

Small talk

by Kathy Kline

Friends in need

He has sent me to proclaim liberty to the captives... to set free the oppressed.

Luke 4:18

There is a land called El Salvador not so far away from here where children are sometimes afraid to go to sleep at night. In the darkness there are soldiers and you can hear them shoot their guns. It sounds like firecrackers on the Fourth of July. But it is not a happy sound to anyone in El Salvador.

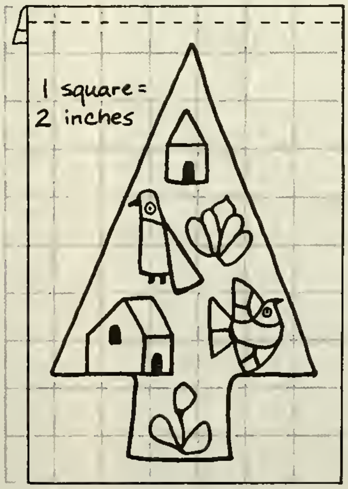
Many of the people try to run away from the soldiers into another country. They are called *refugees*, and they live in temporary villages along the border.

Here in the United States some Churches of the Brethren are helping these refugees who have left their country. The churches give them houses to live in and find them jobs. The children go to school and on Sundays they go to church with their families.

The Salvadoran refugees love their country and someday hope to return. Until that happens they remain safe here sharing their experiences with us.

A Salvadoran wall-hanging

There are many people in the refugee camps along the border who no longer have any work to do. Some of these people make things to sell. They paint brightly colored pictures on wood, pottery and seeds. These pictures show how beautiful El Salvador used to be and what the people hope for in the future.



You can make a brightly colored picture to hang on your wall. Follow the instructions below.

1. Enlarge the pattern by redrawing it on graph paper.
2. Trace the enlarged pattern on to tissue paper.
3. Cut out the different colors from scraps of felt or material.
4. Glue the felt in place using the small pattern as a guide.
5. Fold the background piece of felt along the top and sew 1 inch from edge to allow room for a dowel rod.
6. Insert dowel rod and tie string to each end.
7. Hang on your wall.

This is a picture of some children in the refugee camp.

A letter from a friend

Dear children of the United States,

Greetings from a fourth grade girl. I am living in Mesa Grande. I have lived here five years. At first when we came, we lived in tents, but now we are living in wood houses.

We have been suffering for a long time. We have gone through raids in which children, pregnant women and elderly people have died. It is for this that now we find ourselves refugees in Mesa Grande. Ever since we came, we have set ourselves to build a refugee camp. We built our houses. We have made gardens and workshops for hammocks, sewing, art work, metal work, knitting, etc.

Now we have everything built and we are accustomed to being here and we don't want to leave all this work. We feel good here now, only thinking about the situation of our country and praying to God that some day there will be liberty in our land so that we can return soon.

Maria Elsa, 4th grade

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o Messenger, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of Messenger.

Listening to the Word

Portraits of the heart

by Chalmer Faw

"For the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart" (1 Sam. 16:7).

That must be why the Bible gives us so few personal descriptions! What did Jesus *really* look like? Was Deborah tall and stately or squat and homely? Was Peter actually the "*big* fisherman"? How did Ruth look when Boaz saw her gleaning in the fields? We don't know. The Bible doesn't say a word about these things. Somehow, these matters weren't all that important.

What the Scriptures *do* tell us is what people say and do and sometimes what they think. There is seldom anything about the physical appearance. The basic focus is on the *heart*.

Now this heart is not the well-known cardiac organ, nor is it, as in much modern thought, the emotional center of existence. It is, rather, the essential *self* as it really is in the sight of God. From the heart spring all thought, words, and deeds.

So the Bible is lacking in what we today make so much of—the look in the eye, the expression on the face, the body language, the gesture, and the stance. But it is *rich* in what we moderns spend so little energy on—sin, righteousness, and relationship with God. Even its long narratives and tedious lists are aimed at the heart. Conversations, speeches, epistles, and poems all reflect the "abundance" out of which the "heart speaketh."

Now let us *listen* to the story of our text. Samuel has been divinely directed to the house of Jesse to look for a man to anoint as king. He is shown the older and presumably bigger and stronger sons. But each time the Lord says "No." Samuel himself is impressed by these men, but God, looking upon their hearts, rejects every one of them. Then they run out of sons, and Samuel is puzzled. He knows there must be *some* reason for coming here and asks if that is all. Almost apologetically, certainly as an afterthought, Jesse tells of the baby boy of the family who is out tending the sheep. He is brought in and then, to our surprise, we are told of his *appearance*—ruddy-faced, handsome, and with such beautiful eyes!

What can we make of *that*? The very rarity of such a description lets us know it is some kind of *that* (for Samuel's benefit and for ours?). The basis of God's choice was the *heart* and now we poor humans are helped with a bit of outer appearance also. The Bible is aware of such things as looks but just considers them of less importance.

What we have then, in the Scriptures, is a strong emphasis on what we may call *portraits of the heart*. Can we adjust ourselves to this "strange new world of the Bible"? Can we enter into and make it ours as we interpret, teach, and preach the Bible?

"David," by Michaelangelo

Let's try it out a little. Take the portrait Luke gives us of the "woman named Lydia" in Acts 16:14f. It isn't much. She is from Thyatira, is a dealer in purple cloth, now living in Philippi, and is among the Jewish worshipers gathered at the riverside as the Apostle Paul speaks. There's not a word about her form or figure, age or appearance. What *is* important is an action deep within her soul as "the Lord opened her heart to give heed to what was said by Paul."

Then we learn that she forthwith is baptized, she and her household. After that she lays her newfound faith on the line by inviting the gospel team to come make her house their headquarters! Her actions speak so loudly they reveal a heart prettier than a picture of her appearance could ever be. Add to this the fact that she "prevailed" upon them and the four men did as she suggested. That's her story—except for one closing mention of her in 16:40, where Paul and Silas visit her just before they are run out of town.

You can't *draw* the portrait of Lydia's heart as you sketch a face or a figure on a canvas. At best, you take in her actions, her own words and the statements about her, and let *them* paint a portrait in your *own* heart. And that is what the Bible is trying to do for us in *all* its revelational pictures in narrative, discourse, or poetic form.

When something of Lydia's spiritually opening heart, her eagerness to seal it in a baptism that her whole family shares, her spunky insistence on hosting the visiting team, her central presence with them as she says goodbye—when all this makes its full impact on *us* deep within, then we have a portrait we can carry with us for the rest of our lives.

Go on now through the rest of the Bible, and let its portraits *of* the heart, etched in action, thought and word, become portraits *on* the heart—*your* heart. Adam and Eve and their struggle with doubt and sin, Cain and Abel and the coming of violence into our world, on and on. Seth, Enoch, and Noah, their wives and families—there are portraits unending. Abraham agonizes over faith and Sarah agonizes over Abraham, the "man of faith" as well as fighting her own spiritual battles. Hundreds of others, named and unnamed, fill the biblical record. There are those about whom much is written—Moses, David, Peter, Paul, and others. Then there are those who get just a word or two, one line or 10 lines. Nor are they all saints. Don't forget the sinners, the villains, and the muddled middle-of-the road people, where our own portraits may be mirrored.

After a spiritual renewal wrung from the bleakest of crises, Paul wrote, "From now on, therefore, we regard no one from a human point of view" (2 Cor. 5:16a). He had come to the *divine* point of view with its focus upon the heart, and so could go on to speak of the new creation in Christ Jesus. ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across the denomination.

When a Christian gets the blues

We get depressed when we assume there is no one with whom to share troublesome feelings. Yet, Christians know God is with us.

by Gordon Dalbey

Most of us, at some time, have been troubled and puzzled by emotional depression. With popular expressions such as "got the blues," "down in the dumps," "stuck in a rut," or "bummed out" we may try to explain the sensation, but still we wonder what depression is, how it begins, and how to overcome it. As Christians, we know that depression is not God's will for us. In fact, Jesus said, "I have come in order that you might have life—life in all its fullness" (John 10:10 TEV). In depression, one has lost touch with God-who-is-Life. As Margaret Crockett has noted in a *Journal of Pastoral Care* article, "Depression and Middle-aged Women,"

> Depression is a withdrawal from joy and the capacity to love and express oneself that constitutes the birthright of a child of God. As such it is separation from others, and from God, and often the sufferer finds it impossible any longer to communicate with them or even with (God). (She) . . . is weighed down with a pervading sadness, a sense of hopelessness and despair. She . . . can become ridden, with self-hate, guilt and . . . may want to run away to hide, to curl up and die. . . . She feels that there is no hope for the future and that these unhappy circumstances will continue indefinitely.

Certainly, something must happen to a person in order to bring on depression. Medical science has determined that sometimes a chemical imbalance triggers depression. In such cases, modern drugs have been effective in alleviating depression. But often, psychologists have discovered, our depression is rooted in emotional problems resulting from particularly sad or painful events in our lives. As psychiatrist Arthur Janov observes in *The Primal Scream*,

> Patients who do not report feeling depressed may have feelings of sadness at one event or another, but those feelings are always specific to a particular situation.

That is, the key that unlocks the gates of depression is the ability to connect what you are feeling appropriately to the specific event that caused that feeling. But most often, the depressed person cannot "recall" what that event was. "I don't know why I'm so down like this; I just *am*," is a common sensation. The occasion or "reason" for being depressed is lost somewhere in the unconscious mind. The very word "depress" means "to push down"; to be "depressed" therefore suggests pushing some unpleasant feeling down below the level of consciousness instead of facing up to it. Contrary to popular belief, therefore, depression is not the absence of feeling, but rather, an unwillingness to feel—resulting not from an "empty nothingness" inside, but rather, a reservoir of dammed-up feelings.

"In my observation," Janov continues, "depression is a mask for very deep and painful feelings," which a person has not "connected with the event" that caused those feelings—a sort of emotional amnesia. Depression, he concludes, "is not a feeling . . . but a mood," a "retreat from feeling." That is, when something happens that hurts, in a misguided effort to get rid of the pain, the pain is suppressed, pushed down deep inside where we hope it will be forgotten.

But of course, when a feeling is pushed down below consciousness it only means that feeling will continue to have an effect unconsciously instead of consciously. As that deep pain cries out more and more to be healed, more energy is expended in depressing it and the more one begins to shut down all feeling. Hence, the emotional numbness that often goes with depression.

Janov also reports that when depressed persons are monitored on an electromyograph, they exhibit "a very high level of tension, which shows that depression is a disconnected feeling." He quotes a National Institute of Mental Health study that has demonstrated that "depressives begin their dream activity almost as soon as they fall asleep, and the sleep is truncated and fragmented"—further evidence that "tension is involved in depression."

This tension comes from the inner struggle when true, deepest feelings want to come up and out, but are held down inside instead. "Indeed," Janov declares, "some persons are willing to kill themselves before they would feel those feelings."

Similarly, a recent survey showed that the nation's highest suicide rates are in Vermont, New Hampshire, and Maine. Mental health officials have blamed this on the very personality trait that we Americans hold so dear. As Dr. Stephen Soffeff, director of emergency psychiatry at Portland's Maine Medical Center, explains,

> It's the Yankee version of the "stiff upper lip." They try to keep it all in, try to be strong; hide their feelings until they do something drastic—like kill themselves. They feel that to get help for their depression . . . is not only wrong, but a symbol of weakness.

A most dramatic example of how depression starts and what it does to a person, came in a portion of a student essay received in an adult education class of people whose native language was not English:

> I was about 14 years old. My father spank me real hard, because I did not do what he wants me to do. So I was really upset and angry to my father. But I didn't say any word to him, because I respect him very much in every way but the only thought in my mind, I am going to kill myself—because my father didn't likes me.

Nowhere in pages of textbooks and

writings on psychology has been a more direct and clear explanation of where feelings of suicide begin than in these few broken sentences from a boyhood memory.

This boy started with real feelings connected to a very specific event—pain at being whipped, not out of discipline but vengeance; and then, anger at his father. But he is convinced that his feelings, no matter how real, are unacceptable. He cannot feel his pain openly and drop all defense to his father's merciless anger, nor can he show anger back at his father, who must be "respected."

This boy has been made to feel guilty for the simple, honest feeling of anger toward his father. The only course open to him is to suppress that genuine feeling. But his pain from and anger toward his father are so deep that, in order to suppress them, he must suppress his life itself.

Such guilt, and the belief that there is no release from it, is common in depressed persons—who often cannot believe that the other person, and not themselves, might be guilty of wrongdoing. In fact, this sensation of guilt can be a cover-up that conceals the real feeling of anger and hurt toward the other person. Certainly, one may bear guilt; one may have lashed back to hurt the other person. If so, forgiveness is needed for taking revenge. But healing sooner or later requires facing up to the original event, in order to forgive the person and thereby release the harmful effects of the event.

It is safer, of course, simply to feel guilty for what happened than to say, "You hurt me"—especially if the one who hurts is much bigger and stronger and holds the very power of life itself, such as any parent holds over a child. In fact, often the "other person" is a parent, simply because the one who can inflict hurt most deeply is precisely the one needed most desperately—and every child is born ultimately dependent on its parents.

The child, that is, tends to reason like this, "You hurt me, Mommy/Daddy. I need you to acknowledge that and say you won't do it again, so I won't be afraid of you. But if I tell you that, you might hurt me even worse by ignoring or rejecting me. But I can't show anger at you or you will surely hurt me more. Therefore, I'd better depress my hurt feelings, turn my anger away from you, and focus it on myself instead."

As healing prayer authority Agnes Sanford declares in the opening of *The Healing Gifts of The Holy Spirit*, "To the Mental Depressive,"

> The mental depressive is usually one who has refrained from complaining; who has put himself under such long and rigid control that he is worn out from the effort.

Again, priests Dennis and Matthew, Linn state in *Healing Life's Hurts*

> Much psychological depression is really swallowed anger and will disappear if I can answer the question, "Who or what is irritating me?" and than deal with my anger. . . . When I don't like my anger, I usually feel guilty about my anger.

Childhood pressure to control yourself becomes an adult habit, with so many unpleasant feelings dammed up inside that you have a logjam.

Similarly, Crockett recalls her own healing:

> I was so busy being self-critical . . . , blaming myself for my sorry state, that I did not realize I was depressed. When I was able to stop feeling guilty at being angry at what happened, and to start getting in touch with my anger rather than turning it unconsciously against myself, then I began to feel better.

The depressed person is therefore sitting on a powder keg of pushed-down feelings. What began as a childhood pressure to "control yourself like a good little child" becomes an adult habit and continues until so much pain, so many unpleasant feelings get dammed up inside that one becomes afraid to deal with any one of them for fear that pulling one log out of the dam will bring the whole flood down.

One common response is simply to run away, to avoid commitments or intimacy of any kind. Another is to try and dull the pain with drugs when the willpower is not strong enough to hold it down. Alcohol, for example, is a downer, a depressant—not an upper, stimulant drug. Its abuse is therefore often aimed at pushing down pains and fears. Alcoholism is closely related to depression.

From this perspective, we see that many of the usual "helpful" ways of trying to bring someone out of depression are short-sighted. Often, we may want to say, "Just try harder, work more at bringing yourself out of it!" But if depression is caused by too much self-control and effort in the first place, this advice only adds to the burden. Again, we may want to say, "Count your blessings! Look on the bright side of things!" As Sanford responds,

> So I would do, saying to myself, "I have a fine husband, and three lovely children and a comfortable home and no great financial problem. . . . There's no reason why I should feel this way. But I still do feel this way, so I must be going crazy!"

Sanford suggests two things a depressed person can do in order to begin the healing process. First, be touched by God's creativity in nature: Go for a walk in the forest, field, on the beach; lie down in the grass and watch the clouds, the birds, the squirrels, the trees, and soak up the power of God's creation. Secondly, make God a partner in some kind of creative activity: Plant a garden, work on the golf swing, write a story—asking for God's strength and guidance.

These basic, first-level exercises are important in order to gain the security and motivation to seek deeper and fuller healing by dealing with the root causes of depression, that is, by rediscovering true inner feelings, so that the feelings no longer need to be depressed. This further healing most often requires the help of a skilled professional counselor: Because one becomes so used to deceiving oneself in order to push the feelings down below consciousness, another person is needed to help surface those feelings.

Two other books that help to bring troublesome feelings to the surface and deal with them creatively are *Your Inner Child of the Past*, by High Missildine, and *The Gift of Inner Healing*, by Ruth Carter Stapleton.

This understanding that depression is often rooted in suppressed feelings is a powerful message for parents. It says that we can help our children avoid depression later in their adult lives by allowing them to speak their feelings openly and honestly to us. *Parent Effectiveness Training*, by Thomas Gordon, is especially helpful in this effort.

A child's best safeguard against depression in adulthood is having the freedom to say, "Mom, I'm angry at you because I think what you did to me was unfair," or "Dad, it really hurt me when you said that," or "Mom/Dad, I'm just feeling awful, and I need you to hold me and listen." Letting your children speak their feelings openly does not mean "giving in just because they throw a temper tantrum." It means simply acknowledging that children are human beings with real feelings—something every child needs desperately to know in order to survive in our often impersonal world. As an older schoolteacher told me my first day of teaching years ago, "The kids have a right to complain, and you have the right to insist."

Sometimes, of course, the parent has genuinely wronged the child, and the child's anger must therefore be acted upon to right the wrong through apology and forgiveness. But the parent who would act as "God the Father" has the responsibility to insist when the child refuses to do something that the parent would want—acts of loving kindness toward others, efforts to identify and develop the child's own God-given talents, honest owning-up to misdeeds, and the like.

As children of God ourselves, we must allow God to save us from depression. That is, we must dare to connect our depressed feelings with the persons and events that caused those feelings. To do this, we must be willing, as Sanford urges, to seek the "help of a wise counselor." The basic assumption that leads one into depression is that there is no one with whom to share troublesome feelings: "What I'm feeling is too awful; anyone who heard me expressing these feelings would reject me!" Hence, no option is seen but to depress the feelings.

Yet a Christian knows that in Jesus Christ God is always with us. The very name "Immanuel" means "God with us." What's more, in Jesus Christ we know that God's love for us is so strong that it triumphs over death itself. "For I am sure," Paul told the Church at Rome,

> . . . that neither death, nor life,
> nor angels, nor principalities,
> nor things present, nor things
> to come, nor powers, nor
> height, nor depth, nor anything
> else in all creation, will be able
> to separate us from the love of
> God in Christ Jesus our Lord
> (Rom. 8:38-39).

In Jesus Christ, we have an alternative to pushing the pain down: We can bring it to the surface, with the help of a pastor, professional Christian counselor, loving brother or sister in Christ, and let the healing light of Christ shine upon the wound.

Because depression is so often rooted in suppressed feelings, God's healing does not mean that we are delivered at once from all pain and anger. Instead, through loving counsel, caring, and prayer, God simply gives us the gift of full here-and-now feelings, so we can know who or what is truly upsetting us. God does not lift us from the hell of depression into a heaven of bliss. To connect your feelings properly to the event that caused them releases the chains, but does not propel you into the fullness of life that Jesus came to bring us. For that begins only when, freed from depression, we decide at last to struggle in this broken world to love one another as God has loved us in Jesus Christ. □

Gordon Dalbey is a United Church of Christ minister and freelance writer, from Torrance, Calif.

Windows in the Word

by Timothy Jones

Rest

I regularly play tennis with my neighbor Bill. He beats me every time. Resoundingly. But this morning was different. "Your shots have more muscle," he commented after a few moments of play.

"Not more muscle," I thought, "more power." For I discovered early in our set that pausing a split second in my backswing allowed me to slam back his volleys with new authority. That simple instant of waiting is promising to transform my game.

Renewing pauses are even more vital off the court, I find, especially when I face the rigors and demands of everyday life. Times when I feel flooded with appointments and tasks are the very days I need the replenishment and rhythm of rest.

This helps make sense of the Bible's interest in the sabbath. Even God rested on the seventh day of the Genesis creation story. "Six days shall work be done," the Lord commanded Israel, "but the seventh day is a sabbath of solemn rest to the Lord." Rest and work so interwove the fabric of daily life that Moses told the farmers, "'Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits; but in the seventh year there shall be a sabbath of solemn rest for the land. . . .'" (Lev. 25:3-4).

Even in the New Testament, with all the motion and excitement and traveling of Jesus' itinerant band, we hear, "Take my yoke upon you . . . and you will find rest. . . . " Later the writer of Hebrews portrays salvation itself as a kind of rest in God's activity: He invites his readers to a sabbath rest that fills every day (Heb. 4:9).

You and I need the balance of sabbath in our hectic, frantic lives. Not as a hard legalism, but as a renewing discipline. Our daily work needs boundaries and fences; otherwise it consumes, depletes, robs us. A scene in Melville's *Moby Dick* underlines it: After the intense chase of the whale boat, Melville focuses on the wearied, frantic harpooneer. "However prolonged and exhausting the chase, the harpooneer is expected to pull his oar" like the others, and "set an example of superhuman activity" with "repeated loud and intrepid exclamations." When finally the whale is sighted, the harpooneer drops and secures his oar, siezes his harpoon, "and with what little strength may remain, he assays to pitch it somehow into the whale." No wonder, Melville continues, that so many boats miss their catch. "To insure the greatest efficiency of the dart," he writes, "the harpooneers of this world must start to their feet from out of idleness, and not from out of toil."

Our serving will be fruitful only when we come to it out of the holy waste of prayer, rest, worship. For out of that idleness, from those scattered moments and set-apart days, we draw an energy and a calm far beyond our own. □

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

by Mary Sue Rosenberger

Future vision

As if peering through a frosted window pane
We strain for a glimpse of the future,
Asking mediums, horoscopes, and even God
"What will happen, and when?"
But seeing only icy swirls and clouds.

Until the Son comes to melt the frosty film
And reveal a clearer vision—
Not of the distant and unknown
  But of the now and the known
Brilliantly adorned in Sonlight.

That is all—
  And, by faith, that is enough. ☐

Winter walk

With slowed and shortened step,
  I move cautiously
  Over the icy surface underfoot,
Grateful for those who have cleared their walks
  To ease my way.

In the winter seasons of life
  When cold winds blow
  And troubles drift ever higher,
I move slowly and cautiously over slippery ground
  Or simply stand still regaining balance,
Ever grateful for those who ease me on my way
  By clearing my pathway with their concern.

Spring will come again
  And I shall again walk boldly into life,
Strengthened by my winter wrestlings
And the love of those who cleared a path for me. ☐

Mary Sue Rosenberger is a member of the Greenville (Ohio) Church of the Brethren.

On discrimination, stewardship

Detlev Heinrich

It's time to stop discrimination

I am a BVSer in North Manchester, Ind., and an associate member of the Manchester Church of the Brethren. I was raised as a Lutheran, and after Brethren Volunteer Service, I will enter seminary in my native country, the Federal Republic of Germany.

As a BVSer I receive MESSENGER, which I enjoy reading. Especially I appreciated Carl Bowman's series this past year, "Who Are the Brethren of 1986?" I am responding to Bowman's November installment, "Did Conference Soft-pedal Sin?"

When I first heard about the Church of the Brethren, and read the Annual Conference statement "World Mission Philosophy and Program," I was immediately attracted to this, *our* church. But when I read the statement "Human Sexuality from a Christian Perspective," I felt that there was a discrepancy between the two papers.

The first one provides an open, innovative platform, while the paper on human sexuality—even though it shows the sign of deep and concerned consideration—does not seem to complement the outlook of the mission philosophy paper. It basically reaffirms the traditional position that Protestant churches in Europe have held since 1900—that of celibacy, and the unacceptability of covenantal relationships between homosexuals.

Sometimes this paper is even contradictory: On the one hand, it acknowledges that homosexuality is a complex issue, that genetic predisposition in combination with early determination in childhood could be the probable cause. On the other hand, it limits homosexuality in paragraph four of the paper ("The Church's Response") to "a romantic attraction for persons of the same sex."

The paper also mentions "conversion to a heterosexual orientation"—an option contradictory to the perception of homosexuality as at least in part due to a genetic predisposition. And it does not consider the bad experiences with such failed attempts. Further, simply through its terminology ("conversion"), it implies the sinfulness of homosexuality. (The paper nowhere actually calls homosexual behavior sin.)

Recently the debate on homosexuality has become important in the Protestant church of the German Democratic Republic (East Germany). So that church established a study commission on homosexuality. The commission released its report in 1985, under the title "Homosexuelle in der Kirche?" ("Homosexuals in the Church?"). It is available from: Action Reconciliation/Service for Peace, Jebensstr. 1, 1000 Berlin 12 (Bahnhof Zoo), Germany.

The study came to some interesting conclusions: Since homosexuality is at least in part caused by genetic predisposition, and since the Old and New Testaments *do not* deal with homosexuality as it is known and addressed by today's society, the church has to revise its position toward homosexuality—a position that goes back to the late 19th/early 20th century. The study group was convinced that the Scriptures deal not with *real* homosexuality, but rather with peculiarities of various pagan societies/religions at the time of the Old and the New Testament, and their influence on Judaism and the early Christian church.

The authors of the report advise the church to encourage covenantal relationships between people who do not just "try" homosexual activity once or twice, but who are actually *predisposed* toward homosexuality. This is regarded by the

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To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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authors as an acceptable lifestyle for such people, according to the special gifts given by God, and according to God's will.

So I was concerned when I read in Carl Bowman's article that a vast majority of Brethren believe that homosexual activity between consenting adults is always wrong. I was even more concerned by the figures showing that only nine percent of Brethren favor allowing homosexuals to teach in the public schools.

Looking at the history of discrimination against homosexuals and the tragic involvement of the global church in this discrimination, I feel—as a heterosexual, by the way—that the time has come to end it. This I have also been told by the history of my own nation, which has put homosexuals—as well as Gypsies, alcoholics, Communists, Jews, and many other people—into the gas chambers of Auschwitz, Dachau, and other places.

Homosexuality is *not* a disease. It is *not* "contagious." And the time has come to end discrimination against homosexuals. Our position paper of 1983 should be carefully re-examined and revised, for it is out of step with what should be. And even more out of step is the general sentiment of our denomination, as Carl Bowman demonstrated in his November article. ☐

Detlev Heinrich is a West German BVSer, working for the Fellowship of Reconciliation in North Manchester, Ind., where he is an associate member of the Manchester Church of the Brethren.

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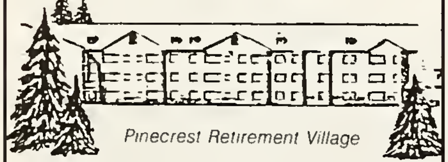

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Dennis Gingrich

Adventure premise is wrong for us

My congregation is now completing its participation in the denominationally sponsored "Adventure in Mission" program. This program has been of concern to me because I consider it misguided and disagree so completely with its premise.

I was impressed by the amount of time and effort expended over the past month by clearly dedicated members of my congregation in an effort to complete successfully the initiation of the program, but dismayed by the financially oriented "bottom line" approach of the "Adventure." I considered particularly distasteful the commitment form that required listing not only weekly dollar pledges, but percent of income this represents.

To what purpose? A quick calculation obviously reveals annual salary of the giver. Since when has private information of this kind been denominational or congregational business? One IRS is quite enough for me, thank you, and if I wanted an intermediary between me and God I would have chosen Catholicism.

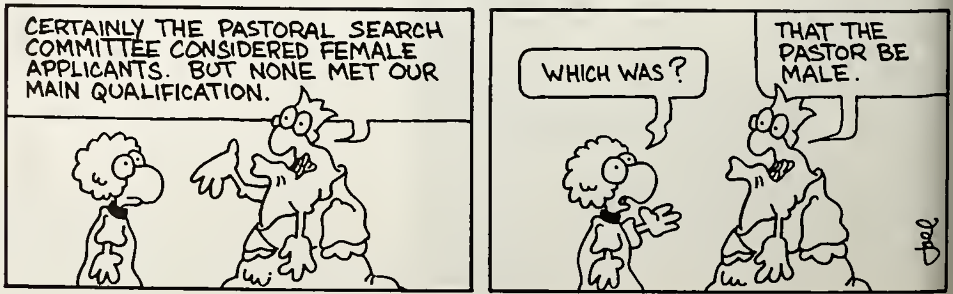
Where is our vision? Imagine Alexander Mack advising his first small group of followers, "Okay, our mission goal this year is to increase giving by 10 percent." Are we a denomination or a corporation? In any event, targeting increased financial giving is similar to treating symptoms without addressing underlying health: Success, if present, would more likely be short-term than long-term. Wouldn't it be a better idea to complete a commitment card pledging a specific personal goal in church service for the next year over and above current service, which might or might not involve money?

Also bothersome to me is the lack of recognition that some of our tithes could go to organizations outside the Brethren that may provide Christian service in special areas better than we do. Fair examples of this, I think, would be Teen Challenge of Rehrersburg, Pa. (counseling for drug addiction) or Covenant House of New York (shelter for runaways).

Does this mean that, as Brethren, we shouldn't consider monetary appeals at all? No, but they can be most appropriately and sucessfully conducted if initiated *locally*, with specific, self-limited goals in an ongoing series of short steps, rather than a blanket denominational appeal for giving in all areas. One possibility is to designate one Sunday a month for special giving above the regular offering, with a different recipient for each Sunday chosen by the congregation. This could be accompanied by a short description during

Pontius' Puddle

NOTICE: Newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) to Joel Kauffmann, 1014 South Seventh, Goshen, IN 46326.*


CERTAINLY THE PASTORAL SEARCH COMMITTEE CONSIDERED FEMALE APPLICANTS. BUT NONE MET OUR MAIN QUALIFICATION.
WHICH WAS?
THAT THE PASTOR BE MALE.

the service. The funds collected on any "special giving" Sunday could be directed toward outreach such as Bethany Seminary, Bethany Hospital, or Heifer Project, or for local projects such as an organ or church van fund (both suggested in my congregation, or for community outreach, such as Christmas gifts for residents of a convalescent home or toys for disadvantaged children. Such projects should include at least one or two that would 1) come to completion within a short time, 2) provide a tangible, observable result locally, and 3) involve group investment of time and energy together in a Christian atmosphere. Doesn't that seem more satisfying than the "Adventure in Mission" hard sell?

Let us prayerfully consider together, within the Brethren tradition of innumerable examples of past life commitments, how we might reconcile our goals and give of each other, to each other, and to God in all ways as he has given to us. ☐

Dennis Gingrich is a member of the Big Swatara congregation, near Hershey, Pa.

CLASSIFIED ADS

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—Alert us to Brethren or non-Brethren in Greenwood, Ind., area (south side of Indianapolis) who are interested in new church fellowship. Send names, addresses to Wendell and Joanne Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46215. Project of South/Central Indiana District and Brotherhood new church development program.

INVITATION—Plan to come and start Annual Conference Week with those you know. A homecoming weekend at the Eastwood Church of the Brethren, Akron, Ohio, June 27-28, 1987 (one weekend before Annual Conference in Cincinnati). For more information contact: Julie Shives, Eastwood Church of the Brethren, 581 Darrow Road, Akron, OH 44305.

TRAVEL—To Soviet Union. Worship with Soviet Christians. Visit Moscow, Alma-Ata, Samarkand, and many other historic places. Three-week tour led by Clyde Weaver and Ken Kreider leaves June 19, 1987. For information write J. Kenneth Kreider, 1300 Sheafter Road, Elizabethtown, PA 17022.

TRAVEL—To beautiful British Isles Aug. 10-24, 1987 with experienced tour hosts. See England, Scotland, Wales and Ireland. Enjoy traveling with Christian friends on a vacation long to be remembered and cherished. Write or phone for brochure and full information. Rev. John and Naomi Mishler, 168 E. 6th Street, Peru, Ind. 46970. Tel. (317) 473-7468.

TRAVEL—Juniata College Tours 1987. AMSTERDAM AND HOLLAND WATERWAYS CRUISE: April 14-25. ALPINE TOUR (Germany, Austria and Switzerland): June 11-26. NOVA SCOTIA: Sept. 11-24. CHRISTMAS TIME IN BAVARIA: Dec. 2-10. For brochure/info contact: Gateway Travel Center Inc., PO Box 595, Huntingdon, PA 16652.

VACATION—A unique, historical, cultural, and religious pilgrimage to the British Isles featuring the usual and unusual, the traditional and the new in England, Scotland, Ireland, and Wales. July 13-27, 1987. Modest cost. For colorful brochure and details contact: Harold and Betty Bomberger, Box 72, Mt. Gretna, PA 17064. Tel: (717) 964-3547. Please respond immediately. Group will be limited in size.

WANTED—Cellist position. 1986 Manchester graduate interested in church programs, small ensembles, chamber music, and string orchestra positions. Contact: Janice Ritchie, Rt. 1, Box 233, Roanoke, LA 70581. Tel: (318) 753-2545.

WANTED—Mature Volunteers to live at Camp Ithiel, Fla., near Orlando, for 1 month or more, any time of the year. Will do part-time maintenance and cooking for rental groups (not every weekend involved). Housekeeping cottage provided along with $25 per person per week stipend. For further information contact Nancy Knepper, Camp Ithiel, PO Box 165, Gotha, FL 32734. Call (305) 293-3481.

turning points

Licensing/ Ordination

Chae, In Du licensed Sept. 28, 1986, Pasadena, Pac. S.W.

Davis, Charles, licensed Oct. 12, 1986, Rockwood, W. Pa.

Davis, Gary W., licensed Oct. 19, 1986, Mt. Bethel, Shen.

Gehman, Steven G., licensed Oct. 5, 1986, Big Swatara, Atl. N.E.

Houff, Mary Ziegler, ordained Oct. 19, 1986, Champaign, Ill./Wis.

Olson, Carolyn F., licensed Oct. 5, 1986, Valley View, Pac. S.W.

Pandya, James A., licensed Oct. 26, 1986, Naperville, Ill./Wis.

Wilcox, Karen M., licensed Oct. 5, 1986, Waynesboro, S. Pa.

Pastoral Placements

Barwick, Jennie, to Elkhart City, N. Ind.

Flory, Byron M. Jr., from Beavercreek, S. Ohio, to Waynesboro, Shen.

Garrett, Dean, from Pleasant Valley, to Harris Creek, S. Ohio, part-time

Jackson, John, from Morrill/Sabetha, W. Plains, to Clover Creek, Mid. Pa.

Keener, Frederick, from Knobley, to Bristolville, W. Marva

McPherson, Steven, from other denomination, to Bellefontaine, S. Ohio, part-time

Mohler, Paul, from other denomination, to Thomas, S. Plains, part-time

Ortega, Frank V., from other denomination, to Falfurrias, S. Plains

Wagner, Alton L., from other denomination, to Clovis, S. Plains, part-time

Whitecraft, John M., from Eel River/West Eel River, S/C Ind., to New Paris, N. Ind., interim full-time

Wedding Anniversaries

Bicknese, Guy and Jennie, Worthington, Minn., 60

Brehm, Foster and Eva, Windber, Pa., 52

Feathers, Warren M. and Orpha, Claysburg, Pa., 50

Ludwick, Blondell and Ethel, Perkasie, Pa., 52

Myers, Carl and Elva, Adel, Iowa, 66

Pursell, Arthur and Marguerite, Washington, D. C., 50

Slifer, Sam and Edith, Perkasie, Pa., 54

Deaths

Banninger, Hazel Harper, 50, LaVerne, Calif., July 29, 1986

Berry, Marion W., 79, Springfield, Ohio, July 30, 1986

Bowman, Helen, 79, Greenville, Ohio, July 24, 1986

Bucher, K. Ezra, 77, Lancaster, Pa., Sept. 24, 1986

Clawson, John H., 82, Robinson, Pa., Sept. 23, 1986

Croft, Robert L., 60, Roaring Spring, Pa., Oct. 26, 1986

Deeter, Virgil, 74, Greenville, Ohio, Sept. 21, 1986

Dohner, Howard, 88, W. Milton, Ohio, Nov. 1, 1986

Dyer, Marietta, 69, Baltimore, Md., Oct. 24, 1986

Fasick, Gene, 49, W. Milton, Ohio, Aug. 10, 1986

Fritz, Everett, 73, W. Milton, Ohio, June 27, 1986

Ginder, Fannie S., 76, Lititz, Pa., Sept. 30, 1986

Halsinger, William J., 64, Quakertown, Pa., May 28, 1986

Halsinger, Winfred C., 81, Quakertown, Pa., Oct. 5, 1986

Harris, Ola S., 81, Eden, N. Carolina, Aug. 4, 1986

Honeyman, Robert, 82, Greenville, Ohio, Sept. 1, 1986

Jones, John E., 91, Fresno, Calif., July 27, 1986

Macy, Vinnie, 83, W. Milton, Ohio, Aug. 23, 1986

Margush, Anna M., 67, York, Pa., Oct. 28, 1986

Miller, Mabel N., 84, Columbia, Md., Sept. 28, 1986

Miller, Oscar S., 103, Bridgewater, Va., Oct. 14, 1986

Pfeifer, Paul A., 74, W. Milton, Ohio, Sept. 10, 1986

Pyle, Virgil, 82, North Manchester, Ind., Sept. 1, 1986

Rieley, Roy W., 77, Thaxton, Va., Oct. 9, 1986

Rife, Marion, 70, Greenville, Ohio, Oct. 23, 1986

Robertson, Bruce Belmont, 86, Eden, N. Carolina, May 6, 1986

Rose, Philip, 69, W. Milton, Ohio, Aug. 15, 1986

Royer, Jonas, 91, Greenville, Ohio, Oct. 25, 1986

Russell, Addie, 79, Battle Creek, Mich., Sept. 19, 1986

Schrock, Kenneth Wayne, 33, LaVerne, Calif., Oct. 22, 1986

Sell, James Matthew, 89, Duncansville, Pa., Jan. 29, 1986

Showalter, Arthur K., 80, N. Manchester, Ind., Oct. 21, 1986

Showalter, Clair R., 62, Duncansville, Pa., April 25, 1986

Shull, Paul M., 76, Bridgewater, Va., Sept. 21, 1986

Sink, Cory Everett, 69, Martinsville, Va., May 10, 1986

Stapleton, Grace E., 75, Martinsburg, Pa., Sept. 26, 1986

Stutsman, Nelson Ralph Jr., 30, Elkhart, Ind., Sept. 2, 1986

Travis, Ralph R., 79, LaVerne, Calif., Oct. 13, 1986

Trent, Eda M., 64, Flora, Ind., Oct. 27, 1986

Trimmer, Ida, 97, York, Pa., Aug. 26, 1986

Wahl, Reuben, 89, Wilmont, Minn., June 16, 1986

Wiggins, Mildred F., 81, Springfield, Ohio, Oct. 13, 1986

Wolfe, Frank, 106, North Manchester, Ind., Sept. 9, 1986

Woodiel, Ruth, 85, LaVerne, Calif., Sept. 27, 1986

Young, Theo, 79, Battle Creek, Mich., July 20, 1986

Run out of heroes? No way!

It was only a year ago — February 1986 — that I wrote an editorial on this page titled "Have We Run Out of Heroes?" Somehow it seems fitting to follow it this February with another editorial on Brethren heroes.

I wish I didn't need to. Bill Bosler is dead. In that editorial last year I lamented the natural passing of two Brethren heroes of long-standing renown — Anna Mow and M. R. Zigler — and concluded we would not see their likes again soon. But, I concluded, heroes are not created intentionally. Anna Mow and M. R. Zigler became our heroes through decades of faithful work and witness, sheer longevity, and whatever is the Brethren equivalent of *chutzpah*.

All the time Bill Bosler was going his quiet way being faithful too, and witnessing to what is best in us, but not attracting a lot of attention. Then this past December 22, Bill was murdered, right in his own home, right by his church, right among the people he felt called to serve, done in by one of the very people he sought to serve. And then, I realized, here was another Brethren hero — in the mold of a Ted Studebaker (BVSer killed in Vietnam in 1971) — who had met violent death before we really took stock of him.

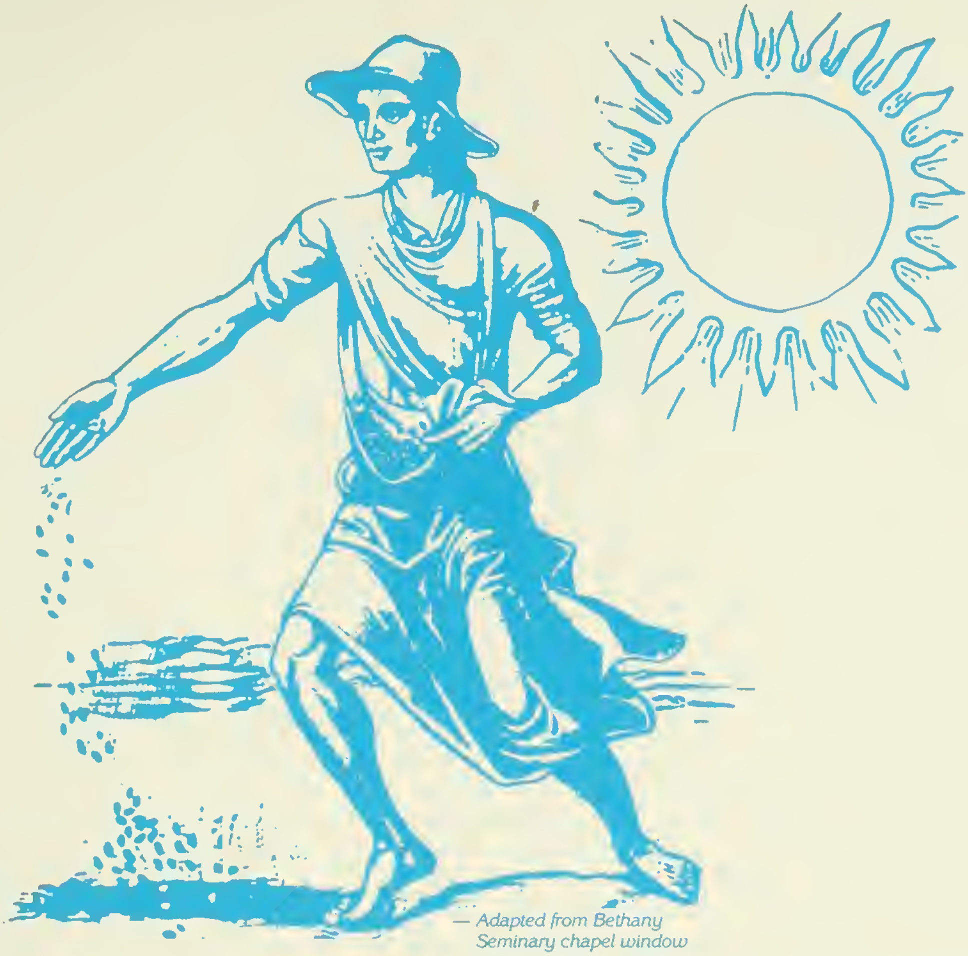
Bill, pastor of First Church of the Brethren, Miami, Fla., was stabbed to death by a home intruder. In a way, it was not surprising. Miami First is a Church of the Brethren congregation located in a poor, high-crime area in the city. Life there is fraught with violence and danger and fear. Drugs are sold right in the parking lot of the church by the neighborhood people, they tell me. The church has been burglarized too many times to get excited about it. There are those who would say the Church of the Brethren should have gotten out of that mess and gone somewhere respectable . . . and safe.

The marvelous thing is that Bill and his family had been there over eight years. And the congregation had increased six-fold under Bill's ministry. It had changed from an all-white congregation to one that included Haitians, Puerto Ricans, Salvadorans, Jamaicans, blacks, and some whites who stuck it out. The growth and the ethnic diversity reflected the effectiveness of the Bosler ministry. The genuine caring attitude of the pastor and his family was not lost on the congregation and its neighbors. Bill's life incarnated the love Jesus taught his followers. And in the end we recognized it, and were properly awed. Truly, tragically, greater love had no one than this that Bill Bosler demonstrated.

Once, asked why he remained in Miami subjected to daily danger, ugliness, and violence, Bill replied, "I love it here. When I walk up to someone I want to tell them I love them."

It is tragic that Bill Bosler had to die a martyr to his faith, and just because a misguided person was bent on ransacking his home for a few dollars worth of property. But, marvelously, as grief gives way to reflection, we will see that his witness lives on to inspire us who were not so bold in our faith. Dead, Bill lives on in the lives of those he touched by his love and witness in Miami, and in the lives of those of us who hear his story.

In my February 1986 editorial I said, "And you can't create a hero; you have to discover that one is among you." Well, we just discovered one. —K.T.



— *Adapted from Bethany Seminary chapel window*

A SOWER WENT OUT TO SOW

THE SOWER, in the parable of Jesus, is the bearer of Good News, the proclaimer of the Word.

Forty years ago, Brethren were concerned that the Good News be directed in tangible ways to the hungry and homeless of war-ravaged Europe and Asia. Their vision and labor contributed to the formation by the churches of Church World Service (CWS) in 1946 and the Christian Rural Overseas Program (CROP) in 1947, the latter opening in a single room of a Bethany Seminary dormitory. In short order CWS and CROP gave birth to Friendship Trains, clothing appeals, collection depots, refugee centers, community walks, and One Great Hour of Sharing.

Having distributed $3 billion in material aid and resettled 300,000 refugees over the past four decades, Church World Service today encompasses 31 Protestant and Orthodox communions in the USA. It undertakes social and economic development, disaster and emergency response, and refugee placement and advocacy in 71 countries. The New Windsor, Md., Service Center is a pivotal base for this global operation.

On March 29, churches will observe One Great Hour of Sharing to sustain denominational and cooperative service ministries. For the Church of the Brethren General Board, more than $1 million is required to undergird such programs in 1987.

Forty years ago, "A sower went out to sow . . . And some of the seed fell into good soil, and grew, and yielded a hundredfold" (Luke 8:5, 8, NEB).

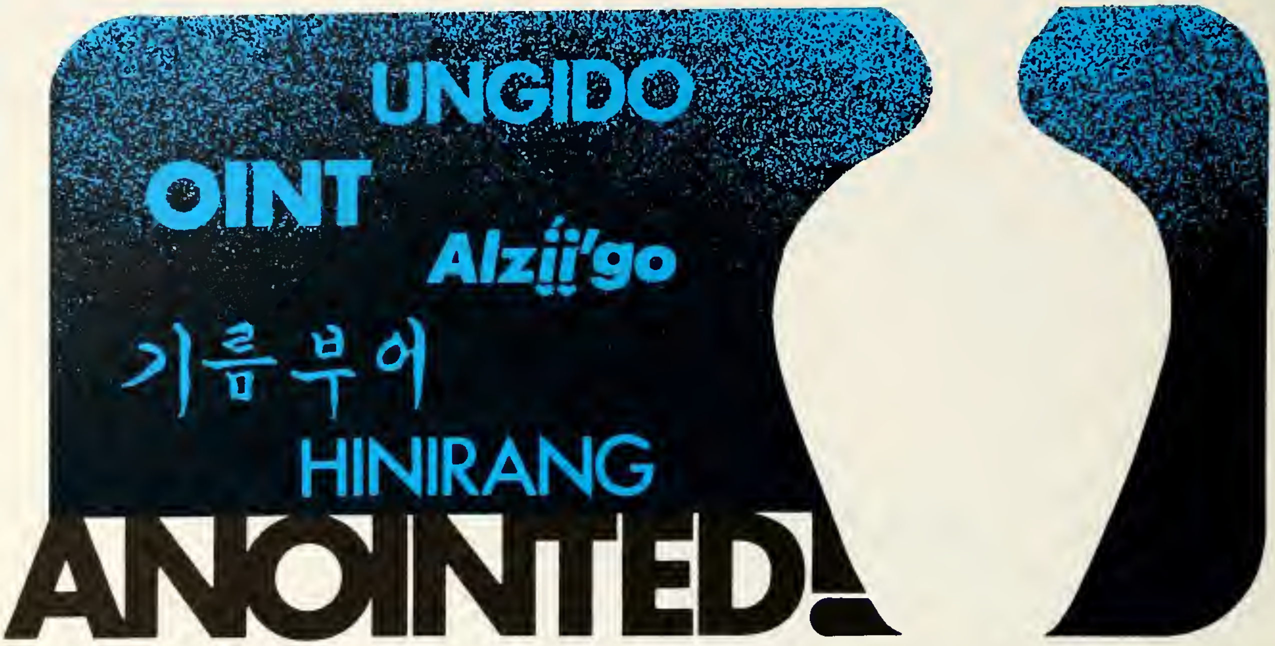
You are needed to extend this venture, this life-caring and life-giving witness to the Word. Contribute to One Great Hour of Sharing through your local church, or by sending your gift to the General Board, 1451 Dundee Avenue, Elgin, IL 60120.

Be a sower, a bearer of Good News. Nurture the seeds of compassion and love. Join in the partnership of the concerned.

One Great Hour of Sharing

CWS USA

ANNUAL CONFERENCE
Cincinnati, Ohio • June 30—July 5, 1987



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Use the forms at the right to order the Annual Conference Information Packet, the 1987 program booklet, and to volunteer your services in one of the many program areas.
—Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June ________.

____ Brethren Press Book Exhibit
____ Registration (type badges, collect fees, sort cards)
____ Ushers (business and general sessions)
____ Child care services
____ Children's activities (age 6-11)
____ Youth activities
____ Messengers (Standing Committee and conference business sessions)
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____ Information desk
____ Ticket sales
____ Mail distribution
____ Annual Conference office

Please circle approximate age: 16-22 22-30 30-40 40-50 50-60 60-70

Name ______________________________

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(Available in May)

Please send the following:

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______ 1987 Annual Conference Information packet. (Add $1.00 for postage and handling)

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City __________ State ____ Zip ______

Amount remitted $________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

There will be no pre-conference registration for non-delegates this year.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

messenger
CHURCH OF THE BRETHREN
MARCH 1987

SPECIAL IN THIS ISSUE: MINISTRY

LIBERTY MILLS' OPAL NEES: MINISTER TO MACEDONIA

contents

9 **District Meeting With a Difference.** According to Donald H. Shank, the experience of the Florida/Puerto Rico district meeting was well worth the complexities of holding it outside the continental United States.

12 **Overcoming the Topsy Syndrome: The Making of the General Board.** As the General Board marks its 40th year, Don Fitzkee tells its story . . . with a little help from 81-year-old Raymond Peters.

16 **Ordaining, Maintaining.** Kicking off a cluster of articles this month addressing ministry issues, Kenneth L. Gibble tells what ordination means for the Church of the Brethren.

18 **There's Life after EFSM.** James E. Tomlonson tells about the positive impact that the Education For a Shared Ministry program has had in his district.

21 **'Burn-out Is not Part of my Vocabulary.'** Duane Ramsey explains how he has been able to stay in the same pastorate 33 years while pastors all around him pulpit-hop their way to retirement. Interview by Don Fitzkee.

25 **Opal Nees Comes Over to Macedonia.** John E. Wenger describes the difference Opal Nees made as an intentional interim pastor for his congregation in a troubled time.

28 **Issues in Ministry.** Robert E. Faus and Richard B. Gardner raise some important ministry issues facing the denomination.

COVER: Photographer Bill Smith thought this shot captured the mischievous, twinkly-eyed image of minister Opal Nees that endears her to her following at Liberty Mills, Anderson, and across the denomination. We agreed. Get further acquainted with Opal Nees on page 25.

In Touch introduces us to Phil Hofen, Dallas Center, Iowa; John Bollinger, Ephrata, Pa.; and Jennie Hostetter, Elizabethtown, Pa. (2) . . . **Outlook** reports on "Contra-gate." Hayes' Middle East trip. NCC eco-justice consultation. Merv and Gwen Keeney. Urban farm crisis. Peace studies. Bill Bosler. GWP volunteers. "Faith and Farming." Brethren Publishing House. Bethany Hospital. Monsanto. People of the Covenant. Brethren opposition to SEC rule. Personnel. Infant formula (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Small Talk** (15) . . . "Launching TRIM," by Richard B. Gardner (22) . . . **Windows in the Word** (23) . . . **Column,** "How Much Pastor?" by Robert E. Faus (24) . . . **Opinions** of Chauncey Shamberger, Elaine S. Yankey, Bob Beery, and Dale Ott (start on 29) . . . **Pontius' Puddle** (32) . . . **Turning Points** (35) . . . **Editorial,** "Georgia on My Mind" (36).

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messenger

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letters

A SISTER TELLS THE BROTHERS

Regarding Larry Dentler's article, "What the Brothers Told the Sisters About the Prayer Covering" (January), he didn't tell it all. Really, the brothers *always* told the sisters. The men made all the rules, right or wrong, never consulting the women.

If a sister didn't follow a rule (maybe wearing a forbidden hat, for instance), she could be put out of the church. The men decided what kind of cap the women could wear, even the kind of string to tie under their chin.

Imagine wasting all that time, even at Annual Conference, discussing a matter that in no way advanced the work of the church!

I don't understand what Dentler means by "authority." What authority? Women never had any. They were supposed to keep still. And that's pretty much the way the men would like it yet today. Even now we have not been able to elect a woman as Annual Conference moderator.

Women have struggled hard and long, just for equal status. And it looks like we will be "second-rate" a good many more years.

KATHRYN MOHLER
Scottville, Mich.

PRAYER COVERINGS JUST A COVER-UP

Really now, in this time of "new-age" religions, TV religious hucksters, and declining church membership, what is the urgency of "engaging the sisters and brothers in a renewed time of discussion and study" of the prayer covering? (See "What the Brothers Told the Sisters About the Prayer Covering," January.)

A large portion of Brethren west of the Mississippi don't even know what a prayer covering is! Whether we accept the "authority" position or the "submission" one, is this what Christianity is all about — following a set of *rules* . . . even from Paul?

Shall we follow Paul to the letter when he says that "the powers that be (that's Khomeini, Kaddafi, Reagan, et al) are ordained of God?" The very key to Paul's life is in the fact that on the Damascus Road Paul found his former legalism to be as refuse as he faced the God he found in Jesus Christ — a God who becomes our direct authority as he reaches out to us in his grace, and as we reach out to him in faith.

It was at this point, the obedience to law versus following the leading of God's Spirit, that Christians separated from Judaism.

LYLE M. KLOTZ,
Olympia, Wash.

ALIVE AND WELL IN KANSAS

I was surprised to read Paul Garber's contention (Opinions, January) that there were no Christ-worshiping congregations of the Church of the Brethren near Lawrence, Kan. I served the Lone Star congregation, 12 miles southwest of Lawrence, as pastor for a time. Also I was aware of the deep faith of the Brethren at Washington Creek, three miles from Lone Star. I say without reservation that there are those at Lone Star and Washington Creek who love and adore Jesus as ord, Savior, and Redeemer.

Further, MESSENGER helps keep Brethren nformed in areas of witness and mission that are n the cutting edge of things, and brings news of ersons and programs on the front lines where aith meets the world.

I hope the Garber article will prompt more ews of the Brethren experience of worship, pirituality, prayer, and piety. Our new general ecretary, Don Miller, in the same MESSENGER, ays about the need of both a life of prayer and a ving out of faith: "It's a tension which, it seems me, the church ought to always have."

I hope Paul Garber will find room in his life r a deeper relationship with the Church of the rethren, among its members in the Lawrence, an., area, who are some of its best represen- tives, and within the wider church.

TOM HOSTETLER

allas Center, Iowa

ALK OF CHRIST AS SAVIOR

I challenge Paul Garber (Opinions, January) visit the Lone Star and Washington Creek hurch of the Brethren congregations, both a ort distance southwest of Lawrence, Kan., here he lives.

If he visits the people and hears the messages reached, he will find that the Church of the rethren certainly has not lost Jesus Christ as avior.

But Paul Garber does have a point: Let's talk out Christ as Savior a lot more.

JODY JOHNSON

ount Airy, Md.

ERVANT LEADERSHIP IS NEEDED

Sometimes we begin at the wrong place with is whole topic of giving (November editorial, Ve've a Story to Tell").

The task of the staff is to serve the needs of the ngregations, not to raise money for a program. e paradox is, of course, that all one does will ild the rapport needed to maintain a budget. rvant leadership is the style needed.

The times of greatest strength of the church ve been times of greatest vision and service. e need to support those who give their utmost the work of the church. For the worldwide rk of the church to run off of less than the ice of one shirt is an amazing but woefully adequate figure for per-member giving.

DAVID S. YOUNG

est Chester, Pa.

JRRAH FOR ALL THE JONAHS

Yes, the Brethren have something — but what? and how do you sell it? (See November itorial, "We've a Story to Tell.") All my life I ven't known. Nobody told me.

When farmers go to town, they learn to sell, or ey fold. As of now, we Brethren are folding.

Ancient prophets spent a lot of time telling ople how to survive, here and now. But, unfor- nately, most prophets are false ones (1 Kings , etc.). World leaders of today follow animal stincts and sinful ways. Even church leaders do. Worldly gurus "save" their people from actually following Jesus' teachings.

Here again Brethren have a message: "Yes, you can get killed if you follow Jesus. But it's suicide if you don't." But can we preach that? No. We don't know how. We let others take over the advertising agencies.

Anyway, we are not on fire for it; no sense of urgency. Time is running out, but we are too busy with the cows or our preaching schedule. Let other Jonahs sail, and repent, and shout at Nineveh. Not us.

ROY WHITE

Citronelle, Ala.

UP WITH MISSIONS

Keep up the good work. MESSENGER has a unique opportunity to present Christian missions. The November editorial, "We've a Story to Tell," was interestingly written, and caught my attention right from the beginning.

I especially appreciated the statement, "And remember the golden era of Brethren 'foreign missions' when furloughing missionaries visited your little congregation out in the boonies and brought home to you the reality of Brethren work among people in faraway places with strange-sounding names? What fun it was to shell out or to feel a part of saving souls in India, China, Nigeria, and Ecuador."

Continue promoting missions and missionaries.

W.A. ("WIP") MARTIN

North Fort Myers, Fla.

AUKERMAN MISSED THE POINT

Regarding Dale Aukerman's objection to Lauree Hersch Meyer's interpretation of Matthew 15:21-28 (December): The writer, Matthew, in an account of Jesus' interaction with a Canaanite woman, provided his readers with compelling evidence of the coming of God's kingdom in the person of Jesus.

What happens in the story, after all? A first-century Jewish rabbi, who has been behaving absolutely true to type in the first part of the story, unexpectedly steps completely out of character to recognize a *sister* in an outcast woman with a demon-possessed daughter. He publicly acknowledges her, in fact. Such a man could only be the Christ.

Thanks to Lauree Hersch Meyer for helping modern readers of this story to identify with the characters, and, I hope, to get the point.

DALE INGERSOLL

Tiskilwa, Ill.

MAKING SUDAN UNDERSTANDABLE

Thanks for the understandable article on Sudan ("Sudan: Why Is There a War?" January). I appreciate the history, the explanation of the current political situation, and the suggestions for how we might respond to it.

I read every word of every MESSENGER. Thanks for the inspiration and information.

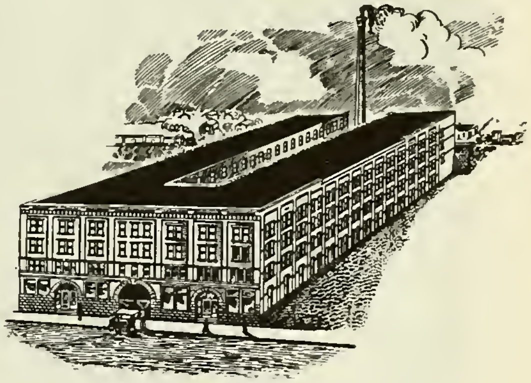
MARIE WILLOUGHBY

Copemish, Mich.

page one

Coincidentally, the old Brethren Publishing House at 22 South State Street here in Elgin is in the news (see page 6) just as the building that replaced it is emptying out the remnants of Brethren Press printing (see "Brethren Press Sells Printing Unit to GPI," December, page 8). While the plant at 1451 Dundee Avenue takes on a hollow, forlorn look, the older building has a new lease on life — as a Yuppie-age apartment building.

Most of us Elgin-based folks whip through downtown, to and from work or church, with nary a glance at the old publishing house. Now we'll probably be making little sidetrips thither, as sidewalk superintendents of the renovation.



It's fun to read turn-of-the-century accounts of the old publishing house, when it was new, and, with its four stories, a veritable skyscraper dominating downtown Elgin.

Reproduced here is a 1906 drawing, charming with its quaint details. Look at the two little choo-choo trains in the background, seemingly headed for a Casey Jones collision. And see the stylish horseless carriage parked out front, some ancestor of Chitty-Chitty Bang-Bang.

The drawing illustrates an article that boasts of the building's dimensions — 183 feet by 129 feet, 55 feet tall, and a floor space of 23,000 square feet. "The courtyard in the center," it notes, "affords light and ventilation." (That's where the atrium of the new Kennington Court will be.) The article goes on to marvel that all the new equipment will be run by electricity.

Lest the Brethren appear a bit giddy with pride in the new building, the article closes by clarifying that "all the profit from it will be to advance the interests of the kingdom." Well, times change, as do buildings and Brethren Press, but we at MESSENGER like to think that in 1987 we are still working to advance those same interests. — THE EDITOR

in touch

Phil Hofen: 'I'm still Phil'

"Sure I have a handicap," he said, "but I'm still Phil."

Phil Hofen, a member of the Dallas Center (Iowa) Church of the Brethren and a biology/engineering student at McPherson College, underwent amputation of his left leg during summer break.

In the spring of 1985, following a basketball injury, Phil had no idea what awaited him when a Wichita specialist placed him in a leg brace. That spring his left knee gave out and not even a leg brace could keep him going.

Summer found Phil at home, where his femur swelled suspiciously. His physician referred him to an Iowa City specialist, who ordered a biopsy. "Several days later they told me I had a cancerous killer-tumor," he reports. "Without surgery I had one to one and a half years to live."

Through the early months and weeks when most of his friends were back in college, Phil pondered the reasons for his illness. His biology major became poignantly relevant to him, so much so that he facetiously asked McPherson College president Paul Hoffman if he could receive field credits for his experience.

Phil gradually accepted his situation, "but it took a long time to realize," he says. His supportive parents, Karen and Ed Hofen of Dallas Center, encouraged him to ask himself, "Where do I begin?" He credits family, friends, church, and college with giving him goals to live for during that time.

Phil had to relearn everything. "Walking," he questions, "how difficult can it be?" He shakes his head, still amazed. "Wow! At first it was two bars, then two canes, then one. Walking around a shopping mall was a major workout. I relearned stairs, up and down, how to stand and pick up things, how to get in an automobile."

An important time came when Phil's brother Brian returned from McPherson during fall break. "We talked for hours that first night. I spilled out everything to him. I kept asking questions but answered them myself."

That night Brian told Phil, "Sure you have a handicap now, but you're still Phil. You're still my brother."

Today as a junior at McPherson looking toward a career as a sports physician or an electrical engineer for medicine, Phil is thankful. "Through all our trials," he says, "God's love is present. It helps me to carry on when times are difficult. And remember," he smiles, "I'm still Phil. I'll never give up." — JEANNE JACOBY SMITH

Jeanne Jacoby Smith is a member of the McPherson (Kan.) Church of the Brethren, and public relations director for McPherson College.

John Bollinger: Relie

John H. Bollinger can build a house in just over 100 hours. He will sell you a Conestoga wagon for a mere $140. Sound suspicious? Probably, but doll houses and Conestoga wagons are just two of the things John builds in his woodworking shop.

A member of the Middle Creek Church of the Brethren, near Ephrata, Pa., John was raised on a nearby farm.

But for nearly a century, John has been away from the farm doing other types of work. Now 70 years old and retired, he spends many hours in his woodworking shop at home.

Despite the fact that he's had three hip replacements (one had to be done over), he gets around his workshop operating his woodworking tools. The pain in his hips hasn't gone away though, and he uses crutches to get around.

John's current project, a six-room doll house, is near completion. He figures he's put in about 100 hours building it so far, and the tedious job of putting shingles on the roof lies ahead. Inside, the rooms are

Jennie Hostetter: Lendi

Ask Jennie Hostetter to give you a rough idea of how many comforters she has sewn over the last 25 years or so, and she is likely to whip out her notebook and show you the actual data.

The date she finished sewing each comforter front and each back between May 1960 and July 5, 1983, is entered carefully in her notebook. After totaling all the pieces, Jennie proudly announces that she has made 1,476 comforters. You can check out her records and see for yourself.

A comforter is a heavy blanket that looks a lot like a quilt. Patches are sewn together to make the front and back. The two pieces are then stitched together with material placed in between as added insulation. Knots of heavy thread are tied through both pieces to keep the stuffing from sliding around.

Some quick calculations reveal that Jennie turned out about 64 comforters each year up until 1983, when she "retired" at the age of 85. Not bad for

m woodworking

carpeted and wallpapered.

Very little of John's work has been for his own profit, but instead has benefited the Church of the Brethren. He has donated several of his items to the Brethren Disaster Relief Auction in Lebanon, Pa., each September. A Conestoga wagon that he made netted $140 at one sale, while one of his hay wagons brought in $600.

John served for five years on the relief auction committee and has joined with fellow workers in disaster relief work, helping flood victims in Virginia, and in Pennsylvania in Wilkes-Barre and the Harrisburg area. At Middle Creek, he sang in the chorus and was a trustee for 20 years. John was forced to retire from work in 1976 due to his hip problems and since then he's done most of his woodworking. Since his retirement, he has made his second Conestoga wagon, several scale-model hay wagons, and an object of which he is most proud, a a threshing machine, complete with many moving parts of a real thresher.

This intricate piece of machinery must be seen in operation to appreciate the labor and expertise that went into it. Did he work from a pattern in building it?

"My pattern was up here," he said, pointing at his head and adding, "It was a real challenge for me."

John occasionally takes time out from his bigger projects to make smaller wooden toys.

"When I make one, I have to make two more," he laughs. "That's one for each of the three grandchildren."

John says he will continue to work for the church in any way he can. You can be sure his hands will be busy turning out items to raise money for the annual relief sales. — Bob Sweigart

Bob Sweigart is a writer for the Lancaster, Pa., Intelligencer Journal

l and comforters

someone who didn't start making comforters until she was 62 years old.

She says, "I really don't know what got me at it." She suspects the ladies' aid society at the Chiques Church of the Brethren, near Manheim, Pa., where she is a member, got her started making comforters, although she was no stranger to sewing.

"We have five boys and five girls," she says with a smile, "so I did some sewing!"

"She used to really sew up a storm here," recalls her youngest daughter, Nancy. "She just really enjoyed it."

Most of Jennie's comforters went to the New Windsor Service Center for distribution, while others were given away by the Chiques congregation to those in need. She figures that her comforters must be all over the world.

She recalls that she was often asked by friends to make them comforters, but usually politely declined, explaining that she was sewing for the church. She did take time to make one for each of her children and her husband. She also has 29 grandchildren, 33 great-grandchildren, and one great-great-grandchild.

In addition to her sewing, Jennie served as president of the ladies' aid society at Chiques, and "taught a little Sunday school now and then." She still makes it to church regularly. "I don't miss many Sundays in a year," she says.

These days Jennie spends her time doing some housework, solving word puzzles, reading when she can, and spending time with her family.

Her grandchildren and great-grandchildren seem to help keep her young. She shows off a picture of her seated behind a grandson on his motorcycle. She says she enjoyed the ride, but admits she "wouldn't go with just anybody."

Having turned 89 in February, Jennie has slowed down some. She doesn't make comforters anymore, but doesn't seem to miss it. After all, 1,476 isn't a bad life's work. — Don Fitzkee

'Contra-gate' alleged in lawsuit last May

Months before it became public that profits from secret Iranian arms deals had been funneled to the Nicaraguan contras, a small group of religious activists in Washington were trying to call attention to what has become known as the "Contra-gate" scandal.

The term was used by the Christic Institute, an interfaith, public-interest law firm, to describe a tangled plot that seemed almost unbelievable when first alleged last May in a Miami federal court suit.

But allegations by the group are now attracting attention because of the recent findings that such operations emanated from the White House.

Christic was the first to reveal, in its lawsuit, the existence of an illegal contra supply network linked to the White House. It was the first to name former White House aide Lt. Col. Oliver North as part of the network, and to detail Col. North's contacts with some who have become key figures in the unfolding scandal.

And several days before Attorney General Edwin Meese stunned the nation in November by revealing the illegal diversion of Iranian arms profits to the contras, Christic lawyers said the Iran arms deal was only a small part of a broader "conspiracy" in Central America.

But the conspiracy alleged by Christic includes much more than what has, so far, become public knowledge. It involves gun-running, cocaine smuggling, and assassination plots allegedly engineered by this secret network linked to high levels of the White House.

Already, a report by the office of Sen. John Kerry (D., Mass.) has backed up one key charge — that the network, including Nicaraguan contras, smuggled tons of cocaine into the US each month and used the proceeds to buy weapons. The report linked these activities directly to the National Security Council.

"We've been supplying this information to congressional committees for more than a year, but somehow the investigations never went ahead," said Lanny Sinkin, an attorney for the six-year-old Christic Institute.

The charges were outlined in a civil suit that names 29 defendants, including the well-known figures in the scandal. In addition to the suit, Christic has also put forward the charges in congressional testimony and other public appeals. In June, institute officials led 50 national organizations, including major religious denominations, in urging the House of Representatives to investigate this "ongoing criminal enterprise."

In October, Christic's general counsel, Daniel Sheehan, argued unsuccessfully in House testimony that Congress should hold up final approval of $100 million in aid to the contras to investigate the charges. —William Bole

William Bole is Washington writer for Religious News Service.

Hayes, NCC delegation make Middle East trip

Annual Conference moderator-elect William A. Hayes was part of an 11-person National Council of Churches delegation to the Middle East, headed by Arie R. Brouwer, general secretary of the NCC.

The trip, November 22-December 11, was in response to a longstanding invitation from the NCC's partner, the Middle East Council of Churches, and to an unprecedented request for a visit from the World Muslim League.

According to the NCC's Middle East office, the trip served as an opportunity for a pastoral visit to the churches in the region; a visit between the two councils of churches; a time of exploration and identification of the next steps in the interfaith work of the NCC; and an opportunity to build upon and strengthen the involvement of the NCC in the search for justice, peace, and reconciliation in the Middle East.

In an area where reconciliation is so desperately needed, the church must play a peacemaking role, said Hayes.

William A. Hayes (foreground) and Arie R. Brouwer (right) meet in Jordan with religious and political leaders.

"We must work and speak out for peace with justice. Sometimes those of us who are black Americans are preoccupied with our own concerns. In reality, we are bound together in our search for justice and peace."

Members of the delegation met with Christian, Jewish, and Muslim leaders and government officials in seven Middle East countries.

Eco-justice is theme of NCC consultation

Toxic waste, food irradiation, acid rain, sewage contamination . . . issues not typically considered economic justice issues.

But participants at a national consultation on "eco-justice," sponsored by the National Council of Churches, gave testimony to the fact that the victims of economic injustice and of environmental hazards are often the same people.

Held December 1-3, in Stony Point, N.Y., the consultation brought together 120 representatives from both church and secular organizations, who combined interests in diverse environmental and social justice issues under the single umbrella of eco-justice.

Shantilal Bhagat, Church of the Brethren staff member at the consultation, explains, "Eco-justice extends the concept of justice to the earth as well as to its people. Eco-justice means both ecological wholeness and social justice — never one without the other."

A centerpiece of the consultation was field trips to seven sites of "eco-injustice" in New York and New Jersey.

"It was good to sit down with all these people who are more or less oriented to single issues," said Bhagat, "and to begin to realize that these are all pieces of a larger problem — how to have economic justice and also care for the environment.

Keeneys return from two years in Sudan

Mervin and Gwen Brumbaugh Keeney returned to the US in early February after completing a two-year assignment in Sudan.

While their original assignment with the Sudan Council of Churches (SCC) was to work with the Primary Health Care program in southern Sudan, civil strife kept them from those plans. Instead they worked with refugees in the eastern part of the country (see October 1985, page 5), and more recently in interim tasks for the SCC.

The Keeneys' return after one term of service results from cuts made in the 1987 General Board budget. In addition to reducing personnel in Sudan, the board is reducing program support by $44,000. While the total amount cut was determined by the General Board, specific decisions about personnel and programs were made at a "partners' meeting" of the churches that work with the Sudan Council of Churches.

The reductions will mean less financial support for the Primary Health Care program; reductions in printing, travel, and scholarship support related to Ken and Elsie Holderread's work with the Presbyterian Church in Sudan; and scrapping plans to help start a pastoral program for refugees around Khartoum.

Urban advocates join farm crisis efforts

In an attempt to "bring the farm crisis home to the city," urban people met with farm leaders and rural activists at a November conference in New York City. The conference, called "This Land Is Your Land, This Land Is My Land," was organized by the National Council of Churches and Riverside Church.

Because farm families make up less than three percent of the US population, the support and advocacy of urban Americans is essential to secure the future of family farming, said the conveners.

In a keynote address, Walter Brueggemann, professor of Old Testament at Columbia Theological Seminary in Decatur, Ga., placed much of the responsibility for the current farm malaise on the city's doorstep. Drawing on Old Testament scriptures, Brueggemann said the modern city, much like its biblical predecessors, has become arrogant and greedy. "The rural area is thought to exist today only for the sake of the city."

Special concern was expressed for the plight of small family farms owned by blacks in the South. About 500,000 acres of black-owned farmland are lost annually, said Edward Pennick, director of the Land Assistance Fund of the Federation of Southern Cooperatives.

Conference participants called on churches to give high priority to the rural crisis and "to press for enlightened public policy that will preserve the diverse ownership of land and the continuation of the family farm system with its attendant values of stewardship, family, and community responsibility."

Scholars program will promote world peace

"To help people from different parts of the world to understand that humans have more in common than in conflict" is the purpose of the International Scholars Program of the University of Notre Dame's Institute for International Peace Studies, says Robert C. Johansen, senior fellow and professor of government and international studies at Notre Dame.

Johansen, director of the graduate program of the Peace Institute and a member of the Church of the Brethren, is in the process of setting up the International Scholars Program, which will bring students from all regions of the world together to address the question, "What must the world do to allow the human species to survive — and survive with dignity?"

Students from the USSR, the People's Republic of China, Great Britain, Japan, France, and a number of African, Asian, and Latin American countries will learn about each other's cultures, see what they have in common, and share ideas for a "world of peace with justice," says Johansen.

"We must emphasize common security, not national security," says Johansen. "This is an important step toward building a nonviolent world community."

The Institute for Peace Studies at Notre Dame was established in December 1985 with a $6 million grant from Joan B. Kroc, widow of Ray A. Kroc, founder of the McDonald's restaurant chain.

Johansen is also senior fellow at the World Policy Institute in New York, and contributing editor to the *Journal of World Policy.*

Miami pastor slain in robbery attempt

Miami First pastor Bill Bosler, 53, was murdered and his daughter, SueZann, 24, seriously stabbed in a break-in at the church's parsonage on December 22.

A week later a suspect was apprehended and later confessed to the murder.

Bosler divided his time between teaching junior highs and serving as pastor of the First Church of the Brethren, Opa Locka, in northwest Miami. Since 1978 he led the congregation in making a decisive turn in ministering to a multiethnic community.

Although members of the congregation — including the Boslers — had been victims of crimes in the past, Bosler was known for his openness to all people and his refusal to be intimidated by the neighborhood.

"Bill collected stray people," wrote church member Wayne Sutton in an article in the *Miami Herald.* "He was never condescending to anyone. Delinquent youth and street people were attracted to him because he offered them genuine acceptance."

Because the family has no pension, health, or life insurance policies, a fund has been established through the Florida/Puerto Rico district office.

In addition to SueZann, Bill leaves his wife, Phyllis Hamilton Bosler, and daughters Jill and Lynette.

Smiths serve with GWP as volunteer workers

Bill and Barbara Smith, of North Manchester, Ind., are serving one year as volunteer fieldworkers for the Global Women's Project steering committee.

Working out of a mobile home, the Smiths began in January to travel throughout the denomination to interpret the work of Global Women's Project. They are also identifying women to serve as GWP contact people in various districts.

Both retired schoolteachers, the Smiths have been deeply involved in the Global Women's Project and in the church as a whole. They participated in a GWP seminar to Costa Rica last January, spent three weeks in Bangladesh in 1975, and have been disaster childcare workers and on-site coordinators. Bill has also served as a pastor.

The Global Women's Project, a program related to the General Board, works toward four goals: 1) to invite members of the Church of the Brethren to be neighbors to women around the world; 2) to challenge Brethren to examine their lifestyles critically and to examine the meaning of stewardship of resources; 3) to see the connections between the affluence of North American lifestyles and Third World poverty and exploitation; and 4) to call all people to see and share with others not out of guilt but as an outpouring of gratitude to God.

Series of meetings to examine farm crisis

The General Board is sponsoring three "Faith and Farming" conferences designed to enable people to share information related to the current problems plaguing US agriculture in general and the family farm in particular.

The one-day meetings will explore ways the church and the farm community can be of greatest help to one another, says World Ministries staff member Shantilal Bhagat.

The first was held February 21 at the Laton (Calif.) Church of the Brethren. The main speaker was Vernon Conrad, member of the Reedley church.

Other meetings are scheduled for March 7 at the Meyersdale (Pa.) church and March 14 near Dayton, Ohio.

Whatever happened to the old publishing house?

Plans to give a facelift to the old Brethren Publishing House at 22 S. State St., Elgin, Ill., have been approved by the Elgin City Council. Erected in 1899, the building was the site of Brethren printing and publishing until 1959, when the operation was moved to the current General Offices building on the other side of town.

Plans are to convert the building into a complex of efficiency and one-bedroom apartments convenient for rail commuters (trains can be caught across the street), at a cost of $2 million. The complex, to be called Kennington Court, will include a glass and concrete atrium and space for four businesses.

Bethany Hospital to revitalize community

The Bethany Hospital Foundation and First Church of the Brethren in Chicago have plans to help revitalize the 22-block East Garfield Park community surrounding the hospital and church.

First church itself will undergo extensive remodeling to make room for new hospital programs, and for worship and administrative space. The church is only a few blocks from the hospital.

First church will house the hospital's chaplaincy office, a clinical pastoral education program, counseling services, community meeting rooms, child and adult day care programs, temporary housing for Bethany Seminary students studying in the inner-city, and emergency shelter for those in desperate need.

The Bethany Hospital Foundation has made a commitment to raise $1 million for the plan, which is part of a $9.5 million community revitalization plan headed by Bethany Hospital and Evangelical Health Systems, its parent organization.

The plan calls for new low-cost housing and renovations, a senior citizen residence, an education center, and economic development assistance to attract jobs and services to the community. Bethany Hospital was established by the Church of the Brethren in 1921.

Monsanto to phase out weapons production

The Monsanto Corporation will be weapons-free by September 30, 1988, says a Brethren committee that has worked for years filing shareholder resolutions regarding the company's weapons contracts.

Velma M. Shearer, Gene Kraus, and Ted Powell, from Southern Ohio District, report that Monsanto has begun a restructuring program in which the company will not renew Department of Energy contracts to manufacture detonators, transducers, and some nuclear components for nuclear weapons.

"This new consciousness can become a trendsetter in the corporate world and help to establish a trust and confidence which has worldwide implications," says the committee.

Covenant program goes to volunteer leaders

The denomination-wide People of the Covenant program has shifted to a largely volunteer leadership corps. Overall coordination still rests with Parish ministries staff member Shirley Heckman.

Two people who previously carried General Board staff responsibilities for People of the Covenant, Chuck Boyer and Connie Burk, have chosen to continue their involvement as volunteers. Other volunteers recruited to date are Felton Daniels, David Eis, Larry Fourman, Ron Finney, Howard Miller, Karen Peterson Miller, Janet Hawthorne, John Farrell, and Janice Bowman.

Volunteers are assigned to one or two districts other than their home district. This interconnectedness helps maintain the network that is emphasized in People of the Covenant, says Heckman.

As of January, 156 congregations in 16 districts were participating in the program. Another three districts are scheduled to begin next fall.

The 1987-88 Bible study units will be edited by Jonathan C. Hunter, pastor of Ridgeway Community church in Harrisburg, Pa.

People of the Covenant volunteers met in Elgin with Covenant staff Shirley Heckman (seated at left) and Nancy Klemm (seated, right). The volunteers recruited as of January are (standing) Janet Hawthorne, Chuck Boyer, Janice H. Bowman, Larry Fourman, John Farrell, Felton Daniels, David Eis, and (seated) Karen Peterson Miller.

Brethren oppose loss of stockholder rights

In a letter to the Securities and Exchange Commission, the Church of the Brethren voiced its opposition to a proposed rule that could result in the loss of voting rights for many shareholders.

The SEC is considering a rule proposed by the New York Stock Exchange that would permit companies to issue shares of stock without voting rights. The new rule would allow management to fight takeover attempts by issuing limited amounts of voting stock to a controlling group, while the majority of shareholders would own classes of stock with reduced or no voting rights.

The Brethren objected to the rule change, noting that they have used their voting rights to raise social responsibility concerns at shareholder meetings. The letter warned that the proposed rule would reduce public accountability of corporations, which was described as a "basic principle of the Securities Act."

worldwide

Ecumenical Ministries of Oregon is using white wooden crosses as part of a strategy to help Oregon farmers repurchase some of their repossessed equipment at auctions. At an auction in December, about a dozen people held up the crosses as a signal to ask other farmers not to bid on tools two farmers wanted to repurchase.

Recent Emergency Disaster Fund grants have been channeled through Church World Service to help disaster victims in Vietnam and Cameroon. A grant of $5,000 is providing medicine and other assistance to people in northern Vietnam, where Typhoon Wayne struck 25 districts. A grant of $2,500 was allocated for assistance to Cameroon, where a volcanic eruption earlier covered a wide area with toxic gas.

Prominent media figures and concerned individuals gathered November 23 in an aircraft hangar at the Santa Monica airport for a unique celebration. Sponsored by a group called Medical Aid for El Salvador, the event commemorated the raising of $1 million in medicine and supplies ready for shipment to El Salvador. The Church of the Brethren, through its Emergency Disaster Fund, contributed $5,000 to the airlift (see January, page 6). Pictured above are singer Kris Kristofferson and actor Ed Asner.

outlook

Keith resigns from personnel position

Jean Keith has resigned, effective January 9, as staff for personnel relations/development in the Office of Human Resources.

Jean Keith

Keith, who began work with the General Board in May 1985, was responsible for the recruitment and hiring of wage-and-hour personnel and for the development of personnel policies and procedures.

She chairs the Church and Persons with Disabilities Network, part of the Brethren Health and Welfare Association, and is active in Chicago's Douglas Park congregation.

Yvette Monroe, who became a hospitality coordinator at the New Windsor Service Center June 1986 resigned in October.

Infant formula request withdrawn by Brethren

The Church of the Brethren has withdrawn a shareholder resolution filed with the Hospital Corporation of America (HCA), because a proposed company policy on infant formula has made the resolution moot.

The Brethren resolution asked the company to provide information on its implementation of the World Health Organization Model Code for infant formula marketing. A similar resolution was filed last April.

The company is recommending for consideration by its facilities a policy to promote breastfeeding, following guidelines adopted by the American Academy of Pediatrics, American College of Obstetricians and Gynecologists, and the American Dietetic Association.

"The new policy renders our resolution moot," said Ralph Watkins of the Church of the Brethren Washington Office. "This policy puts HCA in the lead in adopting a high standard of patient care in this field. We are very pleased that they have made the use of formula a matter of medical judgment rather than commercial promotion."

HCA is the largest operator of for-profit hospitals in the United States.

update

Coming full circle. One of the weary travelers at the "last supper" of the Great Peace March in November was 69-year-old Phil Blenkush, who had covered the entire 3,700 miles of the march. At the potluck meal he met Brethren Jan West Schrock and Linda Weber. In an ecumenical version of the "Brethren game," Linda and Jan learned that Phil had shared his first meal of the march in La Verne, Calif., with a Brethren woman whom they both knew — Leona Ikenberry. Turned out that Leona and Phil had been corresponding throughout the march, meaning that he got Brethren support from beginning to end of his transcontinental pilgrimage.

Boycotting the boycott. Citing the need for healing among California Brethren, the Ellisforde congregation in Tonasket, Wash., has urged Oregon-Washington District not to support the United Farm Workers boycott of California table grapes. In a resolution approved in December, the church council objected to support of the boycott by the Washington Association of Churches, of which Oregon-Washington District is a member. "Only now are the Brethren in the cities and on the farms in the Pacific Southwest Conference . . . beginning to heal from the strife and brokenness engendered by the grape boycott of seventeen years ago," said the resolution. "We seek justice and fairness for all farm workers through less coercive and divisive means."

Name in the news. Eugene F. Roop has been appointed Weiand Professor of Biblical Studies at Bethany Seminary. He has been a member of the Bethany faculty since 1977.

Coming up. Church educators will meet March 25-27 near Pittsburgh for a weekend seminar on "Faith Community as Teacher, Storyteller as Method." The resource leader for the annual CoBACE-sponsored event is Donald E. Miller, general secretary, and the theme is based on his new book *Story and Context*. . . . "To boldly go where no one has ever gone before" is the theme of the 1987 Southeastern Youth Roundtable at Bridgewater College April 4-5. Joan Martin, campus minister at Temple University and a speaker at three Brethren National Youth Conferences, is the main speaker for the event.

Addressing child abuse. Two Brethren agencies, the Children's Aid Society (Southern Pennsylvania District) and Church of the Brethren Youth Services (Atlantic Northeast), presented a seminar on the church's response to child abuse. Speakers at the January 15 event represented three professional disciplines.

Names needed. Names of people who served under Civilian Public Service unit 118 at Wernersville (Pa.) State Hospital are needed in order to plan a reunion. If you served there, or know someone who did, send the name and address to Ivan Bachman, R. 1, Box 105, Roanoke, IL 61561.

Milestones. To commemorate its centennial, the Blue Ridge (Va.) congregation has planned a number of special events, including an "old-fashioned Sunday," dedication of an addition to the building, Homecoming Sunday, a Thanksgiving service, and a December retrospective. The centennial celebration itself is October 15-18 . . . . The Woodberry congregation, in Baltimore, Md., will celebrate its 80th anniversary the week of March 15-21 by participating in a love feast and inviting former ministers of the congregation . . . . Pleasant Chapel, near Ashley, Ind., marked 75 years of ministry in January.

District meeting with a difference

by Donald H. Shank

I wasn't around for the first 51 district meetings of Florida/Puerto Rico District. But I have made the last 11, and the 62nd meeting, held October 9-12, was, far and away, the most different and the most thrilling.

It was our first meeting outside the continental United States. We held our meeting on the island of Puerto Rico, at Castañer, where in 1942 a group of Civilian Public Service men, doing alternative service, established a center for health care services to the people of that mountain community. That effort eventually became a hospital, and then led to the formation of a church, a school, a co-op, and most recently a retirement facility. The Brethren influence has been strongly felt in that remote community.

It took more than a little faith and daring for the previous district meeting to say yes to the generous invitation of the Castañer congregation, even if moderator Merle Crouse could speak fluent Spanish. The logistics of transporting, housing, and feeding the 125 "mainlanders" seemed to some of lesser faith an adequate deterrent to "doing something we had never done before."

But faith and daring prevailed, so there we were. As is often the case when we respond in faith to some significant decision, we were amazed at the results. God's Spirit works wonders.

Despite language and cultural differences and limited facilities, the love demonstrated by Puerto Rican brothers and sisters overcame all inconveniences. They were gracious in their giving and ready to do all they could to accommodate us. All felt a part of one family, as in Christ we were. The experience was a living example of complete acceptance, transcended all differences, and made incarnate the conference theme, "Together We Give Witness of God's Spirit."

Enthusiastic singing — in Spanish sometimes — with a variety of instrumental accompaniment injected a level of emotional involvement that was different from what most of us experience in traditional Sunday morning worship. Translation from Spanish to English

...TESTIMONIO DEL ESPIRITU DE DIOS
GODS SPIRIT

Soloist Norma Medina is a member of the Castañer congregation. Her husband, Jorge Rivera, is a member of the denomination's General Board. Medina was among the many gifted musicians who enhanced the meeting's worship services. The meeting's symbol gave the theme in Spanish and English: "Together We Give Witness of God's Spirit."

Above: *A service was held at the meeting's end in the Cristo el Señor church in Vega Baja, dedicating that new building, which was a joint project of Florida/Puerto Rico District and Shenandoah District. The church was designed by architect Don Horn, a member of the Faithful Servant fellowship, in Atlanta, Ga. The pulpit mural was painted by Pedro Brull, a member of the Cristo el Señor congregation, who operates a travel agency in Vega Baja.*

and English to Spanish reminded us of the bilingual nature of Florida/Puerto Rico District.

The recognition of three new fellowships and the seating of their delegates was a witness to the district's expanding numbers and boundaries. We welcomed Faithful Servant fellowship, Atlanta, Ga.; Jesucristo Nuestra Salud (Jesus Christ Our Health) fellowship, San Juan, P.R.; and the Venice fellowship, Venice, Fla.

The thrust of this conference was toward the future. In spite of many obstacles, which were neither ignored nor denied, the clear consensus was that the district is on the move, the Spirit is at work, and the church is alive.

With 45 delegates representing 18 of 20 congregations and fellowships, this district conference attracted the highest number of congregations and fellowships in recent decades.

Three major items of business occupied the bulk of business sessions. The delegates dealt with the nature of the continuing relationship between stateside churches and the Puerto Rican churches. The Puerto Rican study committee report that was adopted recommends a "continuing unity among the Island churches and a continuing unity and deepening relationship with our Brethren of the District in our service for Christ."

Because of the inclusion of the fellowship in Atlanta, the delegates forwarded to the Annual Conference Standing Committee for review and update the guidelines for the establishment of district boundaries and the district name.

Delegates also established a committee to negotiate the issues involved in the extension of an Orlando expressway that infringes on a portion of the Camp Ithiel property.

It was symbolic that the conference was held at the Castañer church, the first Church of the Brethren to be built in Puerto Rico. It was symbolic that the

Below: *Kathy Williford, minister for Christian nurture in the Sebring (Fla.) congregation, becomes the district's new moderator, succeeding Merle Crouse, of the Community Church congregation in Orlando, Fla.*

Left: *Rio Prieto pastor Olga Serrano (left) speaks at the Cristo el Señor dedication.*
Above, left: *Cristo el Señor pastor Jaime Rivera presents a local member who had received a healing.*
Above, right: *Castañer pastor Mario Serrano, whose church hosted the event, addresses the meeting.*

final session together would be at the newest church building, in the city of Vega Baja.

This congregation was formed some five years ago with the help of the district, the General Board, and Shenandoah District, which contributed $120,000 toward the construction of the building. Vega Baja members hosted us at a special service of dedication for the new facility. It was truly a day of celebration and rejoicing, as we praised God for a dream come true. ☐

Donald H. Shank is pastor of Christ the Servant Church of the Brethren, Cape Coral, Fla.

Overcoming the Topsy syndrome: The making of the General Board

The present General Board organization might confuse you, but it simplified what went before!

by Don Fitzkee

At first we Brethren had no boards. By 1946 we had seven. That was too many. So in 1947, we traded seven boards for one board and five commissions (and two future draft picks). Then we had too many commissions, so in 1968 we trimmed down to three commissions, but still kept one board.

With all the boards and commissions the church has had over the years, it is perhaps understandable that many of us don't have a crystal-clear picture of what the Church of the Brethren General Board is or how it is organized. We probably all have images of what things are like in "Elgin," some good, some less than charitable.

Since the General Board marks its 40th anniversary this March 4, it's a good time to glance back through the years to see how the General Board came into being, how it has changed, and how it is organized today.

The first board, the Domestic and Foreign Mission Board, of five members, was established by Annual Meeting in 1880 to administer the church's up-and-coming mission work. The first foreign missionary had been commissioned in 1876.

As the years passed, other cause-oriented boards sprang up around the Brethren Publishing House in Elgin. "It was a gradual kind of growing, like Topsy, during a period of two, or three, or four decades," recalls Raymond R. Peters, the church's first general secretary.

The General Educational Board came into being in 1908, followed by the Sunday School Board (1911), the General Ministerial Board (1921), interspersed with a host of others. Gradually the organization reached a point where it had become confusing, cumbersome, and inefficient. Changes needed to be made.

Raymond Peters, who was youth director for the church from 1940 to 1943, and general secretary of the Board of Christian Education (one of the many early boards) until 1947 when he became the first general secretary of the Church of the Brethren, remembers what things were like before the first unified board was created.

"Each of the boards was autonomous, and duplicated office procedures," he says. "Each board had its own mimeographing equipment, for example, and sometimes we found ourselves all mailing

something out the same day."

Naturally, this lack of organization led to conflict and confusion. As general secretary of the Board of Christian Education, Raymond recalls, "We were pushing and promoting programs on our own. When you had that coming down from several boards without any correla-

Top: *Raymond Peters, then and now. Peters was the first general secretary, and is now a repository of General Board history.*
Far left: *A scene that might have astounded turn-of-the-century Brethren leaders — a woman chairing the General Board (Elaine Sollenberger, speaking to board members Emily Moomaw and Fumitaka Matsuoka in 1985).*
Left: *The General Mission Board in 1920 — Otho Winger, D. L. Miller, H. C. Early, C. D. Bonsack, P. P. Blough, J. J. Yoder, and J. H. B. Williams.*
Below: *The General Mission Board of the 1920s (left) contrasts sharply with a General Board portrait of the late 1970s.*

tion, it did create confusion in congregations and competition between programs."

In 1943, a query was brought to Annual Conference requesting that a committee be formed to consider "the simplification and integration of the overall organization of our church."

In 1945, this committee was expanded to a "Committee of Fifteen," and charged with "working on the total matter of brotherhood reorganization," according to a *Gospel Messenger* report.

The Committee of Fifteen did not have time to complete its work by the 1946 Annual Conference, when it was to report, but was encouraged to present what it had done anyway.

The committee, chaired by Rufus D. Bowman, recommended that instead of the seven existing boards and committees, there should be only one board — the Brotherhood Board —which would be incorporated to handle all the church's business.

The Gospel Messenger reported, "An amendment was adopted to call the proposed board the General Brotherhood Board of the Church of the Brethren. This part of the report was accepted with only one or two dissenting votes as far as the reporter could see."

The action by Annual Conference established the General Brotherhood Board, which consisted of 25 members divided into five commissions. Incorporated in March 1947, the board was created to achieve "unity, efficiency, and economy in general brotherhood work."

And that is essentially what happened, according to Raymond. "Generally," he says, "within the staff there was cooperation with the new structure. It was new and could have been very difficult, especially when I was one of the previous board executives and was elevated and became supervisor of the others.

"But I must say, there was a desire to develop a sense of unity and coordination of the denominational program. We had our misunderstandings and struggles to keep our authority lines straight, but no major difficulties."

Staff mavericks such as M. R. Zigler and Dan West found their niches, served the church well, and went on to become Brethren heroes.

One of the little struggles Raymond had as the new general secretary was simply to get all of the commissions to use common stationery.

"I had to work a little to get that done," says Raymond. "Some of the commissions wanted to have their own stationery as they had when they were boards. That was one of the things we worked at. We lived through it, and I'm still livin'," he quips. Raymond turned 81 this past December.

Raymond stepped down as general secretary in 1952, after serving five years. He explains, "Many people do their most creative work in the first part of their assignment. I felt I had worked through the early stages of General Brotherhood Board structure, and that it was established, but that they needed a different type of personality for the next stage."

That different type of personality was Norman Baugher. "Back in those days," says Raymond, "we didn't know anything about 'search committees.' The executive committee got together and looked at the people over the Brotherhood."

They liked what they saw in Norman, a pastor and board member who was "a young, emerging leader." Norman took over as general secretary and served 15 years until his sudden death in 1968.

According to Raymond, "Norman was more authoritarian as an executive than I was. You knew there was a general secretary around when he was there. His stature was more than mine, and he was an impressive personality — an intelligent and effective leader.

"He played the game a little closer to the chest than I did. I was more of a democratic leader. He was real imposing, and I think he worked with details better than I did."

Raymond was vice chairman of the General Brotherhood Board when Norman died, and became chairman of the search committee that chose Loren Bowman as the next general secretary.

"There was a good bit of conflict then," Raymond recalls. The chairman of the board at that time wanted very much to be the next general secretary. He was one of the most popular preachers in the church at that time and very capable. But we didn't go his way because we felt we needed a different style of leadership following Norman Baugher."

Instead they chose Loren, who was then executive of the Christian education commission. Raymond describes Loren as low-key but prophetic. "He was there 10 years with a different style of leadership, with less visibility outside."

It was also a different board that Loren served. In 1965, Annual Conference had appointed a committee to study organizational needs. Program developments, new insights about the church's mission, and fixed commission assignments had led to new organizational concerns.

In 1968, Annual Conference approved a major restructuring of the General Brotherhood Board. MESSENGER reported, "Somewhat to the surprise of the General Brotherhood Board members the Conference gave almost unanimous approval to the first major restructuring of the Board since its creation in 1946."

Major changes included a reduction of the number of commissions from five to three, and shortening the name to the General Board.

The new commissions were structured functionally to direct ministries related to congregations (Parish Ministries); ministries beyond the Brethren fellowship, including missions, service, and social action (World Ministries); and supporting services (General Services).

These three commissions functioned through Loren's nine years as general secretary, and continue today. Small changes to improve the board's planning ability and make it more accountable to Annual Conference were implemented after 1968 during Loren's term and during the Bob Neff years.

New general secretary Donald Miller inherits a board that differs greatly from the one Raymond Peters was called to head some 40 years ago, yet Raymond guesses Don's style of leadership might in some respects resemble his more than any of the other three general secretaries.

It might not hurt to have another Raymond Peters type around. After all, Raymond served 32 years on the staff and on the General Board, according to his reckoning, and the church doesn't seem any worse off for it. It is impossible to talk about General Board history without frequently mentioning Raymond Peters. And, in marking the board's 40th anniversary, it's good to have this wellspring of historical information yet among us. ☐

Small talk

by Kathy Kline

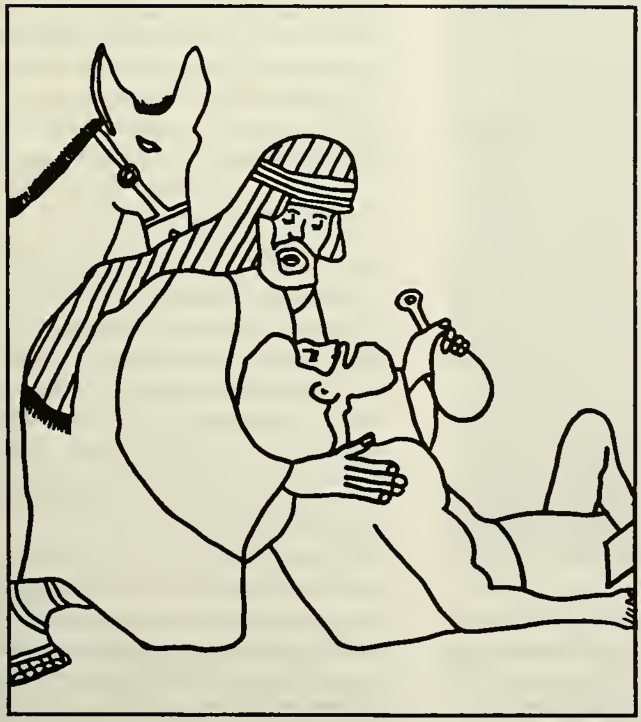
Am I a good Samaritan?

You must love your neighbor as yourself.
Luke 10:27

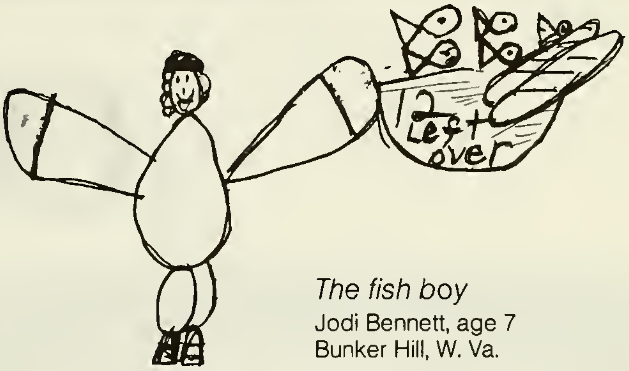
Can a total stranger be my neighbor?

One day in school the teacher asked Mohammed to read aloud. He wasn't doing very well and the other children began to snicker. The words sounded funny with the accent Mohammed used. Jennifer felt sorry for him, so after school she asked Mohammed if he would like to come to her house. She offered to help him read better. After many weeks and a lot of practice Mohammed began to read very well. He and Jennifer became good friends.

In the parable the good Samaritan, Jesus tells us not only to help those we know and love, but to reach out to the stranger. In the story you just read, how do you think Mohammed felt when the children laughed at him? How would you feel? Was Jennifer a good Samaritan? What would you have done if you were Jennifer?



The good Samaritan.
Anne Leininger, age 12
Lititz, Pa.



The fish boy
Jodi Bennett, age 7
Bunker Hill, W. Va.

What does it mean?

Unscramble the first four words and write them in the blanks. The letters that appear in the circles can then be unscrambled to form the secret word. One letter in the secret word is already given to you. If you get stuck and need a hint, read the story of the good Samaritan in Luke 10.

terha _ ○ _ ○ _

losu _ ○ _ _

ttrnesgh _ _ _ _ ○ ○ _ ○

dimn _ ○ _ _

Secret word: _ _ _ _ _ b _ _

Dear *Small Talk* readers,

Once again I am writing to you to request your artwork. I need drawings, poems, stories and puzzles. Drawings should be done in dark magic marker outline or crayons on white paper. Pencil does not show up well, and notebook paper will show lines. Be sure to include solutions to your puzzles.

Please write your name, age and address on the back of your artwork. Send all items to the address at the bottom of the page.

Let's work together to make this *your page.*

Thanks!
K. K.

Answers: heart, soul, strength, mind.
Secret word — neighbor.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Ordaining,

What has made ministry such a burning issue for the Church of the Brethren? Frankly, leadership for our congregations is in short supply. Some call it a 'leadership crisis.' On pages 16-28 we talk about the issue, identify it, and suggest remedies.

by Kenneth L. Gibble

"It wasn't what he said that bothered me," my mother told me as we rehashed the Sunday morning service. I was in my early teens, and I knew that having a guest preacher was a departure from our congregation's practice of having one of our own ministers fill the pulpit. We had no paid pastors; our ministers performed their duties in addition to their full-time jobs.

"So what was wrong?" I asked.

My mother hesitated, then said, "I think it was the fact that he wasn't ordained." It was the first time I had ever heard the word. Ordination, at least according to my mother's definition, was the church's stamp of approval on someone before that person got up to preach. It was my first lesson in church polity.

Ordinarily, the topic of ordination does not receive much attention from the people in the pews. However, in recent years the Church of the Brethren has dealt with ordination by making it the subject of several Annual Conference studies. Why? What has happened in the life of our church that ordination has become an important issue?

The answer can be given in two words: "leadership shortage." Some would even say "leadership crisis." The complexities of modern living necessitate trained, competent pastoral leadership for our congregations and church-related institutions. Lately such leadership has been in short supply. To fill the void, some smaller churches are employing part-time pastors, many of whom do not have seminary training. Some congregations call pastors from other denominations. In these and similar situations, how shall the church give, or withhold, the "stamp of approval" that so concerned my mother?

Historically, Brethren have looked to the New Testament to guide their life together. In the early Christian church, ministry was the responsibility of all believers. However, certain women and men received the commission of the church for specialized ministries. Leadership in the first Brethren congregations was given to those gifted in preaching and teaching the Word. Congregational life was informally organized, and congregations called ministers from their own membership.

By the 19th century, three kinds of set-apart ministers were recognized: (1) ministers on trial, now known as licensed ministers; (2) speakers and exhorters called ministers, now known as ordained ministers; and (3) elders who had attained special maturity and standing in the faith community. When the church was organized into districts, the elders body of a given district had authority for training, examination, and disciplining of the ministers in their congregations.

Currently, the ministry commission of a district has responsibility for the licensing and ordaining of set-apart ministers. Educational standards for ordination are, ideally, four years of college and three years of seminary. Where circumstances make it impractical for this training to be completed, several educational options are available. An ordained person who is not functioning in an approved ministry can be placed on "inactive" status.

Thus far we have been considering ordination from the "official" standpoint of the church based on Annual Conference rulings. Many laypersons are not aware of the requirements for ordination and may have widely differing views on what ordination means. A random sampling of laypersons in the congregation where I serve produced comments such as: "Ordination means the laying of hands on a person, a blessing to carry out the instructions of God"; "when you are ordained, it means you are qualified to

maintaining

minister and do certain things a layperson cannot do, like serving communion or anointing someone"; "I think of ordination as a joyful time when someone begins a new life, a time of beginning ministry"; "ordination means the commission to be a full-fledged minister." In all these understandings, despite their different shades of meaning, there is an acknowledgement of "set-apartness," a recognition that ordination is conferred by the church on an individual for the purpose of special ministry.

What is the understanding of ordination held by the clergy themselves? For most, ordination is evidence of God's call through the church to the set-apart ministry. This is a theological understanding. But we clergy know that ordination has other implications as well.

There is the matter of status. We realize that Jesus called his disciples to a life of service rather than of "lording it over" others, but we feel our humanity pressing in on us, whispering words like "clout" and "control" in our ears. It feels good having people think of us as somehow special, even powerful.

And then, on a very practical level, ordination can spell the difference between having or not having a job. As one licensed minister recently stated, "When I went to interview at a church looking for a pastor, I was pretty sure they would have called me if I had been ordained. But how can I get ordained when I need to work full-time supporting my family?" To those who contemplate a career change to pastoral ministry, ordination represents the final hurdle before a job is possible, much as a bar exam looms large for prospective attorneys.

My own experience was a natural progression to ordination at the end of my seminary training. To be honest, I have mostly taken it for granted. Serving on a district committee that has responsibility for counseling licensed ministers, however, I have begun to realize some of the wider implications of ordination. As I see it, there are at least two important concerns for Brethren to address.

The first is the need to re-emphasize our historical belief in the priesthood of all believers. Too many people in our congregations have the idea that ministry is "the pastor's job." It's time to teach again the New Testament theme that all disciples are ministers.

The second concern is the need to hold up the set-apart ministry as a vocation to which young people can aspire. Frequently we have given our youth the message that becoming a doctor or lawyer or successful business person is a more desirable goal than being a pastor. Too few of our "best and brightest" are being called by the church to pastoral and other full-time ministries.

Ordination is not simply a matter for our seminary and district ministry commissions to be concerned about. It's an issue that demands serious attention from us all. ☐

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren and promotion consultant for MESSENGER.

There's life after EFSM

To see the impact of EFSM on one congregation, take a look at Peace Valley Church of the Brethren, deep in Missouri's Ozark Mountains.

by James E. Tomlonson

It is a pleasure being district executive in a district where people are trained for ministry in exciting and emerging ways; where congregations become excited about their role and mission in their communities and take discipleship seriously; where district program emerges with an outward vision that includes new church development; where lay leaders carry responsibility for worship whereas before they would have held back for others to lead. This pleasure is derived from working with the training program called Education For a Shared Ministry (EFSM).

The effect of EFSM upon Southern Missouri/Arkansas District, its congregations, and their members is definable and impressive. You can see changes. Persons are different, and more involved than before. Ministers are confident and provide key leadership. Congregations are sensing their destiny and purpose. The district board is calling additional people and naming their gifts for leadership roles. Yes, the district has felt the impact of EFSM.

Southern Missouri/Arkansas is the smallest district in terms of membership and budget — less than 500 members, and a yearly district budget of $8,700 for the 11 congregations. Yet the strength evident in the congregations is impressive. Eight of the congregations have active participation on the district board and, in cooperation with Missouri District and the Warrensburg congregation, help support a part-time district executive.

With limited membership and finances, the finding and keeping of trained ministers is a difficult task. All the pastorates are part-time, and nearby training opportunities are limited. Thus, the EFSM experience becomes a natural.

All three of the district's EFSM ministers-in-training now carry active leadership roles. One is the current district moderator, another is chair of the district board, and still another is the district's Annual Conference Standing Committee delegate. They are emerging in positive ways, not only in providing quality leadership for their congregations but for the district and national church as well.

Since the completion of the programs, there is a general sense around the district of having profited from the experience. The congregations are stronger. Viability of Peace Valley and Cabool congregations, in Missouri, and New Hope, in Arkansas, has increased. People in these congregations are getting involved. For one of the congregations, the requirement to attend one Annual Conference in the three-year program opened their eyes, and support grew for the church-at-large.

In the district there is both a newly found sense of what it means to be a district, and a determination to keep the congregations viable for the future. One of the EFSM congregations is featured in the video "New In Mind and Spirit" as a congregation that can work. Another congregation, requesting early entry into the program, is a testament of EFSM's impact on the district.

To see the impact of EFSM on one congregation, take a look at Peace Valley, located deep in the Ozarks of southern Missouri.

This small town includes the Church of the Brethren, a general store, an elementary school, a post office, and an independent telephone company owned and operated by a Brethren family. Peace Valley's attendance averages 50 and its membership is nearly 70.

The center of this small town is the Peace Valley church, where the community Thanksgiving services and Bible school are held, and where folks know that they can come for help. For the members being Brethren is affirming the denomination's particular heritage of service and family orientation, and inviting others to join in this fellowship. Being Brethren for them is a positive alternative for persons in the community.

The various elements in the EFSM program contribute to this change and growth. The congregational training group provides a nucleus for lay leadership development. People are leading worship, teaching, and holding office with more than usual interest. It is rewarding to observe a member of the EFSM training group lead worship, and see shyness wear off and a boldness of

Church of the Brethren

Above: *Peace Valley Church of the Brethren is the center of a small Ozarks town, where folks gather not only for church services, but come together as a community.* **Below:** *Peace Valley's EFSM congregational training group provided a nucleus for lay leadership development. From left: Carol Clary (district representative), pastor Rolan Norsworthy (minister in training; shown also on opposite page), Thelma Fike (laity in training), Viola Harlan (laity in training), Byron Oellig (laity in training), Kurtis Naylor (supervisor), Ellen Brotherton (laity in training), and Maurice Bosserman (laity in training).*

Above: *Peace Valley is a small, traditional congregation that, through EFSM, is learning to reach out and welcome people into its midst. Membership is growing, as a result.* **Right:** *Pastor Rolan Norsworthy greets a long-time member, Reath Fike.*

spirit emerge. The People of the Covenant program has become a natural follow-up to EFSM, and its group is formed around people who have made up the former EFSM training group.

EFSM participants, in talking about how they have changed in the past four years, often will comment that they are more open and inclusive. Strangers are easier to meet and accept, and non-Brethren folks are being invited into what was once a very traditional Church of the Brethren congregation. People are reaching out to others and saying, "You are welcome in our church. We are a vital and growing church, and we want you to come and grow with us." Peace Valley's attendance has increased as a result.

A growing congregation functions well, knowing how to work together for the common good. People who have known Peace Valley for many years feel a new spirit of "pulling together," with people responding to needs and mission because they sense a purpose. Their minister-in-training, now ordained and their pastor, affirms that Peace Valley's structure is growing out of a vision, and that it is organizing to the extent that it needs to in order to have a successful witnessing program. And, as one of the goals of the EFSM program, they are becoming less preacher-oriented and more congregation-oriented.

Peace Valley's pastor, Rolan Norsworthy, is a different person because of EFSM. By his own admission he was once an undisciplined radical Christian. He has moved from being a person who knew clearly what he believed and said it, to one who knows what there is to learn: and from one who spoke out in the pulpit in halting ways, to one who stands there and speaks with confidence.

Rolan sees himself as pastor to the whole Brethren Community and others, and he better understands what it means to minister. He says, "I listen better and am less quick to jump in with answers. And I am having more fun than I used to!"

He works almost full-time for a land surveying company and devotes Wednesdays and weekends to the church. This year the district called him to be its moderator. The school community has called Rolan to a role in its building program. And his wife, Clara, and their children call upon him in many ways as well.

As Rolan comments about his entrance into training and now its completion and its effect on his life, he says, "I start slow; I don't rush into things. But when I am there, I give it my best."

Cooperation between Bethany Theological Seminary, the denomination's General Board, and districts in funding and staffing has contributed to EFSM's success. Both the Parish Ministries Commission and the seminary share in director Rick Gardner's time. From this base he reaches out in personal ways to the participating congregations as some of them begin with very little perspective and grow to become functioning and energetic.

The EFSM supervisors become support persons, teachers, questioners, friends, working side-by-side with the minister-in-training. For Southern Missouri/Arkansas, Kurtis Naylor, from the Mountain Grove congregation, embodies all of these qualities. He not only served Peace Valley as its supervisor, but worked with the Cabool and New Hope congregations as well. His ability to gently push and question brought out the best in the ministers-in-training.

The link to the district ministry commission is the district representative. Carol Clary, while a participant in the Cabool EFSM program, worked with the Peace Valley program. She was helpful as questions of interpretation and program were passed on to the district.

The district staff has a supportive role to play in the process, from the beginning orientation week to the graduation day. As district executive, I have been at ceremonies marking the completion of four of the EFSM programs, and felt the love and caring that comes at those events.

So, is there life after EFSM? Yes! As lay people, ministers-in-training, district boards and commissions, and the denomination, we are blessed with an effective program for training in ministry. ☐

James E. Tomlonson, district executive for the Missouri and Southern/Arkansas Districts, also is pastor of the Warrensburg (Mo.) Church of the Brethren.

'Burnout is not part of my vocabulary'

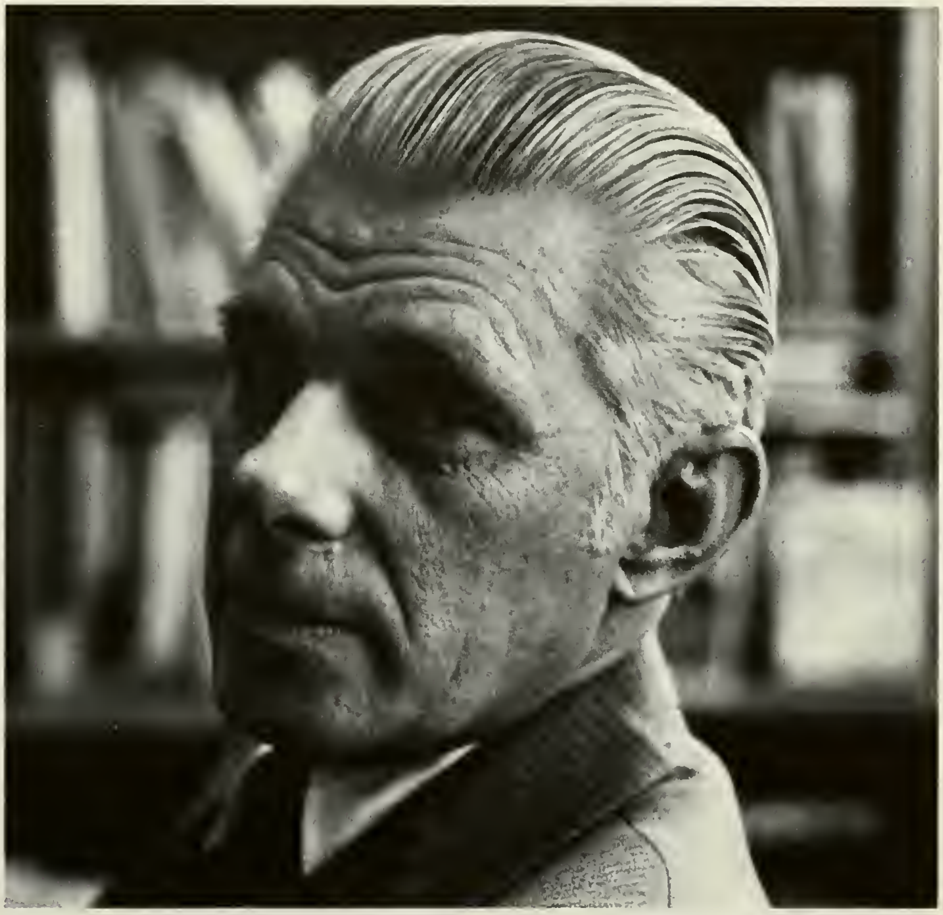
It's very unusual to find a Church of the Brethren minister who has served in the same pastorate for over 30 years. For Washington City pastor Duane Ramsey, however, it's a simple matter to explain.

by Don Fitzkee

Duane Ramsey has served as pastor at the Washington City (D.C.) Church of the Brethren for the past 33 years, an almost unheard of length of time for a Brethren pastorate. Duane deadpans, "My only claim to fame is that I've been here so long." But that's not quite true.

He served as Annual Conference moderator in 1981, and has been active on his district's board, chairing it several times. He has served on a number of Annual Conference and General Board committees, and is currently a member of the General Board and the Executive Committee of the denomination's Pension Board.

This past fall, during a sabbatical, Duane was pastor-in-residence at Bethany Seminary. It was there that I met with him to gain some insight into how he has managed to stay with the same congregation for so long.



In a denomination where a pastor seldom stays with the same congregation for more than 5 or 10 years, how have you been able to stay at Washington City for over 30 years? In other words, what factors do you see contributing to your unusually long tenure?

There are several factors. First, I came there as assistant minister when DeWitt L. Miller was senior pastor. And the church asked me to be pastor when DeWitt resigned. . . .

So from the very beginning the congregation and I were forced by the situation to commit ourselves to a ministry together. They understood that they would have to accept more responsibility for ministry than maybe they had been accustomed to carrying.

Starting with that basis has allowed us to move along a spiritual journey that, I think, even to now hasn't stopped. We're still learning. We're still growing. We're still trying to discover new ways of fulfilling our responsibility as a church.

Another factor is that early in my ministry, probably within the first four or five years, we committed ourselves as a congregation to a very serious attempt at ministry to the people who lived around us. That sort of took us away from an excessive amount of attention upon ourselves and to our own needs. It helps us to keep fresh.

What kinds of things are you talking about when you mention ministering to the community around you?

We've run the gamut from pre-school to language tutoring, to ministries to senior

Launching TRIM

by Richard B. Gardner

After several years of planning, a new program of ministry training is now beginning to take shape. TRIM, an acronym for TRaining In Ministry, offers a trim or compact (three- to four-year) package of training in the liberal arts, biblical and theological studies, and ministry skills. Like Education For a Shared Ministry (EFSM), which will continue, TRIM is designed for persons entering or already serving in a part-time ministry, and others who for appropriate reasons are unable to pursue the recommended B.A. and M. Div. degree programs.

Four different agencies of the Church of the Brethren co-sponsor TRIM. These partners in training include the Church of the Brethren General Board, Bethany Theological Seminary, district ministry commissions, and the six Brethren colleges. Representatives from these agencies meet as a denominational Ministry Training Council to set policy for the program and to give counsel to the program staff, which currently includes a director of ministry training (Rick Gardner) and one field associate (Larry Glick). Additional field associates will be added as the program expands.

At its first meeting last November, the Ministry Training Council selected three colleges and three districts to work together in the pilot year of TRIM. The colleges include Bridgewater, Manchester, and McPherson, and the related districts are Shenandoah, South/Central Indiana, and Northern Plains. In addition, Bethany Seminary will become a training center, serving the whole denomination rather than a particular geographical area. Recruitment of students for the 1987 entering class is now underway, with a recruitment goal of 14 trainees.

For these entering students, the training process will begin with an eight-day period of orientation on the Bethany campus. Scheduled for August 15-22, this event will involve both EFSM and TRIM students. Trainees will take part in common sessions for the first part of orientation, then divide into program subgroups for more detailed introduction to either EFSM or TRIM. For all participants, one of the objectives of the week will be to develop a learning contract covering the several years of study, spelling out how and where specific learning requirements will be fulfilled.

A special feature of TRIM is the flexibility of its training design. While all participants will complete 30 curricular units in recommended areas, the way in which this happens will vary from student to student. The 20 required units of college work (which will normally be taken at a Brethren college) may be acquired through residential study, commuting to classes, or in some cases, extension work. For the 10 additional course-equivalent units, training options include district-sponsored training programs, video-instruction courses, continuing education events such as Bethany Extension School, correspondence courses, and others.

Like most students, TRIM participants will be expected to contribute to the cost of their education for ministry. At the same time, trainees will have access to financial aid in several forms. The program budget for TRIM will provide direct scholarship aid of up to $750 per year for each trainee. In addition, both Bethany and the colleges will be making their own financial aid programs available to TRIM students, to the extent that federal and other guidelines permit. Still another means of support for many students will be scholarship aid from their district and/or congregation.

As noted above, 1987 is the pilot year for TRIM. Plans on the drawing board call for expansion of the program over the next four years, so that eventually every district and all six of the Brethren colleges may be involved. As the prayer and financial support of the church allow that to happen, the Church of the Brethren will be taking a major stride forward in equipping a new generation of pastoral leadership for our congregations. ☐

Richard B. Gardner, of the General Board's Parish Ministries Commission staff, is director of ministry training.

citizens, to a teen center, a counseling center, and now a soup kitchen that we've operated for six years. And just visiting home by home in the community, not primarily to get people to come to Washington City church, but just to let people know that we are their neighbors and want to be caring neighbors. The thrust of our ministry now is as strong in a community direction as it is in a congregational direction.

What is it then that keeps the relationship between you and your congregation fresh?

What keeps us fresh is our willingness to respond to new ventures in ministry. We were once a totally white congregation. With integration coming to the public schools in 1953, and with blacks moving into the neighborhood around the church, there was an opportunity, but also a real challenge, to accept persons who were not of the same color, who were not of the same cultural background as "typical" Brethren.

Another thing that's kept us fresh as a congregation and as a pastor is the staff we have had. In addition to associate pastors, we have had BVSers in the church probably since 1958, almost every year. They're like leaven. The presence of those persons through the years has been a real asset.

Another factor is our ecumenical contacts. For 15 to 20 years we were very active ecumenically at a congregational level. That was a very important time for me personally — for my own growth and understanding of what Christian ministry is about. And it had its impact upon the church.

Now for the flip side of the previous question. Why do you think other congregations change pastors so often?

I don't really know. One reason could be that too many congregations in the Church of the Brethren are fairly institutional types of congregations. Their program is pretty much geared to their own congregational needs, and toward the strengthening of the congregation.

Is that bad?

It tends, I think, to lend itself easily to a pastor and people then reaching a point where they no longer can feed each other, and they need someone else to come in with new and fresh ideas.

Another factor — this may come out more critically than I want — but there aren't enough pastors involved in continuing education and professional growth experiences. Continuing education is an absolute necessity for long-term pastorates.

Pastors must be involved in continuing education. And these experiences should be planned by both the people and the pastor so that there can be help for the pastor in determining the areas in which growth is most needed.

Even with continuing education and professional growth experiences, isn't burnout something to be expected in view of the demands of pastoral ministry?

Burnout is not part of my vocabulary. I've never experienced it, and I don't think it's inevitable. I don't think burnout is inevitable at all.

But it may be that a pastor is caught in a situation in which either the pastor or the congregation doesn't see ways of mutual growth in ministry and spiritual development. If pastor and congregation no longer serve as a challenge to each other, and are unable to nurture each other's discipleship, then it's probably time to go.

You have painted a pretty rosy picture of long pastorates. Do you see advantages *and* disadvantages to staying in the same congregation for so long?

I see advantages, but there are some disadvantages too. It's a very rich privilege to move along the pilgrimage with the same family. Like being in the hospital when a child is born, serving as a pastor during the ritual of parent-child dedication, baptism, and then marriage. Then you go through that cycle again with the same person that you visited as a newborn in the hospital. There's a sense in which you develop a very close family kind of love and care with the people.

A disadvantage is that you do run the risk of falling into ruts. You also limit your personal experience and awareness of other parts of the denomination. I'm conscious of that, but I think even with those disadvantages, I would still choose a long pastorate.

Of course, when I started out in Washington City as assistant pastor. I was on a two-year nonrenewable contract. So I didn't go with the idea of staying 10 or 20 years. That just developed.

And I don't have any goal. People ask me now if I'm going to be at Washington City until I retire. My answer to that is always twofold. One, I really don't think in terms of retirement, and two, I don't know whether I'll be there until I retire. I didn't know I was going to be there for 34 years. I don't know whether I'll be there 35 or 37 or what. I just don't.

So what is it about pastoral ministry that keeps you going after all these years?

Relationships with people. I like to do pastoral work. I like to do pastoral calling. It's exciting to see persons' values change toward a deeper kind of Christian commitment. It's exciting to be able to minister to people who are experiencing times of joy as well as times of stress. It's a very humbling, but a very rewarding experience to be with families at times of critical illness, in times of death.

Pastoral ministry offers that kind of experience. It offers opportunities for my own personal study, and it gives opportunities for preaching and teaching and other ways of sharing.

It is a challenge to work with groups within the church, to see what can happen in terms of unfolding new ways and new fields of both service and witness in the church. It's a great job. ☐

Windows in the Word

by Timothy K. Jones

Risk

I vividly recall the first leg of a recent cross-country flight. I found myself seated in a 30-seat, twin-propeller commuter plane. I grew edgy as the craft began accelerating down the runway. Wall panels quaked violently. The windows shook ominously. And all I could hear in the cabin was the swelling roar of engines laboring under preliftoff stress. As the land grew more distant beneath us, a tight grip on my seat was instinct's reaction to a precarious situation.

I recall other times when I felt compelled to give up the security of solid, familiar ground. Leaving home for school. Beginning the adventure of parenting. Heeding the call to plant a new church in suburban Houston. For all of us, our comfortable settings and scenes must at times give way to the uncertainties of change. We may even feel suspended in midair, sensing a call to leave the regular securities while not yet glimpsing where God is taking us. Such "precarity" is far from a rarity in the life of obedience and faith.

Paul the apostle, for example, could not recall his life's tracings and footsteps without including mention of some unexpected turns. "Three times," he told the church at Corinth, "I have been shipwrecked; a night and a day I have been adrift at sea." I see few guarantees in a life that included being "on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles." We would find it strange security indeed to live through "many a sleepless night, in hunger and thirst, often without food in cold and exposure." And yet, amazingly, that is the pattern Paul recounts in 2 Corinthians 11.

Just as strikingly, though, I find this style of risk-taking and comfort-shedding repeating itself in the long stream of the faithful that followed Paul. A friend once put it like this: "When you look at the history-shapers of the church, inevitably there was a launching out from the well-grooved patterns, a willingness to give up what seemed familiar and comfortable."

I can think of easier ways to travel. But not more satisfying ones. For I cannot shake the hunch that only in the midst of the risks do we find more profound grounding.

Such holy uncertainty leads to a security no risk can ultimately threaten. "Perfect hope," real security, writes Thomas Merton, "is achieved on the brink of despair, when, instead of falling over the edge, we find ourselves walking on the air. Hope is always just about to turn into despair, but never does so, for at the moment of supreme crisis God's power is suddenly made perfect in our infirmity. So we learn to expect his mercy most calmly when all is most dangerous, to seek him quietly in the face of peril, certain that he cannot fail us." ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

by Robert E. Faus

How much pastor?

How much pastor is enough? That question emerges in most congregations at one time or another. Congregations respond in different ways.

One unfortunate starting place for answering the question, for a lot of congregations, seems to be: Hire a full-time one. Somewhere along the way from free ministry to pastoral ministry, an all-too-familiar practice has emerged. If the congregation wants to be a first-class congregation, it feels it needs to have a full-time pastor. Anything less than that is second-class and inadequate.

So congregations of all sizes try to satisfy their need to support a full-time pastoral program, often with disturbing results. In the first place, the Church of the Brethren is a denomination of small congregations. Almost two thirds of our congregations have fewer than 200 members. The resources of those congregations are limited and budgets in some of them do not allow the luxury of much programing. Yet because of the congregational desire to have a full-time pastor, they put a large part of that limited budget into their pastoral program. A recent survey of congregations who reported support of full-time pastors revealed that over a fifth of them were spending an alarmingly large percentage of their budget in that process.

Along with the questionable stewardship of money in this practice is the even more questionable stewardship of leadership. Congregations can become pastoral bargain-hunters: find a young pastor with less experience and a lower salary; or lower the expectations for training in the pastor; or find someone who is available, regardless of training or denominational affiliation, who is willing to come for what they can pay.

The pastor who is hired by such congregations often feels pressure for results — increase the attendance, raise the budget, get new members. Expectations are varied, numerous, and sometimes unrealistically high.

Congregations can become pastor-centered or pastor-dependent in their church life, assigning almost priestly status to the pastor, while at the same time struggling to give support and regular increases in salary. While congregations value frugality, there are few who feel good about under-paying the pastor for very long.

The outcome in such pastor-congregational situations is often unfortunate for both. In the end the satisfaction the congregation sought in having a full-time pastor remains frustrated.

Even though this story sounds unnecessarily pessimistic, it is repeated far more often than is healthy for the congregation, for the pastor, or for the whole church.

Congregations can respond to "How much pastor . . .?" by first asking another question. "What does this congregation need?"

Preferably with the help of an outside party, such as the district executive, a congregation examines itself, gifts for ministry that are present within the membership, the nature of the ministry believed to be important, and the scope of that ministry. Then it is appropriate to consider the kind and degree of pastoral service that fits the congregation.

This process is important for all congregations because it places responsibility for the ministry on the church members rather than solely on the pastor. But the process is doubly important for smaller congregations because it will help equip them for deciding on the most fitting pastoral relationship.

Many of our congregations need to consider yoking, with either another Brethren congregation or a non-Brethren congregation, even though it is unpopular with Brethren: They want their own pastor. More of our congregations should consider the Education For a Shared Ministry program. Part-time pastors and retired pastors are further options for pastoral service.

The whole church needs to be involved in developing additional ways of meeting part-time needs so that congregations do not feel alone.

One thing is clear: congregations can be first-class without hiring full-time pastors to prove it. How much pastor is enough? As much as they plan for, use wisely, and feel good about. ☐

Robert E. Faus is the General Board's consultant for ministry.

Opal Nees comes over to Macedonia

When the Anderson congregation was in trouble, Liberty Mills congregation released its versatile pastor to serve Anderson for a six-month period as an interim reconciler and healer.

by John E. Wenger

Pastoral change, conflict, and dissension can be divisive for a congregation or they can be a growth experience. Members who love their church deeply may feel angry and confused about decisions made during such a crisis.

The Anderson congregation, in Indiana, experienced confusing and emotional change related to pastoral change at the end of 1984. During this time members worked closely with the South/Central Indiana district executive, Carroll (Kaydo) Petry, to find leadership.

Kaydo, and others in the district, felt that a pastor already serving in the district was the most qualified person to come to Anderson to help. This was Opal Nees, pastor of the Liberty Mills congregation, near North Manchester, Ind. Kaydo hoped that Opal could accept the call to this kind of interim ministry for a designated period of six months, that Liberty Mills would be willing to release her for that period to serve in another congregation and community, and that Anderson would be willing to accept her leadership.

It was not easy for Liberty Mills to release Opal. There was a deep, mutual "love affair" between congregation and pastor. But a gracious "yes" was forthcoming.

Anderson's ministry commission was favorably impressed by its interview with Opal, the congregational board approved, and members were moved by Opal's telling of her faith journey and call. They laughed and cried as she related deeply personal milestones. The issue was settled in short order.

In mid-February 1985, Opal moved into a rented home in Anderson, and another interim pastor moved into her home to serve at Liberty Mills.

Opal arrived in a snowstorm and started a whirlwind of visits into homes, attempting to understand the needs of the Anderson congregation ministry with appreciation and support. Hopes and

One of Opal's strengths is providing a listening presence. She can hear a member's viewpoint without intimidating the person — without taking sides or making judgments.

dreams were rekindled.

Both congregation and interim pastor felt hope, expectancy, and readiness.

Even though many Anderson folk felt comfortable addressing Opal as pastor, she emphasized from the first Sunday on, "I am your *interim* pastor, with a specific beginning and ending time." Her goal was to prepare and unify Anderson for the next pastor's service after her six-month interim stint.

Opal developed leadership to carry on after her departure. She began breakfast groups, which met in four sections of Anderson. Some 20 members met with Opal to eat and talk things over once a month at four different restaurants. Opal emphasized her hope that these groups would be a vehicle by which the new pastor could meet the church. They have continued to this time, and are an important Anderson fixture.

Opal conveyed a deep belief in the priesthood of all believers. She encouraged and supported the importance of the deacons in the life of the congregation.

Opal provided a listening presence. She allowed others to express intense feelings, no matter how they viewed the events that occurred during the time of dissension. Since Opal had no previous knowledge of those events and the issues involved, she could listen without being defensive, taking sides, or making judgments.

She provided a preaching presence. She helped the congregation feel the love and caring of God and fellow Christians. She affirmed the love and support within the congregation. She spent four Sundays preaching about Brethren history, thought, and programs. Opal's goal was to say "Hold onto your roots, and affirm them."

In both her first and last sermons she referred to Elijah and Elisha. She challenged the church to see how Elijah modeled faith and faithfulness for Elisha. This theme was continued with a moving sermon on Zaccheus. Here she challenged each person to move from observer to participant. Within this nurturing environment provided by Opal, a number of individuals and family units found new opportunities for involvement in the life of the church. This positive attitude continues at Anderson. This past fall, for the first time, every member who was asked to serve on the church board willingly agreed.

Opal helped identify the congregation's strengths and weaknesses, and helped find meaningful ways to use the strengths and address the weaknesses. In her focus on Brethren roots, she reinforced the body to which Brethren are attached — district, denomination, and the world. In identifying with the wider body she emphasized the opportunity for service and a perspective of stability.

Opal saw her mission as a bridge rather than an end in itself. Her goal was to create a smooth transition for a new pastor. "I came like a thief in the night and will leave just as rapidly," she declared.

The Anderson congregation wanted to show its gratitude to Liberty Mills for its gift of sharing. Last July the two groups joined for Sunday morning worship and a day of fellowship and food. Many friendships and special bonds have developed between the two congregations and both have shared choir cantata programs during the past year. A stained glass symbol of two hands clasping now hangs in the Liberty Mills narthex as a gift of appreciation from Anderson.

As Anderson reviews the interim pastor experience, the Elijah and Elisha relationship comes back to mind. We indeed do model for each other, and

LIBERTY MILLS
ANDERSON

Opposite: *One of Opal's devices in drawing members out to talk about issues is to have early morning breakfast sessions. Here she talks shop with Jerry and Becky Garber of the Liberty Mills congregation.* **Left:** *In appreciation for Opal's help to them, the folks in the Anderson congregation presented Liberty Mills with this stained-glass symbol of their relationship.* **Below:** *One of Opal's favorite functions as pastor is the dedication of members' babies.*

many Brethren in both the Anderson and Liberty Mills congregations have modeled love, concern, and a willingness to share.

This modern Macedonian request and response was a new experience for all involved. There was no precedent or procedure to go by. It was pioneering. The experience was fulfilling for Opal. It provided stimulation and new learning experiences. She was able to begin refreshed because she came out of a good pastorate. She had considered this kind of ministerial option — an interim pastorate — for some time, but only between pastorates, or when she would retire. She hopes that other churches can capture the excitement and opportunity of this special kind of outreach ministry.

So, perhaps other districts and congregations will feel God's call for similar Macedonian missions. It takes a strong church to release a pastor for such a mission, but in giving of ourselves tremendous possibilities occur for exciting ministry for us all. ☐

John E. Wenger is a counseling psychologist, and a member of the Anderson (Ind.) Church of the Brethren.

Issues in ministry

by Robert E. Faus and Richard B. Gardner

A review of Annual Conference minutes in any period of time will show a surprising frequency of ministry issues before the church. What are the present issues confronting the church? What are the emerging ones?

- Is anyone in the church calling? When congregations had to find their ministers within their own ranks, calling was taken quite seriously. Now, congregations frequently assume their responsibilities for calling are completed when they call a pastor, thus relying on a ready-made pool of called leaders to draw from, either enrolled in schools or serving other churches. As a result, we have too great a dependence on persons who volunteer or promote themselves, with or without qualifications. We need to help congregations and districts reclaim their proper role in calling qualified persons to ministry.

- How do we "form" leaders who know our heritage and reflect its values? Heritage and identity are important issues for any group in any era. In the Church of the Brethren, two developments make them even more important: 1) a growing number of congregations whose outlook and values are shaped more by conservative popular religion than by denominational roots; 2) a growing number of ministers coming into the church from backgrounds other than Brethren. Both within and beyond Brethren institutions, we must find ways to work at Brethren formation of those who are or soon will be leaders of our churches.

- How inclusive a ministry do we want for the church? Numerous statements of the church in recent years call the church to become a more inclusive community, one dimension of which is the inclusion of racial and ethnic minorities in our life together. If we are serious about inclusiveness, there are implications for leadership development. We must find ways to work more effectively at calling, training, and placing leaders who embody a non-white, non-Anglo presence in our midst.

- What is the "right" kind of training for ministry? Annual Conference holds up the training track of four years of college and three years of seminary as the norm for ministry training, and rightly so. At the same time, we are confronted with the twin reality of 1) several hundred congregations who cannot afford leadership trained in this way; and 2) persons entering ministry whose life circumstances make it difficult or impossible to pursue this mode of training. The pattern for the future must be one of multiple training models to meet multiple training needs.

We need to help congregations and districts reclaim their proper role in calling qualified persons to ministry

- How can costs of training ministers be managed more broadly? Many beginning pastors are saddled with debts as large as their first year's salary, placing additional pressures on both the pastors and the congregations in the start-up.

- How can priorities in pastoral ministry be more realistic? Both pastors and congregations rate preaching and worship leadership at the top of pastoral functions but often want all other pastoral functions carried out as well. Pastors and congregations will need to become more intentional, choosing what cannot be done so that top priorities can be done well.

- How can pastors and congregations be motivated to put energy into promoting and sustaining healthy relationships? Too often relationships are assumed to be healthy and are taken for granted, while concerns that begin small and are resolvable grow and become less and less manageable. Attentiveness to early levels of difference and conflict, mutual planning and sharing, and fair, regular and mutual evaluations can not only keep relationships productive but lengthen them as well.

- How can we strengthen district ministry commissions to carry out their role more effectively? Both the broad composition and limited tenure of ministry commissions hinder their ability to bring the perspective of long-term ministry experience to ministry issues in the district, including the oversight of persons preparing for ministry. We must find ways to help ministry commissions reappropriate the authority and continuity present in the former elders' body.

- Should Annual Conference grant special status and authority to the ordained ministers of each district, somewhat like the elders' body?

- What can we do to insure great consistency across district lines in expectations for set-apart ministers? On such issues as training requirements, personal lifestyle, and loyalty to the denomination, expectations vary considerably from district to district. While codes and rigid conformity may not be desirable, we need to be able to say, amid our diversity: Here are some basic expectations of the church for its ministry, wherever persons may serve.

- Why do we claim the Brethren practice of the priesthood of all believers when so little of that conversation takes place among members of congregations? When members want to have their ministries affirmed by the church, they so often want a special set-apart ministry designation. Why should we license or ordain persons for ministries that do not require such designations? ☐

Both members of the General Board staff, Robert E. Faus is ministry consultant and Richard B. Gardner is director of ministry training.

On membership, abortion, labels, Israel

Chauncey Shamberger

No, this is why fewer members

Sometime before the word "Gospel" was deleted in 1965, people often referred to it as the MESSENGER, but I never thought they meant that it no longer espoused the gospel. It is questionable to say that dropping the word gospel from the title has been responsible for the disappearance of the gospel from sermons and publications. (See November "Opinions," page 27.)

Nor am I inclined to believe that the shift from Bethany Bible School to Bethany Seminary took place before there was diminished demand for Bible teaching and training, which made it of equal importance to training and educating church leaders beyond high school education.

When high schools were scarce, the colleges provided academies to care for those who lacked high school experience and dropped them when attendance became limited. So far as I know, no one thought it was either a high school or a college and the latter seemed more needed.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

There have been vast changes not only in America but in the world since we first sent missionaries to other countries. When we did start, the missionary was frequently pictured standing in the shade with open Bible, inviting those who worshiped idols to be converted. It is true that some groups go out commissioned to see how many they can consider saved rather than feeling that there are other facets that are important.

I think it not possible to believe that the church has lost 40,000 members in the last 25 years because the word gospel was dropped from the title of the church journal; or that the scope of missions has been changed; or that there is no longer a training school associated with the seminary.

I cannot overlook the fact that the Brethren have been predominantly rural and that those who now make their livelihood by farming are only 2 percent of the total. To me it is a gigantic struggle for the church that was rural to adjust to the demands of being successful in the city. And I must believe that in that process the church has lost thousands of members because we had so few growing city churches to which they could go.

We are making progress. In some districts, a small number of city churches now have more members than do those from more country congregations.

I cannot read an issue of MESSENGER without being aware of the gospel at work in so many different ways and in many different locations. Given time, the membership will again reach and exceed what it once was. The health of the church is more important than the numbers. ☐

A member of the Fruitland (Idaho) congregation, Chauncey Shamberger spearheaded Brethren youth camps and the student volunteer movement.

Elaine S. Yankey

Abortion anytime is still a sin

After reading the first six paragraphs of her "Opinion" (November, page 28), I was shocked and disturbed by Lois R. Nafzinger's statement, "Abortion should take place if conditions prove something is abnormal with the unborn baby. . . ."

If abortion is wrong when it affects a healthy fetus, it is equally wrong when it provides a simple or expeditious solution to a complex problem. No doubt, God in his infinite wisdom, does understand the reasons behind an abortion — any reason — as well as the reasons for our other sins. His understanding, though, is never to be

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confused with his approval.

Most deformed fetuses are not recognized before birth. Generally, only for women experiencing high-risk pregnancies is amniocentesis used to determine the presence of genetic abnormalities. Should parents not having such knowledge in the second trimester of pregnancy be given the option of terminating the life of a severely deformed child at birth or whenever serious brain damage is diagnosed?

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If it is permissible to destroy an abnormal fetus or newborn, reasoning tells me it is also permissible to euthanize the toddler suffering irreversible brain damage resulting from his collision with an auto when he chased his puppy into the street or the teenager who is a quadriplegic because he made a foolish dive into the murky water of an abandoned rock quarry. Is it less a murder to provide a lethal dose of medication to an elderly patient in the final stages of cancer than to shoot to death a 30-year-old father just beginning a promising career?

I agree with Lois Nafzinger's opinion that the church should attack abortion at its root by educating our children that sex outside of marriage is sinful. Sex, as a form of recreation, is so prominently exhibited in our society that it behooves every Christian (not just parents) to expose youth to Christian attitudes toward sex.

I was reared in a large, "mainline" Christian denomination. I have left that church primarily because of that denomination's public stand of "pro-choice" toward abortion and the local congregation's unloving attitude of "homophobia." As a seeker of a new church home, I would find it very helpful to learn the results of a study of human sexuality done by the Church of the Brethren. I would expect a more Bible-based conservative position than that adopted by some of the larger "liberal-minded" denominations. Many times their stands on controversial issues parallel the attitudes of society and oppose the attitudes of scripture. It is much more popular to say, "If it feels good, do it," or "Let your conscience be

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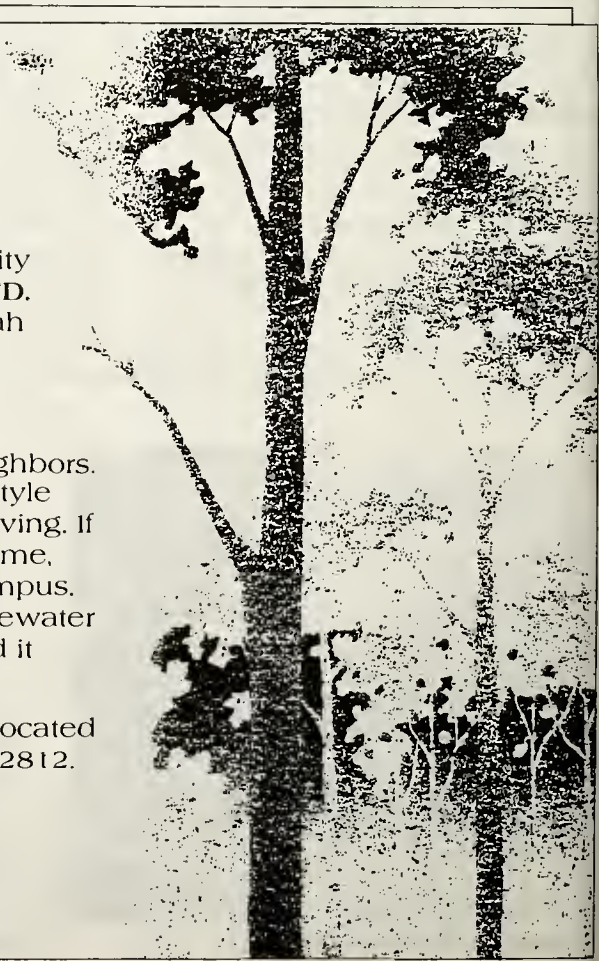

your guide," or "Do your own thing," than to search scripture and proclaim the message revealed through prayerful study.

In reviewing the history of the Church of the Brethren, I find the Brethren have not taken the easier and more popular solutions to other questions, and there is no reason to expect such an answer to the questions society raises about human sexuality.

I do believe that when the church condemns abortion we should be prepared to offer and support alternative solutions. When such organizations as Planned Parenthood present abortion as a form of birth control, there must be someone who not only asserts the practice is wrong, but who also says, "We will support you through this pregnancy and help provide whatever moral and/or financial support needed to sustain the fragile life you will bear."

The sacredness of human life is such a basic tenet of our Christian faith that churches all over America should be filling the need of educating our children about the sins of adultery and fornication, as well as providing whatever support and assistance women or families experiencing problem pregnancies need. What greater testimony to the love of Jesus Christ can we present to the world than to openly accept women with problem pregnancies and/or their unloved or unwanted babies regardless of their handicaps? ☐

Elaine S. Yankey lives in Nokesville, Va.

Bob Beery

Sharing is our responsibility

Our continuing concern about church finances, budget cutbacks, and financial commitments prompts me to offer some suggestions about stewardship and our approach to it.

I am aware that an adequate conception of Christian stewardship must include more than just what we do with our money, but my intention here is to deal with stewardship of economic resources.

I grew up in the Church of the Brethren and my memory, which may not be accurate, tells me that in my growing-up years (the 20's and 30's) the Brethren were not saying much about stewardship. In fact, I don't recall hearing the word until after I had reached adulthood. However, I doubt that many denominations in the past three or four decades produced more literature, organized more conferences and workshops, and preached more sermons on the subject than we have.

It would be irresponsible to imply that all the effort has produced no improvement in our stewardship, but ample evidence suggests that the results have been less than spectacular, or even satisfactory. We have consistently held up the tithe as the acceptable standard of giving, yet we continue to seek new programs, strategies, and approaches that we hope will help us reach half that level.

We readily point to situations in which we Brethren have demonstrated unusual generosity. Following World War II we surprised even ourselves with our generous outpouring of food and other necessities to war-ravaged areas of Europe. Recently, Brethren farmers, along with others in the Midwest and elsewhere, demonstrated their compassion and generosity by sharing their hay with fellow farmers in the drought-stricken Southeast. Brethren disaster response is well-known.

But I submit that there is a significant difference between responding to an obvious and urgent need, and an ongoing policy of Christian stewardship. We can do the former out of human compassion without giving any serious thought to the concept of stewardship.

I don't know if we Brethren have ever tried to formulate our own definition of stewardship. My definition is brief: "Stewardship is gratitude finding ways to express itself." This definition grows out of my conviction that only those whose attitude toward life is one of gratitude are likely to become faithful stewards.

How do we lead people to a sense of gratitude that becomes a guiding principle of their lives? I do not pretend to have the answer, but I want to make some suggestions.

We need to rid ourselves of the misconception that because we were born in the "good old USA," we have a God-given right to a much higher standard of living than most other people of the world. Yes, hard work and ingenuity have contributed to our high standard, but so has a careless and sometimes ruthless exploitation of natural resources, both at home and in other parts of the world.

It is my impression that we Brethren, for the most part, were born into middle-class

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America, which suggests that we were born to privilege. For most of us that privilege consisted not of readymade wealth, but of a range of opportunities not available to much of the world's population. I am not suggesting that we renounce our privileges, but am asking that we accept the responsibilities that always go with privilege. "To whom much has been given, of him shall much be required." One responsibility that accompanies our kind of privilege is a commitment to a continuing and purposeful sharing. That commitment ought to grow out of a genuine sense of gratitude for having been given much.

We need to take an honest look at our lifestyles and recognize that there is a clear difference between Christian commitment and pursuit of the American dream. The American dream — as characterized by those who are constantly enticing us to embrace it — is essentially an invitation to get. The call of Jesus Christ to "Come follow me" is an invitation to a life of humble servitude — an invitation to give. Can the two be compatible? I doubt it, but I am willing to let you be the judge.

We need to sort out our priorities and establish our values to a degree that makes this incompatability more evident. Such an exercise might be therapeutic for many of us.

Pardon me if I have used too many words to say that I have a definite feeling that until our sharing flows naturally from a deep sense of gratitude, we will continue to find it necessary to seek new ways to stimulate a response that ought to be self-starting. ☐

Bob Beery is a retired farmer and a member of the Manchester Church of the Brethren, North Manchester, Ind.

Sam Detwiler

We're fighting the wrong enemy

I was driving to Denver listening to a Christian radio station. The fundamentalist preacher was droning on in language that was foreign to me and probably to much of the real world. I'd always prided myself on being "moderate" in theology and "liberal to radical" in peace and justice issues. So I amused myself by taking intellectual potshots at what he was saying.

Then the unexpected happened. He said something that related to me and my own faith journey. I tried to find fault with what he said and dismiss it as fundamentalist propaganda. But the truth stuck to me and wouldn't let go. I was even more shaken when I later discovered the same truth in Henri Nouwen's book on the desert fathers, *The Way of the Heart.* You could say that this simple truth is radically re-shaping my prayer life, my counseling, and my pastoral ministry.

What I want to focus on is not the spiritual truth I discovered, but my attitude toward the fundamentalist radio preacher. Because he was a "fundamentalist," I had been skeptical and quick to find fault with anything he said. I had been judgmental! And in my judgmental attitude, I almost missed something very important.

Now I am not ready to adopt a fundamentalist theology because of this experience. But I hope it has taught me more openness, especially toward Christians I disagree with. As I worked through this idea further, I began to realize that all Christians have something important to offer, whether they be "fundamentalists" or "charismatic" or into "liberation theology." The disturbing question is: How much is it hurting us and the cause of Christ for us not to be truly open to each other?

One way it hurts us is that we alienate ourselves from each other. This destroys the unity that Christ prayed for in John 17. I have been just as guilty of this as anyone. In the past, when I talked with peace and justice people, I used to challenge them: "Why don't you emphasize the need for evangelism and a personal relationship with Jesus Christ?" And then when I talked with evangelical people, I challenged them: "Why don't you emphasize peace and justice issues more?" I was alienating myself from both groups and leaving myself in no man's land. I have found that I need to celebrate where each person is and what each is doing for the sake of the kingdom of God.

This judgmental attitude also keeps us from growing. In his book *The Upside-Down Kingdom,* Donald Kraybill writes about the "social checkerboard" and the "boxes" we put ourselves and others in. This fosters stereotypes and an "us versus them" way of thinking. When we do this, we are unwilling to hear what people in other "boxes" might have to teach us. And we are unable to grow beyond the confines and belief patterns of our own "box." We need to rediscover that the kingdom of God includes the whole checkerboard and that individual boxes are irrelevant.

A third and very tragic way that a judgmental attitude hurts us is that it has us fighting the wrong enemy. We Christians seem to be so busy arguing with each other that we don't have any energy left to work on the real issues of the kingdom — like peace, salvation, justice, and righteousness. We treat each other like enemies, rather than attacking the real enemies of conflict, sin, suffering, and alienation.

Worst of all, by attacking each other instead of real issues and problems, we make ourselves un-Christian. Jesus said: "By this all men will know that you are my disciples, if you have love for one another" (John 13:35). As radical disciples the core of our discipleship needs to be our love, acceptance, and openness to each other. The rest is just icing on the cake.

I believe that many of us (including me need to confess that we have been too close-minded and judgmental toward

Pontius' Puddle

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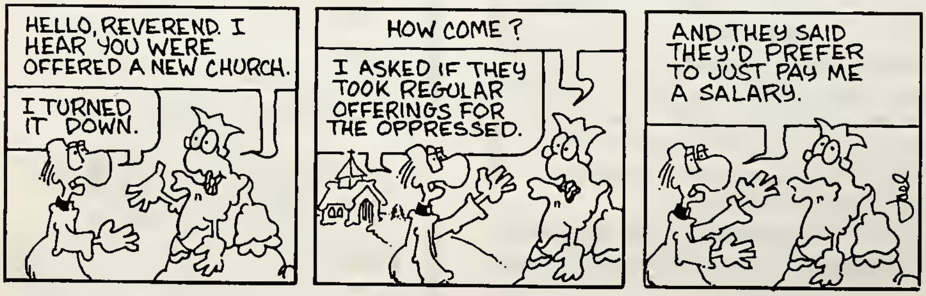
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Joel

other Christians. Perhaps the "conservatives" are rigid and outspoken in their judgmental attitudes. But the "liberals" are just as guilty. They usually try to hide it behind intellectualism, but they are still just as close-minded and judgmental. We Brethren say we believe in peace, but we are too often unwilling to have the love and openness it takes to make peace with Christians who disagree with us.

All the labels — "liberal," "conservative," "fundamental," "charismatic" —are worthless. I hope and pray that we can all learn the true meaning of the word "liberal," which is to be open, accepting, and willing to change and grow. Most of all, I hope and pray that we Brethren can begin to claim the true peacemaking power of Jesus Christ: "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:14). ☐

Sam Detwiler is pastor of the Northern Colorado Church of the Brethren, Windsor, Colo.

Dale Ott

Israel mistreats the Palestinians

Something that puzzles me and gives me a great concern is the unflinching — almost "kneejerk" — support that the majority in both houses of the US Congress provide for Israel, almost — so it seems — with total disregard to some of Israel's most questionable actions and policies. I'm watching to see if some of the most recent happenings will cause any stir in Congress. Namely, Israel's (along with the US's) arms sales to Iran — despite Israel's would be hard line against "dealing with terrorists," or the recent killing of three young Palestinians by Israeli soldiers.

The US has talked much about its wish for an even-handed policy in the Middle East. But I have seen little even-handedness regarding the most central question in the Middle East — the question of justice for the Palestinians. When Israel bombs or invades its neighbors, when it continues to colonize the West Bank (using untold US aid funds), when it denies the Palestinians the most elementary human and civil rights, the US response of providing the government of Israel with ever greater quantities of military and economic aid seems both inhuman and corrupt. US acceptance of Israel's flouting of international law seems dictated by an unwillingness to offend Israel, no matter what. Could it be the fear of losing Jewish votes in the US? I suspect this may be a very real factor.

Having represented Brethren Service concerns in the Middle East and Europe for many years, I have made frequent visits to Israel and the occupied areas. During these visits I have personally tried to maintain as much balance as possible, meeting and talking with both Israelis and Palestinians. In this regard, I am amazed how many Jewish friends are also concerned about Israel's policies toward the people they occupy. Not everyone (though too many) holds Rabbi Meir Kahane's racist views of the Palestinians. For example last August 4 an estimated 15,000 Arabs and Jews par-

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ticipated in a demonstration in Umm el Fahem, at which 10 Knesset (Israeli parliament) members denounced the danger of fascism in Israel and Kahane's election to the Knesset.

When one talks with Palestinians who have lost homes and lands by the occupation, it is not easy to remain "even-handed." Although I have no proof, there seems little doubt that the US taxpayer is helping support Israel's ongoing land-grabbing policies as ever new settlements appear in the occupied territories, all being described as part of "development schemes."

Israel has at times hinted that it might be willing to talk with representatives of the Palestine Liberation Organization (PLO) if the latter would recognize Israel's right to exist, and accept Resolution 242. But one has good reason to doubt Israel's sincerity. A recent issue o *Israel and Palestine* states:

> " . . . what could have proved a real breakthrough to peace in the Middle East was ignored in the US and rejected by Israel. At the meeting of the Nonaligned Movement in Harare, Zimbabwe, on September 4, Yassar Arafat proposed a Middle East peace conference that would include the five permanent members of the UN Security Council as well as the parties to the conflict, and be conducted on the 'basis of international legality and Security Council resolutions related to the question of Palestine and the Middle East, including resolutions 242 and 338.'
>
> "The *Jerusalem Post* and several other foreign newspapers gave Arafat's speech front-page coverage, the *Post* noting that this

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was the first explicit mention by Arafat of Resolutions 242 and 338. Such major American papers as *The New York Times, The Los Angeles Times,* and the *San Francisco Chronicle* totally ignored the speech, giving instead lengthy accounts of Khaddaffi's appearance before the conference that same day."

Whatever this proposal might have meant, the sad thing is that it was not seen worthy of printing in any major US newspaper. So much for fairness in reporting and "even-handedness" in policies.

I support Israel as a nation. But I also share a deep concern as I see that nation becoming more and more isolated in world public opinion because of intractable policies toward the Palestinian people, whose home has also been in this area for more than 2,000 years. ☐

Dale Ott, of Geneva, Switzerland, recently completed a 24-year stint with Brethren Service in Europe.

CLASSIFIED ADS

FOR SALE — *Today,* a book of inspirational poems by the late Robert Lee Byrd. Compiled and published by his wife, Doris Ann H. Byrd. Contains over one hundred poems including Christmas and Easter selections, also home, prayer, vesper and others. $3.00 per copy. Order from Doris A. Byrd, Box 34, Bridgewater, VA 22812.

FOR SALE — **History and families of the Black Rock Church of the Brethren, 1728-1988** by Elmer Gleim. Hard cover, approximately 220 pages and 80 photographs. Prepublication price of $18.00 plus $1.50 shipping until April 1987. Make checks payable to Black Rock Church of the Brethren. Mail to Henry Miller, Cross Keys Village, Box 128, Cottage 16C, New Oxford, PA 17350.

INVITATION — Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 82505. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

TRAVEL — To Soviet Union. Worship with Soviet Christians. Visit Moscow, Alma-Ata, Samarkand, and many other historic places. Three-week tour led by Clyde Weaver and Ken Kreider leaves June 19, 1987. For information write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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TRAVEL — Juniata College Tours 1987. ALPINE TOUR (Germany, Austria, and Switzerland): June 11-26. NOVA SCOTIA: Sept. 11-24. ANNUAL BERMUDA GET-AWAY: Mid. November. CHRISTMAS TIME IN BAVARIA: Dec. 2-10. For brochure/info contact: Gateway Travel Center Inc., PO Box 595, Huntingdon, PA 16652.

WANTED — Cellist position. 1986 Manchester graduate interested in church programs, small ensembles, chamber music, and string orchestra positions. Contact: Janice Ritchie, Rt. 1, Box 233, Roanoke, LA 70581. Tel: (318) 753-2545

WANTED — Mature volunteers to live at Camp Ithiel, Fla., near Orlando, for 1 month or more, any time of the year. Will do part-time maintenance and cooking for rental groups (not every weekend involved). Housekeeping cottage provided along with $25 per person per week stipend. For further information contact Nancy Knepper, Camp Ithiel, PO Box 165, Gotha, FL 32734. Call (305) 293-3481.

WANTED — Volunteers to work in food service and maintenance at Bethany Theological Seminary. Preferred term of service is one year. Openings available August, 1987. Campus housing and a monthly stipend are provided. For more information contact Duane L. Steiner, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521. Tel. (312) 620-2211.

TRAVEL — Air conditioned coach from Elizabethtown to Annual Conference, including rooms. Write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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turning points

Pastoral Placements

Ackerman, Stephen J., to Bethany/Rockingham, Mo., part-time yoked

Baker, Elmer, from other denomination, to Slifer, N. Plains

Bermosk, Geoffery J., from Plum Creek, W. Pa., to Johnstown, Morrellville, W. Pa.

Burry, Gene Allen, from Garrison, N. Plains, to Greenland, W. Marva, full-time yoked

Fern, Guy S., from Clover Creek, to Carson Valley, Mid. Pa., interim

Hansen, Phil, from other denomination, to Peru, S/C Ind.

Hylton, Clyde E., from Four Mile/Richmond, S/C Ind., to Mount Vernon, Shen.

Jones, R. Douglas, from interim, to full-time, Copper Hill, Virlina

Lowmaster, Charles, to Canton, N. Ohio, interim

Maugans, Willis W., to Pipe Creek, S/C Ind., interim

Moore, Lorene A., to Fredonia, W. Plains, interim part-time

Schmidtke, Scott R.,from other denomination, to Enders, W. Plains, interim part-time

Snyder, Kurt, from Mountain View, Mid-Atl., to Roann, S/C Ind.

Woods, Clyde B., from other denomination, to Tacoma, Ore./Wash.

Wedding Anniversaries

Ainley, Dave and Esther, Waterloo, Iowa, 51

Bush, Warren and Hazel, Curryville, Pa., 55

Dodge, Harold and Katherine, Fort Wayne, Ind., 50

Gottmann, C. Lilburn and Grace, Warsaw, Ind., 50

Grubb, Harlan and Mildred, Smithville, Ohio, 55

Hartman, Hencil and Thelma, Annville, Pa., 55

Johnson, Vernon and Lois, Waterloo, Iowa, 51

Leckrone, Ernest and Fern, Copemish, Mich., 52

Pullin, Don and Blanche, Waterloo, Iowa, 53

Pullin, Harold and Irma, Waterloo, Iowa, 53

Puterbaugh, John C. and Enid E., Rossburg, Ohio, 55

Schrader, Dale and Sylvia, Waterloo, Iowa, 61

Snavely, George and Martha, Annville, Pa., 50

Strapel, James and Gladys, Windber, Pa., 50

Wenzel, Samuel and Bertha, Ephrata, Pa., 65

Wiest, Samuel and Carrie, Ephrata, Pa., 67

Williams, Andrew and Cora, Flora, Ind., 66

Deaths

Aiken, Byrd, 86, Marshalltown, Iowa, Oct. 25, 1986

Alling, Alfred Tennyson, 98, Cabool, Mo., Sept. 17, 1986

Bassler, Vergie, 83, Loysburg, Pa., Jan. 11, 1986

Claar, Fred L., 63, Claysburg, Pa., June 19, 1986

Claar, S. Catherine, 86, Imler, Pa., Sept. 15, 1986

Flory, Chester, 77, Palmyra, Pa., Oct. 26, 1986

Fyock, Helen, 80, Windber, Pa., Nov. 5, 1986

Fyock, Robert, 80, Windber, Pa., Aug. 18, 1986

Garber, Hazel B., 97, Dayton, Ohio, Dec. 7, 1986

Hamstead, Amie Melvin, 87, Farmington, Del., Oct. 19, 1986

Harris, Charlie, 84, Eden, N.C., Oct. 28, 1986

Hoffer, Blaine, 63, Lebanon, Pa., Sept. 6, 1986

Hostetter, Mabel, 97, New Oxford, Pa., Dec. 3, 1986

Keener, Roy, 69, Palmyra, Pa., Aug. 28, 1986

King, Martha, 76, New Oxford, Oct. 27, 1986

Longenecker, Robert, 79, Palmyra, Pa., Oct. 27, 1986

Macy, Vinnie, 83, W. Milton, Ohio, Aug. 23, 1986

Miller, Viola Virginia, 70, Manassas, Va., Nov. 27, 1986

Pressel, Vernie, 88, Woodbury, Pa., June 3, 1986

Rhodes, Salome K., 76, Bridgewater, Va., Nov. 9, 1986

Royer, Lester W., 87, Lebanon, Pa., Oct. 18, 1986

Seger, Ida, 84, Windber, Pa., Sept. 19, 1986

Shoemaker, Ethel, 69, Vandergrift, Pa., Nov. 5, 1986

Shriver, Mary, 83, Hanover, Pa., Oct. 13, 1986

Stephens, Edna, 88, Waterloo, Iowa. Nov. 13, 1986

Ulery, Frank O., 84, North Manchester, Ind., Nov. 13, 1986

Walter, Virgil, 64, Claysburg, Pa., March 22, 1986

Whitfield, Roy, 68, Roaring Spring, Pa., Sept. 9, 1986

Witmer, Olivia, 60, Palmyra, Pa., Sept. 14, 1986

Wyant, Walter L., 65, Kittanning, Pa., Nov. 13, 1986

Zug, Nora L., 88, Lebanon, Pa., Nov. 10, 1986

Georgia on my mind

The TV scene hit me like a fist to the belly. Georgia Klansmen and rednecks pelting black marchers with rocks and bottles, hollering, "Git back to Atlanta, you niggers!" Children carrying Confederate flags and waving "Nigger go home!" signs.

Had I turned on the TV in the middle of a documentary on the 1960s civil rights struggle? No. Sadly, it was current TV news — January 1987 in Forsyth County, Ga. — but all the hatred, violence, ugliness, and sheer inhumanity was vintage 1960s.

I'm naive, I confess. I should know better than to hope that we have made real progress since the 1960s, in spite of the Reagan administration's attempts to reverse it. But that ugly scene on TV caught me off guard. I do let myself hope. And I do get disappointed. And demonstrations of American meanness of spirit are so much closer home than the horrors in South Africa.

Because they are literally "closer home," I can identify more closely. I have been in a civil rights march here in the States. I know the surge of emotion one feels. And I don't trust myself. Oh, I trust myself if I am safe in a group of my own kind, but what about when I'm on my own? Or what if I had been a citizen of Cumming, Ga., on January 17? Painfully, I can recall incidents in which I, for all my vaunted pacifist vows, resorted to violence, and, yes, savored the momentary satisfaction I derived from it. Punching someone in sudden anger may seem not to count so much, but it's a microcosm of deadlier violence.

Once, in Nigeria, I was sitting in the back of an elementary school classroom, calmly observing the performance of one of my Nigerian practice teachers. While I was filling out my critique form, and the practice teacher was busy at the blackboard, a boy seated just in front of me jabbed another student in the back with a sharp stick, and made him cry. I had never, never in my teaching career so much as laid a hand on one of my own students, but suddenly I hauled off and slapped that little sucker head over heels, right off his mud bench! By the time the practice teacher heard the commotion and turned around, the much chastened little bully was picking himself up off the floor, and mighty Zeus had settled back serenely on his throne, his terrible swift sword sheathed, his wrath appeased.

Yes, the sad fact is that rather than a Christian God of love and forbearance, I would make a much better Olympian god of wrath and caprice — hurling my thunderbolts at those who displeased me, meting out eye-for-an-eye justice, zapping TV preachers who didn't hustle fast enough to suit me.

Yet, I believe — I *think* I believe, I *want* to believe — that, indeed, God is love, and that might doesn't make right.

A current film, "The Mission," speaks to my very problem, and it, plus Georgia, is on my mind. Set in 18th-century South America, "The Mission" is about Christian missionaries caught up in the struggle between Spain and Portugal, both of whom want to take the land and to exploit, enslave, or kill the native Indians.

For the missionaries, the matter comes down to having to decide either to lead their now pacifist Indian converts in an armed resistance against soldiers bent on their destruction, or to stand by them defenselessly in Christian love. All except one opt for armed resistance. The whole missionary outfit gets killed — including the pacifist priest, Father Gabriel — plus a sight of Indians.

As we departed the theater in sober thought, one of my companions asked me, "So, which way would you have gone?"

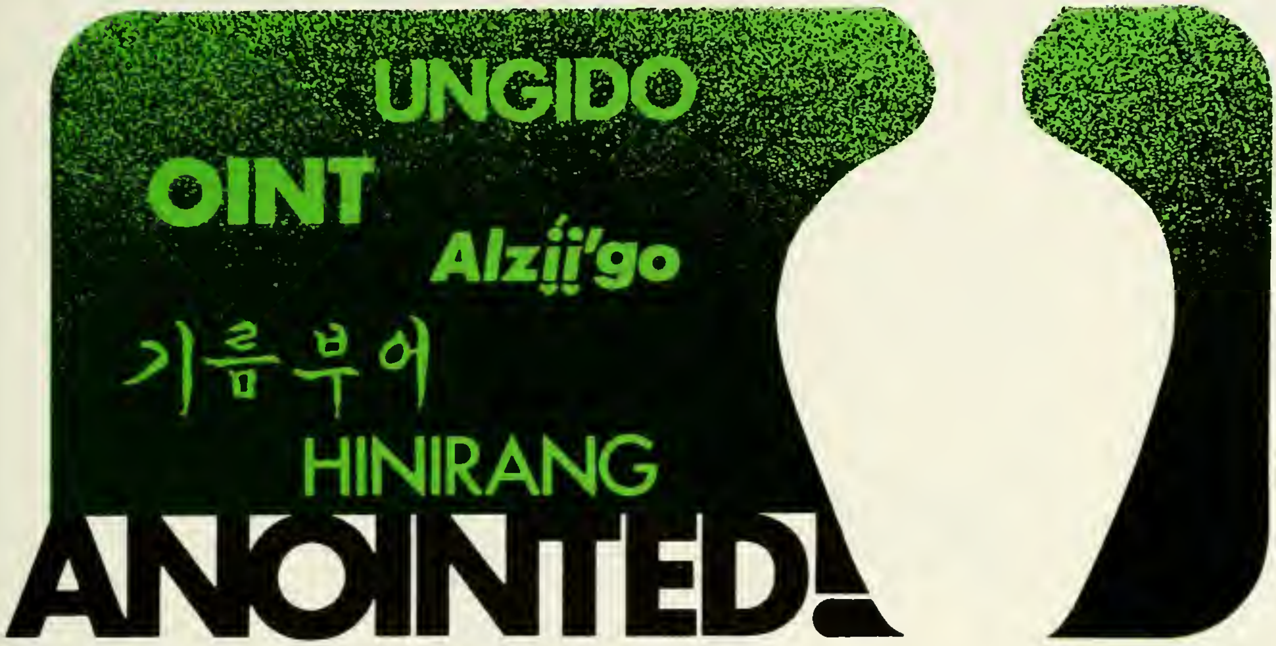
I don't know. Like a starving man seeing food, but having vowed never to steal, I am a little shaky on pacifism in my personal life. I'd like it to be a bit firmer, should push come to shove. Literally, push came to shove in a Paris subway a couple of years back, when my wife and I were set upon suddenly by pickpockets. A little physical violence on my part seemed to solve my immediate problem just then, but it didn't make me any surer about my pacifism in a life-threatening situation.

So, where do I come out? I don't. As I worked on this editorial, I went back and read my favorite book of the Bible — the one with all the yellow highlights and underlines — 1 John. For me, it's central to the whole Christian gospel. The entire Bible, if need be, could be distilled down to three little words found in 1 John: "God is love."

In "The Mission," Father Gabriel is pressed to explain his pacifism, and he answers with those same three words: "God is love." And, for him, if might, indeed, made right, then God could not be God. God could not be love. So he lifted not a finger to resist evil, to stop the slaughter of the Indians he loved so much. But he didn't run away. He got killed along with them. Wow!

I would like to think that 1 John has imbued me with such faith as Father Gabriel exhibited. But I sure hope no Spanish conquistador gets in my way. — K.T.

ANNUAL CONFERENCE
Cincinnati, Ohio • June 30—July 5, 1987



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—Annual Conference Manager

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I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June ______.

- ____ Brethren Press Book Exhibit
- ____ Registration (type badges, collect fees, sort cards)
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- ____ Child care services
- ____ Children's activities (age 6-11)
- ____ Youth activities
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- ____ Information desk
- ____ Ticket sales
- ____ Mail distribution
- ____ Annual Conference office

Please circle	16-22	22-30	30-40
approximate age:	40-50	50-60	60-70

Name ______________________________

St./RFD ______________________________

City __________ State ____ Zip ______

Additional volunteers may indicate on a separate sheet their interest in serving.

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- ______ 1987 Annual Conference Information packet. (Add $1.00 for postage and handling)

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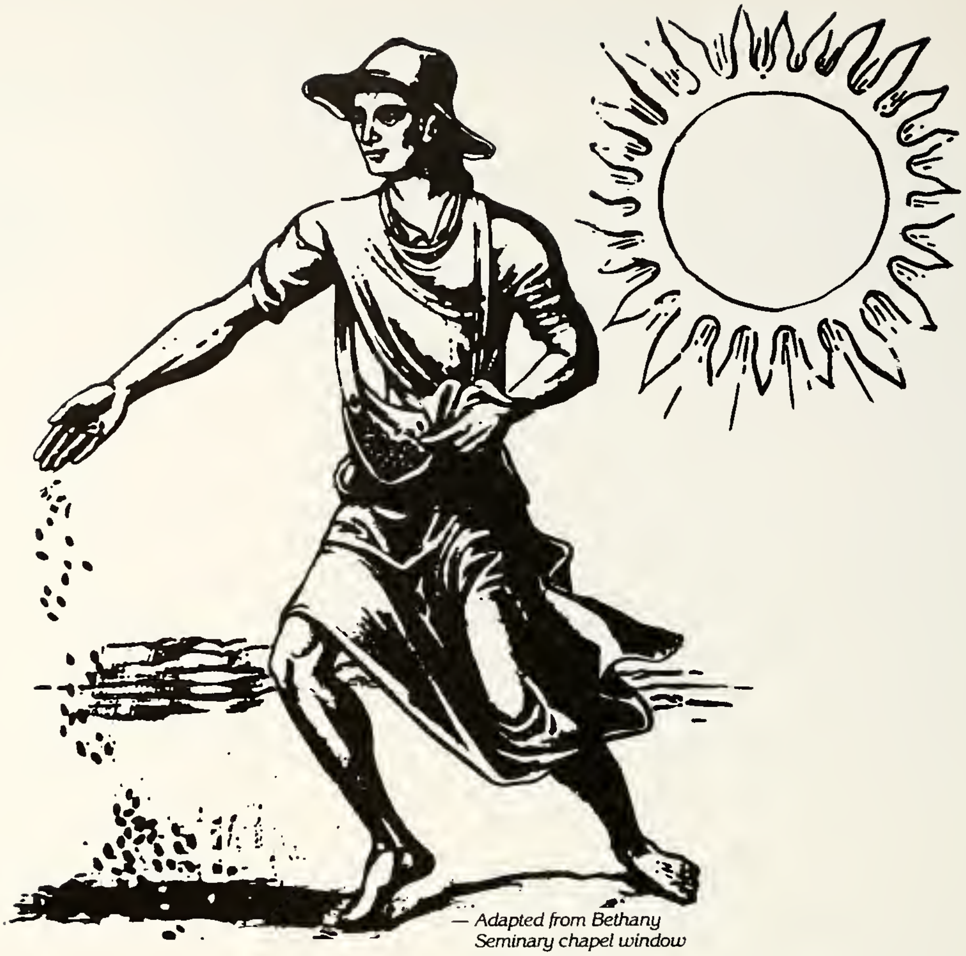
Amount remitted $__________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

There will be no pre-conference registration for non-delegates this year.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120



— *Adapted from Bethany Seminary chapel window*

A SOWER WENT OUT TO SOW

THE SOWER, in the parable of Jesus, is the bearer of Good News, the proclaimer of the Word.

Forty years ago, Brethren were concerned that the Good News be directed in tangible ways to the hungry and homeless of war-ravaged Europe and Asia. Their vision and labor contributed to the formation by the churches of Church World Service (CWS) in 1946 and the Christian Rural Overseas Program (CROP) in 1947, the latter opening in a single room of a Bethany Seminary dormitory. In short order CWS and CROP gave birth to Friendship Trains, clothing appeals, collection depots, refugee centers, community walks, and One Great Hour of Sharing.

Having distributed $3 billion in material aid and resettled 300,000 refugees over the past four decades, Church World Service today encompasses 31 Protestant and Orthodox communions in the USA. It undertakes social and economic development, disaster and emergency response, and refugee placement and advocacy in 71 countries. The New Windsor, Md., Service Center is a pivotal base for this global operation.

On March 29, churches will observe One Great Hour of Sharing to sustain denominational and cooperative service ministries. For the Church of the Brethren General Board, more than $1 million is required to undergird such programs in 1987.

Forty years ago, "A sower went out to sow . . . And some of the seed fell into good soil, and grew, and yielded a hundredfold" (Luke 8:5, 8, NEB).

You are needed to extend this venture, this life-caring and life-giving witness to the Word. Contribute to One Great Hour of Sharing through your local church, or by sending your gift to the General Board, 1451 Dundee Avenue, Elgin, IL 60120.

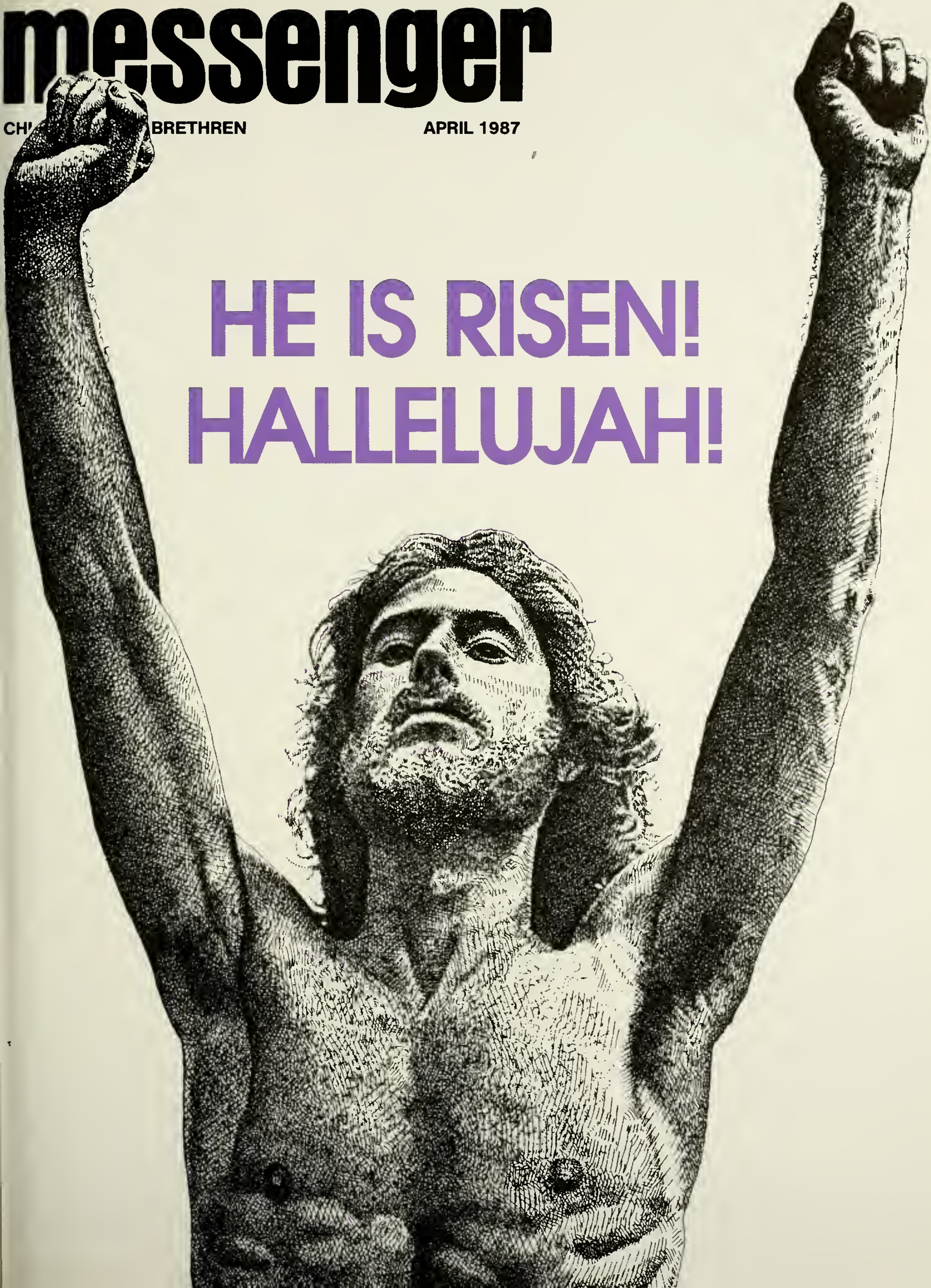
Be a sower, a bearer of Good News. Nurture the seeds of compassion and love. Join in the partnership of the concerned.

One Great Hour
of Sharing

CWS
USA

messenger

CH BRETHREN APRIL 1987



HE IS RISEN! HALLELUJAH!

contents

12 **How Big is Eglon?** Not as big as you might expect when you consider the many leaders this West Virginia congregation has nurtured and shared with the denomination. In the first of several articles in this issue on stewardship of life—1987 Adventure in Mission emphasis—Annual Conference moderator Guy Wampler tells why Eglon seems bigger than it is.

16 **Calling Forth Our Members' Gifts.** Don Fitzkee profiles four congregations that, in different ways, are successful at calling forth gifts from their members.

18 **Sharing Our Gifts.** They come from across the denomination, but these 10 Brethren have at least one thing in common: They recognize that they are called to share their gifts with the church.

20 **Maria Will Walk.** Maria, an economic refugee from Guatemala, met with misfortune. Or did she? Yvonne Dilling tells Maria's story—one of compassion and caring.

24 **It's Not Hard to Prevent Suicide.** By learning the signs of depressive illness, we can prevent suicide, says George Nichols, even if we can't understand it.

COVER: Marvin Hayes' art, in its stark realism, makes the people of the Bible come alive for us—as "real flesh and blood people." In the case of Jesus Christ, that is particularly significant. Viewing much of the traditional art depicting Jesus' death and resurrection, it is easy to forget Jesus' humanity. Yet, key to our Christian faith is our belief that Jesus the human being rose from the dead. When the full impact of the risen Christ hits us, "Hallelujah!" itself seems almost a feeble response.

In Touch profiles Jim and Jean Leaman, York, Pa.; Myung Yul Chae, Pasadena, Calif.; and Murray and Ruth Williamson, Wenatchee, Wash. (2) . . . **Outlook** reports on Faith Assembly. Adventure in Mission. General Board financial picture. Moakley-DeConcini bill. Deardorff named treasurer. Contra aid lawsuit. Staff changes. OEPA interfaith conference. Lenten Central America witness. West Coast prayer mountain. Shooting at Philippines demonstration. Puerto Rico workcamp. . . . **Special Report,** "Haiti: Progress is not Assured," by Kyle Richmond (9) . . . **Listening to the Word,** "Sweet Reconciliation," by Chalmer Faw (11) . . . "Stewardship of Life," by Connie Burk (14) . . . **Column,** "How Many Stewards Did it Take," by Sandy Bosserman (15) . . ."Judas," "Gethsemane," and "The Third Cross," **poetry** by Jeanne Donovan (22) . . .**Windows in the Word** (23) . . . **Small Talk** (26) . . . **Opinions** of Keith A. Goss, Frank Ramirez, and James M. Hite (start on 27) . . . **Pontius' Puddle** (29) . . . **Turning Points** (31) . . . **Editorial** "Dealing with Dunker Diversity" (32).

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messenger

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letters

THE BIBLE AMBIGUOUSLY STATES . . .

Responding to Kevin Switzer's February
ter, I ask, "Does the Bible *really* clearly state t
homosexuality itself is wrong?" No. Care
study of the Bible, especially the New Testame
and consideration of the context in which
particular scripture was written, shows that G
does not find monogamous homosexual love
tween two consenting, committed adults wro
Often, in fact, the scripture is talking about
abuse committed in the name of homosexual
or in non-committed, promiscuous relati
ships.

It surprised me to discover, after 27 years, th
am a homosexual. But it is true, and cannot
denied. And I am much happier than e
before, and God continues to bless my life.

The love between two consenting, commit
adults is always beautiful and precious to G
whether it be between persons of the same
opposite sex. People who rail against homos
uals can't keep their mind off sexual acts the
selves. If only they could see that there is so mu
more than sexual aspects to our relationsh
Our minds are not constantly on "sex," anym
than are the minds of heterosexuals.

We homosexuals are present in much grea
numbers than people think. Many of us rem
"in the closet." And as long as we do, "straig
think that we are the greatest people in the wo
It is so sad that when we become known, all
sudden the rest of our personality becon
unimportant and we are seen as despised s
ners, whereas we were once seen as wonde
people.

The attitude of non-acceptance and in
erance, and the public abuse, forces us to live a
(which makes people with that attitude hap
or else the church loses us and our potentia
some leave.

All I want to do is to live my life as *me.* I h
and pray that God will give me the strengt
"come out" to my church, one of these days. M
God bless those homosexuals who have t
strength.

I really appreciated the parenthetical respo
at the end of the Switzer letter, and I apprec
people who agree with the response.

NAME WITHHEL

SPEAK OUT AGAINST SIN

Homosexuals have had some success in ga
ing acceptance and credibility in Ameri
society. They justify their acts of perversion
claiming that some men and women are b
with a *natural* desire to have sexual relations w
their own sex.

In spite of all that is said in behalf of the
rights movement, it must be rejected along w
other forms of sexual perversion by the discip
of Jesus Christ.

Our pulpits have become quiet on the subj
of sin. If the church is to fulfill its proper rol
our decadent society, there must be a rene
emphasis on the sins that are clearly define
the law, and condemned by Jesus, the apos
and the prophets. Our young people need

now that adulterers, homosexuals,and greedy eople cannot receive eternal life.

God's attitude toward the seriousness of sexal sin is seen in the fact that incest, homosexality, and fornication carried a death penalty in iblical law.

Those who are lax and indulgent with themelves are often harsh in condemning the sins of thers. Restoration of sinners to fellowship must e done in a spirit of gentleness. But, of course, esus' action in John 8:1-11 does not do away ith absolute moral standards. His warning to e woman caught in adultery, "Go, and do not n again," makes this abundantly clear.

THOMAS W. REPINE

enn Run, Pa.

AKING ISSUE ON WHAT'S IN ORDER

Regarding Myron Horst's January letter, I do ot believe that a 10-year-old girl who is pregant should be forced to carry the baby full-term. he would be destroyed.

Homosexuals should be allowed to lead a noral life. Their sexual orientation is biological, ot a social choice. Divorce would help many rethren homes I have been acquainted with. I on't understand what is wrong or "anti-Christ" n being *modern*. Nor do I find materialism as vil as some religionists seem to.

I do agree with Horst that militarism in all its raceless horror is evil, filthy, degenerate, and nwholesome by plan and design in all ocieties.

I consider myself a Christian humanist. How an I be any other? I am a Christian and I am a uman. And by philosophy/choice, I am a umanist. I don't see any *sin* in that.

And I am certainly not a communist, a fundnentalist, or a conservative, which are—in my ew—the three mountains of evil in the world.

E. LEE CHRISMAN

an Diego, Calif.

RAZY IN LOVE WITH BRETHREN

I read my first MESSENGER in 1983. By then I ready knew something about the Church of the rethren, and was corresponding with the Latin merica office in Elgin. And I had read books by ale Brown and Don Durnbaugh that showed hat it meant to be Brethren.

I was just in love with the Brethren from what I as learning. In 1984-1985 I was a student at ethany Seminary, attended Annual Conrence, and met many Brethren. By then I was othing but crazy in love with the Brethren. I had und the New Testament church I had looked r since 1974, when I had first read the Bible.

The peace position, the simple life, the love ast, trine immersion baptism, were at the heart what I understood as being Brethren.

During 1986 I followed Carl Bowman's ESSENGER series, "Who Are the Brethren of 86?" Coming to his final installment, "The hurch of the *What*?" I couldn't keep from cryg. Here was a picture of the church that I didn't ow existed so strongly. Since reading that artie I have been in constant prayer for Brethren in the USA, asking God to revive them, to help them follow the true gospel. It was USA Brethren, after all, who taught me this gospel!

I know my perception of the Brethren that I brought back with me to Brazil is true, and it cannot be destroyed by any weakness. We are still Church of the Brethren, both in the USA and in Brazil. We are a group here in Brazil who feel as one with Brethren in the USA. We are so eager to have a closer relationship with our brothers and sisters from the north. We would love to receive visits from you, and also letters.

May God bless us, helping us to follow together the steps of Jesus, being a real Church of the Brethren.

ONALDO PEREIRA

Rio Verde, Brazil

(Onaldo Pereira and his group in Brazil were featured in a June 1986 article, "Onaldo Pereira: He Came to His Own." Brethren who wish to correspond with brother Pereira may write to him at this address: Onaldo Alves Pereira, Igreja Dos Irmãos, Rua 03 de Maio, No. 1178, Bela Vista, CEP 60440, Fortaleza, Ce. Brazil. He has already hosted visits from Brethren Steve Newcomer, Karen Calderón, and Karen S. Carter. — Ed.)

MESSENGER GROWING CONSERVATIVE

I appreciate MESSENGER'S recent articles on "The Church With No Back Pews" (October) and "Korean Brethren Congregations" (December). Many in the McFarland congregation could identify with the concerns and activities highlighted in these articles. I detect over the past year a more deliberate effort to report on "West Coast" and more "conservative" Brethren happenings in MESSENGER. This has made it more enjoyable reading for me.

In the December editorial, as I read examples of truths that have been twisted in recent days, I thought of one the Brethren have painted on the "barn wall" of our Annual Conference proceedings: "Pro-choice is pro-life."

It is my prayer that we will soon come to collectively recognize the absurdity of our statement on abortion, and opt for a position that is more faithful to the foundation of our Christian faith.

LINDA E.S. DAVIS

McFarland, Calif.

THANKS FROM NIGERIA

Thanks be to God and to all our sisters and brothers in America. I was delighted when I received copies of MESSENGER and word that some Brethren in America were sending us copies of MESSENGER regularly for distribution among Nigerians.

My wish for this new year is that we will have many more Nigerians who learn about living the Christian life through reading MESSENGER.

I ask my sisters and brothers in America to remember us Nigerians in your prayers. Due to your work and prayers, many young people here are turning to Christianity.

DAVID B. WAKAWA

Mubi, Nigeria

page one

Sorry for the delay

Readers who watch for the mail carrier and run to snatch their MESSENGER from the box will have noticed that the January, February, and March issues arrived a few weeks late. We are very sorry, and offer our apologies for those delays.

The fact is, we did not foresee the delays when we told you in the December issue that we had to change printers.

The January MESSENGER was actually printed in Elgin, by Brethren Press, but Christmas and New Year's Day holidays and the winding down of the printing operation delayed that work. Then the labeling machine was sold, and that whole issue had to be whisked down to Aurora to be mailed by a surprised George Printing. Result: Delay!

The February issue was prepared to the printing stage by Brethren Press, in December, but was printed in Aurora by George Printing. Swamped on January 5 by the sudden addition of all of Brethren Press' work, George Printing understandably got behind. Result: Delay!

March was a real doozy. Brethren Press had typeset the copy and produced the galleys we pasted up. Alas, when George Printing got hold of our lovely paste-up, it had to rekey all the copy because it uses a slightly different typeface. That took some time, and the different typeface meant that pages came out with different numbers of lines. We had almost to start over. Result: Delay!

While all that was going on, we and George Printing personnel were trying to learn how to work together, to speak the same language. We had editorial expectations and used marks that the George Printing typesetter and paste-up artist weren't familiar with. Result: Confusion, delays, and more frustrations.

Our self-esteem was at a low ebb by the time that the General Board met in late February. The General Services Commission members were not amused by all the explanations for our problems. The socks had to get pulled up, they said. The very day that General Board adjourned its meeting, we were locked in conference with George Printing.

So we think it's all working out, and MESSENGER will again be on time. Once more, we apologize for the delays. And we thank you, our readers, for your patience during our travail. — THE EDITOR

in touch

Jim and Jean Leaman: Filling the need

"I think there's always a reason for people being the way they are," says Jean Leaman.

It is with that non-judging attitude that Jean and her husband, Jim, help troubled parents recognize their problems, and break the cycle of child abuse.

The Leamans, who attend West York (Pa.) Church of the Brethren, are volunteer facilitators for one of the two York chapters of the national self-help organization Parents Anonymous (PA). The two York chapters are sponsored by Southern Pennsylvania District's Children's Aid Society.

They had never even heard of PA two years ago when Jim, a high school science teacher, got a call from out of the blue asking him whether he would consider becoming a chapter facilitator. Jim thought it over and consented. A year later, Jean joined him. Now they can hardly imagine their lives without PA.

"The main help clients get from us is the support," says Jean. "We try to show them they're worthwhile people."

Though they have no special training the Leamans lead a two-hour session each week where troubled parents can come and share their problems. Clients range from parents just looking for tips, to those who fear they may lose control and abuse their children, to those who already have done so and may have had children taken away by authorities, says Jim. "They know they can come and dump their garbage out Thursday nights," says Jean.

But the Leamans do much more than listen to problems for two hours each week. "It's something that's constantly on your mind," says Jean. "It's not something you can pick up for two hours a week and then put down."

In effect, they are on call 24 hours a day. "We're sort of playing this by instinct," admits Jim. "Whenever we see a need, if we can fill it, we do it."

During sessions that may involve offering advice or recommending a qualified counselor, while during the rest of the week, availability is the key.

Jean works flexible hours as a secretary to free up her time to help clients. She accompanies them to court, interprets and explains legal documents, provides transportation for errands, or takes clients on short trips.

In return Jim and Jean each receive a small stipend. Jim returns his to the organization. Jean stashes hers away and uses it as an emergency fund to help clients.

But they receive much more than a tiny stipend. "We've had people turn the corner and rehabilitate," says Jim. Jean adds, "Seeing somebody realize that they're worth something as a person after all" makes it all worthwhile. — DON FITZKEE

Myung Yul Chae: Giv

Myung Yul Chae's fashion shows and dressmaking to raise money for the church are a lot like women's sewing circles, where sisters use their sewing talents to further the Lord's work. The main difference is the scale.

Myung Yul raised $5,000 for her congregation, the Pasedena (Calif.) Church of the Brethren, with her 1985 fashion show, and the final figures aren't in yet for 1986. She's still making those dresses.

Myung Yul Chae (right) at her fashion show.

Myung Yul was concerned about her congregation's attendance and meeting the budget, and wondered what she could do to help. After some thought, she decided she might be able to use her gift of making custom knit dresses to help solve both problems.

She ran the idea of staging a fashion show at the church past a friend, who sent it along to the board. "It took a long time for the answer," says Myung Yul. "I almost forgot it."

But then one day she had a strange feeling, and the phone call giving her the go-ahead for the fashion show came. "At the end of the day, I was so happy and so

rand fashion

excited," she says.

But she began to worry too. What if no one came? She fasted and prayed, but a few weeks before the show, she realized, "This is God's working. It is not my working. I'm just making dresses!" She began to pray to God, "Bring your people." And she wasn't worried anymore.

Neither did she need to be. Over 100 people came to the fashion show and ordered 26 dresses — enough to keep Myung Yul busy for most of the next year. She made all 26 dresses to the specifications of the customers, and gave the proceeds to the church.

Three women from the church and three other friends served as models for the show. One of her models was 70 years old, and not a Christian, but did God's work anyway, says Myung Yul.

Not only have her fashion shows raised money for the church, but they serve as tools to bring people to the church who might not otherwise come.

"There are so many reasons not to come to church," says Myung Yul. "When I asked people to come to my church, everyone would say, 'I'm sorry,' but when I talk about my dresses, everybody is happy." So instead of just inviting people to come to church, she says, "I have a new style; why don't you come to see it?" And people come.

She has staged two shows at the Pasadena church, and also raised $1,000 for another nearby Brethren church. Her 1987 show was held March 7.

Both Myung Yul and her husband, In Du, are active at Pasadena. Myung Yul sings in the choir. In Du, a licensed Church of the Brethren minister, leads a Korean language worship service each Sunday. The Chaes also host a three-hour Korean language Bible study in their home each Friday evening.

That may sound like a long time for a Bible study, but Myung Yul wants to spend her time for God, whether in Bible study or making dresses. And she does it in grand fashion. — Don Fitzkee

Murray and Ruth Williamson: We would be building

When Murray and Ruth Williamson heard through their district newsletter about a Nigeria workcamp being sponsored by the Church of the Brethren, they knew it was for them. It didn't matter that they had to pay their own way. Neither did it matter that they are well into their retirement years.

"As quick as I read that article," says Murray, "I said to Ruth, 'Let's go.' The next morning I called Bill (Bill Keim, Church of the Brethren Africa representative). It was just bingo — love at first sight!"

Murray and Ruth, of the Wenatchee (Wash.) Brethren-Baptist Church United, joined 12 others on the month-long trip in early 1986. The group spent much of the time working to build a house for the chairman of Ekklesiyar'Yanuwa a Nigeria (EYN —the Church of the Brethren in Nigeria).

Neither the building nor the volunteering was anything new for 77-year-old Murray. A mason by trade, who picked up carpentry along the way, Murray has a long history of volunteering his time and talents to build for the church.

Shortly after his arrival in Washington back in the mid-40s, he spent hundreds of hours building the Olympic View church in Seattle. He then gave his talents to construct the Lakewood church, also in Seattle, and the Covington Community church building, near Kent, which was built entirely with volunteer labor.

He has spent countless hours building at Camp Koinonia, a Brethren camp in Washington. "There's only one building up there that I haven't had something to do with," he says.

In 1985 he was off to Mexico with a Lutheran group to help construct a 10,000-gallon concrete block water storage tank on top of a hill so steep he "needed a cane to get up and down." He has hopes of returning next summer to help fill the tank.

But the Nigeria workcamp was different. "The nice thing was," says Murray, "we both got to go and participate. Usually Ruth has to stay home."

This time she was there doing what she could too. "I guess you could call me the water girl," she said. "All of our water had to be filtered and I brought it from the wells to the kitchen."

When she wasn't carrying water, Ruth did whatever needed to be done. She jokingly called herself the "flunky," although she valued her experience as much as Murray did his.

Both Murray and Ruth were impressed with the skilled Nigerian artisans and with the vitality of the Nigerian churches.

After they returned to the States, Murray was asked whether he had taught them anything. "Buddy, they taught me plenty!" he replied.

These days Murray and Ruth spend nearly five months of the year in Arizona to avoid the cold. But it's safe to say that if another opportunity like the Nigeria workcamp comes along — no matter what the temperature — the Williamsons will be there in a flash. Bingo! — Don Fitzkee

Faith Assembly a cult, says former minister

"Death follows the message of Faith Assembly," says Jack Farrell, of the Indiana-based sect known for its faith-healing practices. "It's not a message of life, but a message of death."

Farrell gave up his Brethren pastorate at the Syracuse (Ind.) Church of the Brethren in 1974 to join Faith Assembly, and served as an associate pastor for the sect 10 of the 11 years he attended. He resigned in June 1985 and now attends the North Winona Church of the Brethren.

Faith Assembly, founded by Dr. Hobart Freeman in the mid-1960s, is a charismatic group that has received national attention for its faith-healing practices. These practices have been linked to nearly 100 deaths, according to *Christianity Today.*

Freeman, who taught that using medication was sin, died in 1984 of untreated diabetes with other complications. After his death, Farrell became head associate pastor.

Farrell, who now calls Faith Assembly a cult built on deception, was originally attracted to the group by the enthusiasm and freedom in worship, the number of young people, and the strong biblical preaching. He suspects the "strong emphasis on the Bible" in the early days of Faith Assembly is what attracted a considerable number of other Brethren to the group.

Gradually things began to change. "Deception is a very subtle thing," says Farrell. "Dr. Freeman's opinions and the Bible eventually became so intertwined that his opinions on any subject were just as valid as the Bible itself."

It was a sermon on pride and deception, delivered by another Faith Assembly minister, that opened the eyes of Farrell and his wife, Irene. "Faith Assembly really is built upon the sins of pride, arrogance, and haughtiness," he says. "My wife and I recognized that we had used our Christian life to cut people down. Instead of using the sword of the Spirit on Satan, we used it on other Christians.

"After we recognized the wrongs in our lives, we began to realize, 'Hey, there are things wrong at Faith Assembly.' "

Members are taught and believe they are a "special church in the eyes of God, and that God has raised up Faith Assembly for a special ministry." They are not to associate with other Christians — even family members — lest they be deceived, says Farrell.

"We were taught that faith doesn't ask questions," says Farrell. "There are people who would like to leave, but they can't because they believe they would lose their salvation. Deception just clogs your vision."

Adventure in Mission: '87 giving will be up

This year will be one of substantially increased outreach support by Church of the Brethren congregations, according to reports received from 807 congregations.

Through the Adventure in Mission program, congregations were challenged to work seriously on giving to the local church in 1986 and to make important increases in outreach support.

Of the reports received by mid-February, 399 are from congregations participating in Adventure in Mission. These congregations report plans for average increases of 18.8 percent for General Board ministries — along with comparable increases for support of Bethany Theological Seminary and district ministries.

The totals for all 807 congregations — including those not participating in Adventure in Mission — show an increase of 15.2 percent for the General Board's work and 14.7 percent for Bethany.

While the 399 participating congregations are fewer than half of the total reporting, they represent 77.1 percent of the allocations for General Board support to date. The 408 non-participating congregations report an increase of 4.6 percent for the General Board, about in line with the denominational average of recent years.

"The encouraging thing about the increases," says Dale E. Minnich, national coordinator for Adventure in Mission, "is that they are not one-year gains but represent a move to a new and higher level of outreach support. We expect these increases to be maintained for next year and for additional growth to result."

General Board giving strong at end of year

Last September General Secretary Donald E. Miller wrote to pastors to share his concern about the General Board's financial picture. Unless strong steps were taken, the board would face the need to use well over a million dollars of reserves in 1986 and additional large amounts in subsequent years, creating a severe cash-flow problem.

Enthusiasm was high when Adventure in Mission leaders met in January at the Elgin offices. **Seated:** *Ray Kurtz, Wanda Button, Warren Eshbach, Curtis Dubble, Connie Burk.* **Standing:** *Lowell Brubaker, Stanley Wampler, Kenneth Frantz, Donald E. Rowe, Merle Forney, Ira Peters, Harold I. Mohler, Dale Minnich.*

A special response was asked of Brethren congregations and individuals, program expenses were restrained for 1986, and major reductions and rearrangements in program were adopted for 1987.

Only a few months later the picture is improved, due in large part to a generous response by the Brethren, says Dale E. Minnich, of the board's stewardship staff.

Congregational responses were strong at year-end, particularly through the December Achievement Offering. Congregational giving ended the year five percent ahead of 1985. Individual gifts and charitable gift annuities provided by individuals were well ahead of the fall projections of the stewardship team. In all, stewardship income from congregations and individuals improved by more than $250,000 over the fall estimates.

Expenses were reduced below the 1986 budget level by about $100,000, as staff reduced travel and worked at other cost savings.

All told, the stewardship and expenditure improvements preserved about $350,000 of scarce reserves. In the final analysis, the board used about $750,000 in reserves — a big improvement from the September picture, but still representing a substantial deficit.

At its meeting last month, the General Board examined next steps for dealing with the financial situation. A report of the meeting will appear next month.

Moakley-DeConcini back in Congress

Senator Dennis DeConcini and Representative Joe Moakley have launched a new effort to protect Central American refugees displaced by violence.

The two reintroduced H.R. 618 and S. 332, which would temporarily suspend the detention and deportation of eligible Salvadorans and Nicaraguans (only the House version includes Nicaraguans) in the US prior to January 20, 1987. The bills are virtually the same as those introduced by Moakley and DeConcini in the last Congress.

As of early February, 83 members of Congress had signed as co-sponsors.

The Church of the Brethren is represented among 13 religious leaders who wrote to all Senators and Representatives urging "swift adoption" of the Moakley-DeConcini bill.

General Board names Deardorff treasurer

Darryl K. Deardorff has been named treasurer of the General Board. Strongly emphasizing a sense of call, he said, "While I would not choose at this time to take this position, I feel called by God and the church."

Deardorff, who has served as consultant in the Treasurer's Office for almost a year, began serving half-time as treasurer February 1. He and his wife, Juanita, and their sons, Duane and Dana, will move to Elgin in July. He begins full-time work August 1.

As treasurer, Deardorff is chief financial officer for the General Board, administers the work of the Treasurer's Office, establishes program goals and objectives for that office, and assists in the formulation of the board's goals and budget. He serves on the Administrative Council, the six-member, executive-level unit that oversees General Board programing.

Previously employed by Dayton Press Inc., he currently directs his own business consulting CPA firm. He is a graduate of Manchester College in Indiana.

Deardorff served four years as district board chairman of Southern Ohio and is presently moderator-elect of that district. On the national level, he was a member of the Pension Restructuring and Adventure in Mission committees.

Suit against contras passes major hurdle

A church-supported lawsuit that might cut off private aid to the contras has passed a major hurdle.

The suit accuses two retired US generals and top Nicaraguan contra leaders of belonging to a ring that carried out assassinations, gun-running, and drug-smuggling in Central America. Filed by the Christic Institute, the suit was initiated in 1984 by Ralph Watkins, until recently legislative counsel in the Church of the Brethren Washington Office.

Some of the initial research was done by Ed Venner, a Brethren Volunteer Service worker at the Christic Institute.

The suit is aimed at private individuals carrying out foreign policy outside the law, says Watkins. While it parallels the congressional investigation into the Iran-Nicaragua affair, unlike that investigation it names no government officials.

The critical go-ahead came in January, when a federal judge denied motions from 9 of the 29 defendants asking that the case be dismissed, reported the *Washington Post.* Since few human rights lawsuits pass this hurdle, "this is a very, very big victory," said Watkins.

Plaintiffs in the suit, said the *Post,* are two Costa Rican journalists who were injured in an attempted assassination of maverick contra leader Eden Pastora at a 1984 news conference in Nicaragua.

The *Post* article says the suit accuses top contra leader Adolfo Calero of conspiring to kill Pastora so that he and 13 other defendants could take over leadership of the contras' southern front, "in part to assure a base for transshipment of drugs."

Retired Army major general John K. Singlaub and retired Air Force major general Richard V. Secord are accused in the suit of helping to provide arms to the contras. Secord is accused of taking part in a drug-smuggling conspiracy, says the *Post* article.

The federal judge is allowing discovery of activities as far back as 1960, on the theory that this private, right-wing group has been engaged in racketeering since then, said Watkins. The group's activity could include actions in Cuba, Chile, and Vietnam.

Now that the lawsuit has been upheld as a legitimate legal action, many of the key figures in the network of private aid for the contras will be forced to give testimony under oath. Church groups supporting the suit hope it will cut off aid to the contras and deter potential private sources of aid as well.

Four named to posts for district and Board

Roy Johnson

Ron Wyrick

Terry Hatfield

Judith Kipp

Roy Johnson and Ron Wyrick have been named to the newly created field staff positions of planned giving officers, effective May 1. Both will assist donors with their financial and gift planning to secure deferred and special gifts in support of General Board programs.

Johnson, of Gaithersburg, Md., is pastor of the Flower Hill congregation and has held other pastorates in Illinois, Ohio, and Maryland. He holds a B.D. degree from Bethany Theological Seminary and a master's in sacred theology from Andover Newton Theological School.

Working out of his home, Johnson will carry responsibility for Mid-Atlantic and Pennsylvania districts.

Ron Wyrick has served as pastor of the Keyser church in West Virginia and the Montezuma church in Dayton, Va. He holds M.Div. and D.Min. degrees from Bethany Seminary.

Wyrick, of Bridgewater, Va., will work in the Southeastern, Shenandoah, Virlina, Florida/Puerto Rico, West Marva and Southern Ohio districts.

Terry Hatfield, pastor of First Church of the Brethren, Peoria, Ill., has been named district executive for Northern Indiana. He will begin his duties about May 1.

Hatfield, who has served previous pastorates in Kansas, Missouri, and Illinois, has also worked in alcohol, drug, and social services for the Missouri Department of Mental Health.

He earned a B.S. in business administration from Pittsburgh State University, a M.Th. from Clarksville Seminary, and a D.Th. from Northgate Graduate School. He also attended Bethany and Central Baptist Theological Seminaries.

Judith Kipp, of Manheim, Pa., has been named half-time staff for the Program for Women, effective March 2. She will work out of her home.

She has been associate pastor at the Elizabethtown congregation and pastor preceptor for collegium at Lancaster Theological Seminary.

Previous experience includes mission work in Garkida, Nigeria; school teaching; and community work. In addition to district responsibilities, she is a member of the Womaen's Caucus Steering Committee and the Women's Design Committee.

Middle East religions are topic for OEPA

In what may be a first, the World Ministries Commission of the General Board sponsored an interfaith conference. The event was the December assembly of On Earth Peace, a WMC program based at the New Windsor Service Center in Maryland.

The conference on "Religion and Violence in the Middle East: Understanding War in the Holy Land" was designed to examine the relationships of Christianity, Judaism, and Islam to each other and to the issues of war and violence in the Middle East.

Speakers from the three major faiths of the Middle East discussed the historical perspectives of their faiths and how those affect the current situation.

Father George Rados, a Greek Orthodox priest, described the plight of Palestinian refugees. It would be like "the UN hearing the plight of the American Indians and deciding to let them return to your state. The majority of the people in your state would be displaced to make a home for the Indians. You would not be compensated for your home or land but required to leave with what you could carry and never allowed to return again."

Rabbi Irwin Blank dissociated himself from any possible criminal activity by Zionists, but did defend the rights of the Jewish state under the law. He reminded the group not to downplay the tragic life of Jews in history and to respect their dream to return to their homeland.

Three individuals offered different insights into the Islamic faith, presenting it as a faith that desires peace. They explained that Muslims accept the Jewish scriptures and the life of Christ as part of their faith. They also warned against generalizing all Arabs as terrorists.

Also addressing the assembly were Grace Halsell, author of *Journey to Jerusalem*, and Leland Wilson, director of the Church of the Brethren Washington Office, who visited the Middle East last year. — DAVID BRAUNE

David Braune is a member of the Westminster (Md.) Church of the Brethren.

Lenten witness focus is on Central America

During Lent, Brethren congregations are joining other denominations in focusing on Central America.

In a letter to all congregations, General Secretary Donald E. Miller asked church members to use the "penitential season of Lent" to raise up "the suffering of our brothers and sisters in Central America" through prayer, fasting, and witness.

A coalition of religious groups is sponsoring Lenten witnesses each Wednesday on the Capitol steps in Washington, D.C. Miller took part in the first service on March 4. The Church of the Brethren is helping lead the service on April 1.

The Lenten witnesses will culminate with a "Mobilization for Justice and Peace in Central America and Southern Africa," called by religious and labor leaders. Plans for the April 25-27 event in Washington, D.C., call for a march and rally beginning noon on Saturday, an interfaith worship service on Sunday, and an event on Monday in which some people will engage in civil disobedience. A Church of the Brethren gathering is planned for Saturday morning.

"I am confident that the prayers of millions of Christians during Lent, the simultaneous fasting and prayer on Good Friday, and our various acts of witness for peace and justice in Central America and Southern Africa will benefit the suffering people of those regions and make an impact on US policy makers," wrote Miller, in his letter to congregations.

"We make this witness because a faithful witness needs to be made and because our call above all is to be faithful to what we believe God is inviting us to do in our world at this time."

West Coast Brethren hold 'prayer mountain'

Brethren like to talk about "mountaintop experiences" in the spiritual sense, but the Korean Brethren, says Irven Stern, periodically have physical and spiritual mountaintop experiences.

Members of Pacific Southwest District, where Stern is co-district executive, will prepare for Passion Sunday by participating April 3-4 in a "prayer mountain" meeting, modeled after a Korean tradition.

Korean Christians traditionally have gone to the mountains to pray throughout the night. Stern heard about the practice and became intrigued. "I'm still learning about it," he says. "I want to experience it."

He invited In Du Chae, licensed minister at the Pasadena (Calif.) congregation, along with Dan Kim, consultant for Korean ministries, to help plan such a prayer mountain meeting (simply "prayer mountain" to the Koreans) for members of Pacific Southwest District.

Participants will begin fasting after the noon meal Friday. The actual meeting begins in the mountains at Camp La Verne at 9 p.m., with a three-hour worship service. That service will include an introduction and discussion of what prayer mountain is, testimonies from four pastors — black, Korean, Hispanic, and white — and lots of singing and prayer.

Following a half-hour break at midnight, prayer time will begin in earnest. Roughly in half-hour intervals, interspersed with times of song, worshipers will pray for specific people and goals.

These include the nation and its leaders, the goals and mission and pastors of the Church of the Brethren, and goals of the district. From 3:30 to 4 will be a time of silent meditation.

Closing morning worship will begin around 4:30, followed by a light snack to break the fast shortly after 5.

Irven Stern sees the event as a type of retreat. "It's really a gift from our Korean Brethren," he says. He anticipates 35 to 40 participants, but isn't concerned about numbers. "We want it to be a group that can be close and experience good prayer, singing, and fellowship time."

worldwide

The popularity of TV violence is at its lowest point in 20 years, says the National Coalition on Television Violence. The average American is viewing 8 to 10 hours of violent programing per week, a 25-percent decrease from two years ago, says NCTV. It noted that the only violent program in the top 20 ratings this season was CBS' "Moonlighting," which took 12th place. According to the coalition, this was the first time since 1956 that the popularity of violent programing has been so low, with the exception of 1977. Along with the decline in popularity of violent programs has come a drop in the percentage of violence shown. NCTV reported that 40 percent of all prime-time TV hours are made up of high-violence programs, down from 55 percent two years ago. Even Saturday morning cartoon violence has dropped, the agency said, averaging 17 acts of violence per hour today compared with 25 in the early 1980s.

Anglicans and Roman Catholics no longer have any substantial disagreement on the question of how personal salvation is achieved, according to a statement of agreement produced in January. Called "Salvation and the Church," the document is an important step in the long process of bringing two long-separated traditions toward full communion. The statement, worked out by the Second Anglican-Roman Catholic International Commission (ARCIC-II), will be presented to the two churches for study and evaluation. The new agreement makes clear, said a US member of the Anglican side of the commission, "that salvation is from beginning to end God's activity." The next phase of the international dialog takes up a more divisive issue for the two traditions — the role of women in the ordained ministry of the church.

Two major Protestant denominations have tentatively selected Missouri cities as sites for new national headquarters. A site selection committee for the Presbyterian Church (USA) recommends that the headquarters move to Kansas City. A committee for the United Church of Christ will recommend moving its headquarters to St. Louis. Both recommendations are subject to approval by national church governing bodies meeting in June.

Corn and sorghum seed valued at $5.5 million has been given to Church World Service for Southeastern farmers. Because of losses suffered in last year's drought, many cannot afford to buy seed for this spring's plantings. CWS is evaluating more than 4,000 requests for seed, and hopes to meet the entire need for farmers who plant 30 acres of corn or less. Those who plant more than 30 acres will receive a percentage of their requirement, according to the availability of seed. CWS, an arm of the National Council of Churches, has been assisting drought-stricken farmers since last August.

The new Filipino government will be the first in the world to incorporate the values of the New World Information and Communication Order (NWICO) in its national communication plan. According to the World Association for Christian Communication (WACC), provisions related to communication are included in parts of the constitution. A member of the Constitutional Commission, Florangel Rosario-Braid, contributed an article titled "Towards a National Communication Policy" to the latest issue of WACC's *Media Development*. The issue examines the role played by communication in the Philippines' struggle for democracy. NWICO, born out of vigorous debate in United Nations agencies, is aimed at decolonizing and democratizing the field of information and communication.

outlook

Study group witnesses attack in Philippines

Melva Jimerson, of the Church of the Brethren Washington Office staff, was an eyewitness to a demonstration in Manila in which 18 Filipinos were killed and about 90 injured when troops fired into the crowd.

Jimerson was part of a 28-member Agricultural Missions Inc. study tour of the Philippines. Also on the trip but not present at the demonstration was J. Benton Rhoades, director of Agricultural Missions.

At the demonstration on January 22, some 10,000 demonstrators were marching to the presidential palace to demand changes in land policy. According to the Agricultural Missions group, the police, armed with rifles, machine guns, tear gas, and water cannons, fired without warning. The observers contradicted claims of the military that the farmers were armed.

Group members welcomed the immediate call of President Aquino for an independent investigation of the shootings.

In a letter written two weeks before this incident, Church of the Brethren member Jim Kurtz wrote of efforts for peace in the Philippines. Kurtz is a nurse with Mennonite Central Committee.

He described a number of friendly encounters between military and rebel forces. "All we can do now is pray, pray, pray," Kurtz wrote. "As foreigners we can only pray and watch and encourage and cheer and cry."

The rebel side, represented by an umbrella group, the National Democratic Front, is calling for land reform and the removal of US military bases in the Philippines. The government wants to limit negotiations to economic development, certain social reforms, and an amnesty for rebels who lay down their arms.

Puerto Rico island is workcamp site

A Culebra work camp/seminar will take place June 7-20, under the sponsorship of the Brethren Health and Welfare Association and the Culebra service project. Martie Greenhoe Kaufman and Robert Kaufman are on-site coordinators.

Culebra, a small island off Puerto Rico, is the location of a Church of the Brethren service project (see "From Castañer to Culebra: Brethren Service in Puerto Rico," January 1986, page 20).

Volunteers will work two weeks with Culebra's children with special needs. The crosscultural experience will increase participants' understanding of the Caribbean basin.

For more information, contact the BHWA office at 1451 Dundee Ave., Elgin, IL 60120.

update

Jeff's stories. Eighty-eight-year-old Jeff Mathis, of the La Verne (Calif.) congregation, has written a lighthearted book called *Jeff's Stories,* which chronicles incidents from his boyhood on an Iowa farm through his 26 years as regional and district executive in 15 states. The stories offer insights into the changes the Church of the Brethren has undergone over the past 80 years. For more information, contact Jeff Mathis at 2705 Mountain View Dr., La Verne, CA 91750.

Names in the news. Richard Landrum, pastor of the Pomona (Calif.) Fellowship church, was featured in the *Los Angeles Times* for officiating memorial services for a homeless transient, who died in the streets of Pomona. Dick is president of the Pomona Valley Council of Churches, which had tried to get assistance for Roy Jones during his last days. At the memorial service Dick said, "This memorial service symbolizes all the homeless people who fall through the cracks into pits of despair and neglect. I hope you are offended when this kind of thing happens in your midst." . . . In December, Harold Moyer was honored by members of the Williamson Road congregation, near Roanoke, Va., for 25 years as pastor there. . . . In January, David and Sandra Franklin, of the Chiques congregation, near Manheim, Pa., began a three-year term of volunteer service in Bangladesh with Mennonite Central Committee. . . . Susan Shull, a member of the La Verne congregation, was one of the church's top walkers in the community's Annual Walk for the Hungry. She celebrated her 88th birthday by walking, and raised $1,886. . . . Grace Ziegler, of the Richland (Pa.) congregation, received a community service award from the Lebanon County Council of Human Service Agencies. She is especially active with 4-H and has opened her home to refugees and foster children. . . . Cassell Mummau, of the Florin congregation in Mount Joy, Pa., received the Heifer Project International Volunteer of the Year award in February. Active with HPI for years, he accompanied a load of cattle to Jordan in 1985. An Anabaptist/charismatic fellowship is taking shape in the greater Lancaster, Pa., area. The Mennonite/Brethren group has chosen Mennonite minister Henry Buckwalter to pastor the fellowship. Atlantic Northeast District has asked Doug Fike, of Communion Fellowship in Goshen, Ind. (see October, page 11), to be "church planting mentor."

Milestones. Faithful Servant Fellowship in Atlanta, Ga., held its chartering service January 4. . . . Members of the Modesto (Calif.) congregation observed old and new at a cornerstone-laying ceremony. Contents of the metal box from behind the old cornerstone had been displayed for several months. On February 15 those items were placed in the new church near a new cornerstone with significant items from the present.

Remembered. Gerald M. ("Jerry") Flory, 69, of Elgin, Ill., died February 10. He was a 38-year employee of Brethren Press, and served the last 20 years of his employment as director of production. He retired in 1978.

Haiti: Progress is not assured

by Kyle Richmond

A current joke in Haiti makes fun of the three-man junta that rules the country, the Provisional National Council of Goverment, KNGP. Q: What does KNGP really stand for? A: *Ka nou grav plis* (our troubles are worse).

The cynical humor is typically Haitian, but it's hard to tell if the punchline's correct. It has been more than a year since Jean Claude Duvalier abandoned Haiti and the 29-year dictatorship that kept the country poor, illiterate, and terrorized, but it's still difficult to judge what has genuinely changed during that time.

Check with average Haitians and you'll find they still struggle to find food, lack the most basic health services and education, and need better housing. The bottom line is that Haiti is and will be the poorest country in the Western Hemisphere for some time. Despite that, the events of the past year represent a transition, or lack thereof, that will determine whether and when the Haitian people will leave the hell they are in.

One positive change has been a movement toward free speech and public demonstration. While the Duvaliers indiscriminately crushed any dissent, the interim government seems to pick and choose what it will discourage (mainly street protests). Haiti's press has changed drastically — television regularly covers protests throughout the country, newly begun magazines print charges against current government members, and some publications have begun in the language of the majority, Creole. Radio Haiti Inter, closed long ago by the government, plans to begin broadcasting again soon.

Ayiti Ekran, a newly distributed Creole magazine, recently printed an editorial that seemed to crystallize a major fear of many Haitians — that the Duvalierists still control the country and nothing will really change. "We don't have a conscientious government that knows the importance of human rights, that likes justice, that would help the Haitian people find justice for all the persecution the Tontons Macoutes carried out during these 30 years that just passed," it said. The tension and dread of yet another authoritarian rule is tangible on street corners.

This child at a US-supported feeding center in Boucan Patriot, Haiti, epitomizes the plight of the average Haitian in post-Duvalier times, still struggling to find food, lacking the most basic health and education services, and needing better housing.

That tension forced new demonstrations last autumn after a relatively calm summer. In mid-November the nation's bus and taxi drivers shut down major transportation lines for nearly a week to protest general economic conditions and specifically the killing of a Port-au-Prince cab driver by a military officer. The Haitian military is well-known for its arrogance and quickness to violence with civilians. Many protests have demanded institutional change within the army.

Earlier in November the Catholic Church, along with other national organizations, staged protest rallies in Port-au-Prince and Cap Haitien (the second-largest city) to demand the release of two literacy workers arrested by the military in October. Of the two, one was held without charge in Cap Haitien for many weeks and finally released. The other, Charlot Jacquelin of Port-au-Prince, is still missing and presumed dead . . . at the hands of the army. The Catholic Church continues to play the opposition role to the government that it assumed early in the Duvalier regime.

Misyon Alfa, the Catholic Church's literacy campaign, will attempt to teach three million adults to read and write Creole in five years. It has been established in many parishes throughout the country already, despite threats to the campaign. According to Misyon Alfa coordinators, its Port-au-Prince headquarters has received threats by telephone, and literacy monitors in certain areas have been offered bribes to stop their work. Again, many citizens fear a return to the oppressive past.

Some skeptics blame the small, but very wealthy, upper class in Port-au-Prince suburbs for the threats to social progress, others blame foreign influences (such as the US government), and others directly blame the KNGP. General Henri Namphy, head of the council, has been blamed for moving too slowly and trying to protect former Duvalier supporters who still hold power positions. When Namphy left Haiti in late November to attend the US-sponsored Caribbean Basin conference in Miami, he deployed tanks in the streets of the capital to discourage protesters who had threatened to stop his plane.

Namphy responded to pressure earlier in the year by scheduling elections. The crucial legislative election, which will determine the next president, will be in November, if the government follows its schedule. But elections to choose delegates to write a new constitution, held last fall, were not explained or publicized for the populace, and therefore resulted in a very low turnout.

Many Haitians still fear a rigged election *a la Duvalier*, but it is unlikely a farce of that magnitude could be carried off now, considering all the party organizing and positioning that has gone on in the first year after the fall of the dictatorship. Several Haitian towns now have offices for at least one new political party.

Immediately after Duvalier's departure, the mood was predictably euphoric and change-oriented. Many community groups, associations, and unions formed, and people were excited about everything from street-cleaning campaigns to literacy drives. But much of that enthusiasm has faded, due to two familiar forces: paranoia and survival mentality.

> *'Progress is not assured in Haiti, but a Haitian proverb says that a seed must spoil before it germinates.'*

Paranoia is deeply ingrained in the Haitian psyche, no doubt due to the vicious repression of the former dictatorship, combined with an uneducated and easily swayed populace. And despite the change in government, the old "Communist" label (often used against Duvalier opposition) has been applied frequently to many public projects. There is no quicker way to disperse a crowd or break up a meeting in rural Haiti than to hint that the activity is communist.

(The United States's influence culturally hasn't helped in this area. For instance, in a few weeks in July, Cap Haitien's movie theaters played four films: "Red Dawn," "Sakarov," "Rocky IV," and "Rambo.")

This fear combines with the survival mentality of Haiti's extremely poor majority to choke the country's progress. The desperately poor do not feel they can afford to push change, lest they lose what they have. And those who can hold onto their drive for change usually try to get to New York or Miami, where their efforts may actually benefit them. The dog-eat-dog attitude of the vast majority of Haitians, rich and poor, was used very effectively by the Tonton Macoutes to collect information, reward collaborators, and punish dissenters during the Duvalier era.

The attitude has carried over to affect the country's progress. A good example is a conflict over rice that has been major news in Haiti since October.

Farmers on Haiti's central plain, the Artibonite Valley, mainly grow rice, which they sell within the country. In October, they began setting road blocks on the only highway between the North and the capital to stop imported rice from reaching Port-au-Prince. The import entering northern ports was surplus rice from Miami, which was a higher quality and sometimes even undersold the Haitian product. The Artibonite farmers were desperate, so they began stopping cars and buses with logs and burning tires, and confiscating rice.

In early December the confrontation reached a climax when the farmers entered a major city and attacked shops selling sacks of newly arrived Miami rice. Beating, house-burning, rape, and murder resulted when the city residents sought revenge. Although the results were brutal and most Haitians seem to sympathize with the economic plight of the farmers, most would probably say they will still buy foreign rice because they like it better. There are no "Buy Haitian" bumperstickers on cars in Port-au-Prince. Upper-class Haitians call attention to the violence and warn that too much change could bring social chaos. Since the change in government, theft and robbery have increased markedly in the capital. But the same change has allowed Haitians to speak freely for the first time.

Progress is not assured in Haiti, but a Haitian proverb says that a seed must spoil before it germinates — a bad situation must bring growth. Perhaps Haiti's pains are now only growing pains. ☐

Kyle Richmond is a Brethren Volunteer Service worker with International Child Care, in Cap Haitien, Haiti. Other BVSers in Haiti are Lance Cheslock and Stephanie Frykholm, with Habitat for Humanity.

Listening to the Word

Sweet reconciliation

by Chalmer Faw

"Truly to see your face is like seeing the face of God" (Gen. 33:10).

This joyous cry brought to an end 20 agonizing years of estrangement between the two brothers. And it was *so sweet* — sweet like the feel of redemption itself, like being born again.

It all began back when they were boys. How different these twins were! One loved the out-of-doors, the hunt, and everything that went with the rugged life. He just couldn't understand his "sissy" brother who hung around the tent all the time and became a "mama's" boy. Then there was the ugly rivalry over the birthright and the resort to trickery by Jacob, the "Supplanter." Then, on top of it all (or really down *underneath*) was the brokenness between the parents — the father siding with the rough-and-ready Esau and the mother favoring, indeed encouraging, his deceptive twin brother.

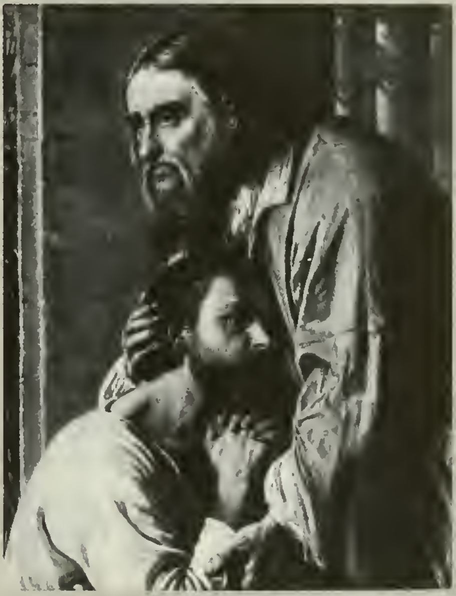
So, with the threat of murder hanging over his head, Jacob sneaked out and left home. Unlikely prospect though he was, he received a divine touch at Bethel, saw angels, and made a covenant with God. After all, he was of the seed of Abraham, the friend of God, though you would never suspect it from his attitudes.

We all remember the story, how he traveled to Padan-Aram (Haran), where he met the beautiful Rachel, worked seven years for her only to have her father, tricky as Jacob himself, palm off the homely Leah on him and bind him to another seven years of labor. But Jacob got even and was able later to walk off with a large share of Laban's livestock, heading back home with all of them, his two wives, two concubines and his tents full of boys.

Now, after all these years, he is to have a showdown with brother Esau, who has wanted to kill him the last he had heard. The meeting is not going to be an easy one, but Jacob is made ready for it by another nighttime encounter with the Almighty. This time it is a wrestling match that leaves Jacob lame but no longer the Heel or Supplanter. He has become Israel, a new man with a new name and new character, ready to face his future.

Even so, it is unnerving to have Esau coming at him fortified with 400 men. Jacob fears the worst and deftly prepares for the meeting by dividing his group into two companies and sending on ahead a gift of 550 choice animals. After them comes Jacob himself, unsure of the outcome.

As he sees Esau approaching, he bows low seven times before him, expecting the blow to fall. After all, hadn't they parted as bitter enemies? Imagine Jacob's astonishment as he looks up and sees his brother run toward him in love, sweep him up in his big brawny arms, hug him and kiss him. Little wonder they both break out weeping!



"The Prodigal Son," by Jorgen Roed

Jacob excitedly introduces his thriving family and assures Esau that all these animals are really a gift for him to keep. It is a moment etched in history, an invasion of heavenly glory, as Jacob cries out in the words of our text, "Truly to see your face is like seeing the face of God!"

Reconciliation is like that. It begins in the grace of God and comes to meet humans when they are willing to forgive. Esau, though hesitant at first, accepts Jacob's generous peace-offering and even suggests that they go on from this point together as one big happy family. Jacob declines and they end up going their separate ways. Though in years to come Israel and Edom (Esau's descendants) were more often enemies than not, for that one golden moment there was sweet reconciliation, heaven's gift and promise!

There is another, even more dramatic, account of reconciliation in the book of Genesis. It spreads out over chapters 42 to 45, the moving story from the next generation, of how Joseph and his brothers got together after they had sold him into slavery years before. It was another case of restoration after long and bitter separation.

This time we are taken into the many delicate feelings brought on by such estrangements and the difficult task of bringing healing out of all that brokenness. After many comings and goings, testing and reassurances, Joseph is finally able to reveal himself, dispel his brothers' dismay, and come to the moment of reconciliation, again accompanied by kissing and embracing and weeping (45:14f).

In the New Testament the one story that ties together both the human and the divine in this matter is Jesus' superb parable that we call "The Prodigal Son." Beginning within a human family, between father and son, the account reveals God's love and grace so necessary as a basis for reconciliation among people.

Note also that Jacob, before he was willing to be reunited with Esau, was twice touched directly by the Lord in visions. No wonder he could see the face of God in the flow of his brother's forgiving countenance!

A great emphasis of Jesus with respect to reconciliation is that it be done now. Don't put if off. The years of accumulating hurt, hardening, and grudge-carrying in both Genesis stories made forgiveness and reconciliation much more unlikely and difficult. How much better would it have been had all parties involved been able to hear Jesus command, "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matt. 5:23f).

We have heard Jesus say that — many, many times — *now let's do it.* □

Chalmer Faw, of Quinter (Kan.) Church of the Brethren, is a retired Bethany Seminary professor and Nigeria missionary. He recently wrote a centennial history of the Quinter congregation.

How

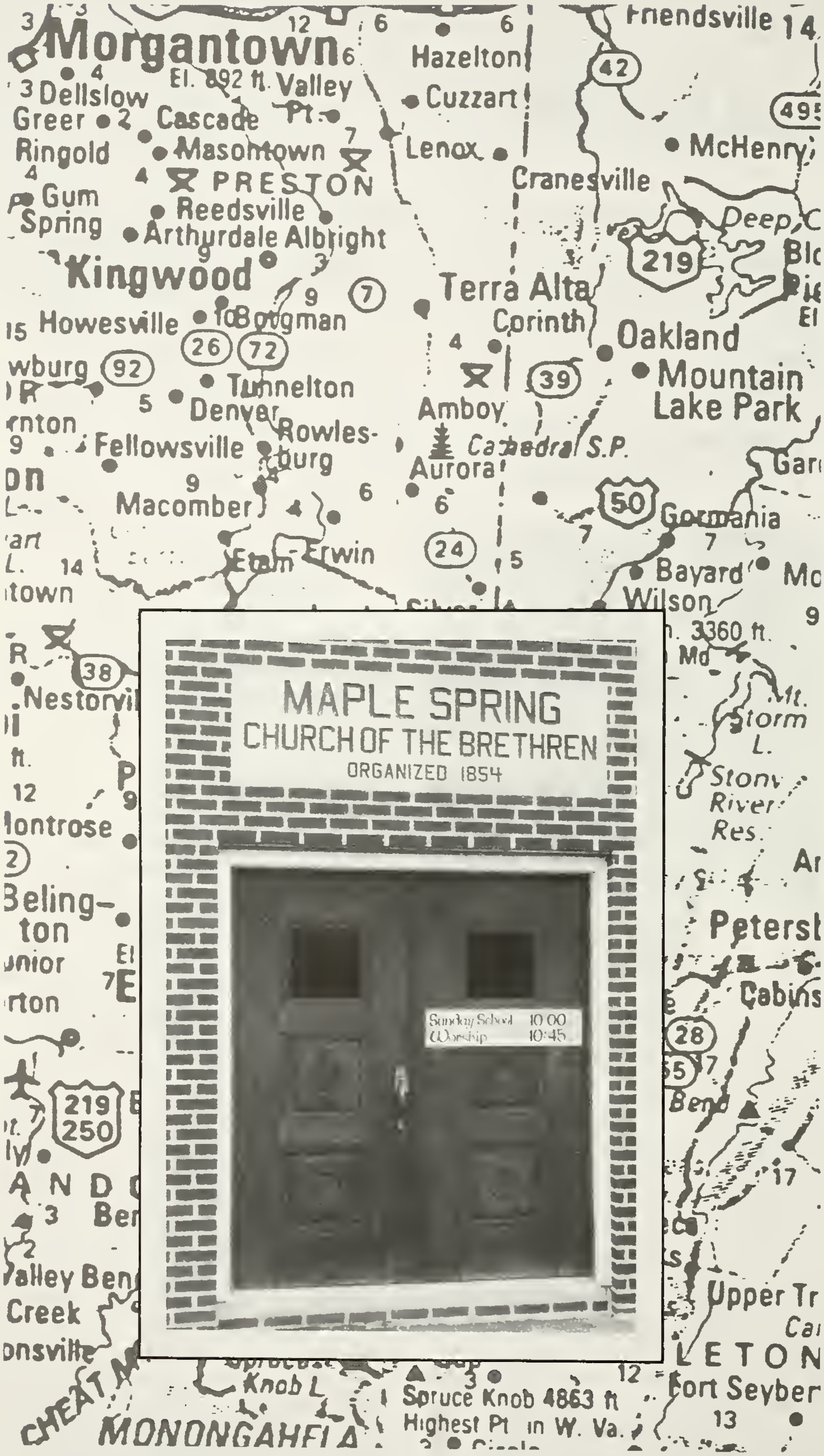
by Guy E. Wampler

Eglon, W.Va., is not on a map — at least not on the two maps I checked one Friday night last fall. Brethren of West Marva District expected me to speak at their conference near Eglon at the Maple Spring church the next morning. Having heard so frequently about people from Eglon when I was a young Virginian, I imagined a sizeable town with traffic lights, parking meters, and surely its name on the map.

Many well-known Brethren are former Eglonites. Desmond Bittinger, missionary to Africa, editor of MESSENGER, president of McPherson College, and moderator of Annual Conference, was born in Eglon. So was Alva Harsh, one of three Brethren missionaries in China who mysteriously disappeared when responding to an emergency call during a military invasion. Ilda Bittinger Ziegler, another missionary from Eglon, served in India.

Although their record of sending missionaries is impressive, the Eglon congregation is even more prolific in producing ministers. Galen Fike says one family member has calculated that 105 ministers are direct descendants of one of the founding fathers of the church, Peter Fike. Wilma Bittinger Waybright, Norman Harsh, Earle Fike Jr., Lester Fike, Clarence Fike, and Galen's sons, Michael and Melvin, are among current ministers of that lineage. Earle Fike Jr. remembers sitting with his grandfather, Ezra Fike, at the big country store he owned in Eglon. Wilma Bittinger Waybright, featured in the September 1980 MESSENGER, is the earliest woman minister in the congregation. Among ministers' wives known to me from the Peter Fike family are Flora Harsh Weaver, Eleanor Judy Robinson, Dove Fike Miller, and Olive Fike Huffman. Another Fike descendant is Emmert Bittinger, a Bridgewater College professor.

How did the church in this small town


Morgantown
El. 892 ft.
Valley Pt.
Hazelton
Cuzzart
Friendsville
Dellslow
Greer
Cascade
Ringold
Masontown
Lenox
McHenry
PRESTON
Cranesville
Gum Spring
Reedsville
Arthurdale
Albright
Deep Creek
Kingwood
Terra Alta
Howesville
Bopgman
Corinth
Oakland
Tunnelton
Mountain Lake Park
Denver
Rowlesburg
Amboy
Fellowsville
Cathedral S.P.
Aurora
Macomber
Gormania
Erwin
Bayard
Wilson
3360 ft.
Nestorville
Storm L.
Stony River Res.
Montrose
Belington
Petersburg
Cabins
Upper Tract
Valley Bend
Creek
Spruce Knob 4863 ft Highest Pt in W. Va.
Knob L.
Fort Seybert
CHEAT MT.
MONONGAHELA
MAPLE SPRING
CHURCH OF THE BRETHREN
ORGANIZED 1854
Sunday School 10:00
Worship 10:45

As we enter the second year of Adventure in Mission, focusing on calling forth the gifts of our members, we would do well to study how Eglon has carried out this task so effectively.

ig is Eglon?

which isn't on the map produce so many gifted church leaders? Answers Galen: "Our forebears challenged workers to go out to distant points. The congregation called its most promising youth to the ministry. We sponsored Bible Institutes that gave us a foundation for the Christian life. Members of all ages, including children, were given a chance to take part. Some of the best-loved Brethren in the denomination visited our church." When describing the Eglon experience, Galen obviously emphasizes the basics.

After getting directions from a neighboring pastor, my wife and I traveled to Eglon the next morning. We found a well-kept, brick-faced church building packed with people and filled with the Spirit. Morale was high, singing was vigorous, laughter was hearty, prayers were fervent, listeners were attentive, and guests were treated like royalty.

It would be easy for me to become nostalgic about Eglon. That church nestled in the mountains of West Virginia reminds me of my home church in the hills of southern Virginia. Some may contend that Eglon as a congregational model has fossilized in the contemporary world. The Church of the Brethren is steadily becoming urbanized. What worked well in the mountains of West Virginia for several generations may not work at all in modern urban congregations, or in rural ones either.

Despite this caution, I cannot shake the conviction that the Eglon congregation is a relevant model for other congregations of our denomination. We now enter the second year of Adventure in Mission with a focus on calling forth the gifts of the people of the church. We do well to be attentive to each item in Galen Fike's description of how this task was carried out so effectively at Eglon.

The Eglon call to "distant points" suggests a church with a world vision. The mission fields have changed, but modern churches with a world vision still extend the call. Such congregations send volunteers to Brethren Volunteer Service and to Brethren Disaster Service. They send missionaries to Africa and skilled volunteers to El Salvador. They send witnesses for peace to Washington and to Nicaragua. They sponsor the resettlement of some refugees and offer sanctuary to others. Fortunate are congregations that have some persons who are international in outlook and who keep the congregation in touch with the larger world. At Eglon, medical doctor Blanche Bonsack Miller was one who fulfilled this role.

The Maple Spring meetinghouse, built in 1890, is one of six meeting points of the Eglon congregation. Maple Spring was organized in 1854, making it the oldest of the six groups.

Calling the "most promising youth" in the church is more difficult now, even in Eglon. Galen Fike says, "The church was once the center of community life." It no longer is. Schools monopolize students' time and priorities. Recruiters from colleges, universities, and businesses knock at the door of outstanding students offering them scholarships, status, and security. Even in an isolated place such as Eglon it is difficult for the church to compete.

At the same time, new opportunities have emerged for calling persons to church vocations. Women and retired persons are promising new recruits. Women are less tied to time-consuming household chores. Corporations offer early retirement packages. In this decade a vital church will call not just promising youth, but also capable women and mature retired persons to serve the Lord in the set-apart ministry.

The "Bible Institutes" at Eglon underscore the basic importance of biblical teaching and preaching. Occasional promotional efforts with manuals and statistical goals give a needed boost to stewardship. But the biblical message, not these techniques, is the source of the Christian's stewardship of life. This message penetrates to the heart, speaks to

The actual "maple spring" still flows beside the church, now bricked up, and functioning partially as a drinking fountain. The flowing water is symbolic of the outpouring of gifts from this church. Inscribed on the wall are Isaiah's words, "Ho, every one who thirsts, come to the water." Added to that are the words, "The living water is offered at this church." Clint Heckert, another Eglon member who went on to serve the larger church, quenches his thirst. He served 22 years in Elgin, Ill.

the human condition, and discloses a plan of salvation that cannot be reduced to three simple steps but which if followed leads to wholeness of life.

"The chance to take part" offered by the Eglon church to members of all ages suggests a fellowship that expects participation. Gifts of the people of the church are not discovered in the abstract but by actual participation. When failures are forgiven, successes are praised, some risk-taking is encouraged and training opportunities are provided, a rich variety of gifts will be discovered, some from unexpected places. Talent surveys will be useful only if results are compiled and lists of volunteers' names are placed in the hands of all committees responsible for recruitment. Accessibility of information is the key to an effective use of talent surveys.

"Some of the best loved Brethren" in our denomination visited the Eglon church. Galen Fike mentioned the weeklong visits of I.N.H. Beahm, Galen B. Royer, C. D. Bonsack, and M. R. Zigler. These well-known Brethren leaders emphasized church doctrines, clarified identity as Brethren, and reinforced the congregation's sense of being part of the larger church. C. D. Bonsack visited the congregation and the community frequently. He had a great influence, particularly on the youth of the church. Respect for authority figures has declined and heroes have faded, but the role of denominational leaders should not be underestimated.

Success in calling forth the gifts of the members of the church still depends most of all upon the basics:

— vital worship experiences,

— sound biblical teaching and preaching that keeps the gospel contemporary,

— committed and exemplary leadership locally and denominationally,

— desire to share the gospel plan of salvation to *all* people.

Eglon, with its amazing outflow of leadership, seems bigger than it is. Wouldn't it be great if the Church of the Brethren, a small denomination, seemed bigger than it is? ☐

Guy E. Wampler, pastor of the Hagerstown (Md.) Church of the Brethren, is 1987 Annual Conference moderator.

Stewardship of life

by Connie L. Burk

The articles on several pages of this issue of MESSENGER have a common thread. They deal with an important, but sometimes overlooked, aspect of stewardship: stewardship of life. Featured in the articles are persons who share *themselves* and their gifts while calling out the gifts of others, congregations that identify and nurture the gifts of their members.

Stewardship of life is the stewardship of ourselves — our time, abilities, creativity, energy. It is the essence of God's plan for the use of our lives and the lives of those we touch.

Life is a gift. Given to us in trust, every moment of life is an account to be used to the fullest. Not wasted. Not spent casually or selfishly. We are accountable to God and to each other for our use of the irreplaceable resource of our time on earth.

Each living being is unique, and possesses unique skills and creative abilities. God's plan calls for full use of the gifts we have been given. No excuses. No begging off. There is a place and a need for what we, uniquely, have to offer.

Our energies are not limitless. We are not called to do everything alone. What God *does* call us to do is to share the best of ourselves, and to call out the best in others. As a community of believers, we are stewards of all of the gifts of the Body of Christ.

Stewardship of Life is the name of the 1987 focus of Adventure in Mission, the four-year stewardship emphasis in the Church of the Brethren. May 3 is the suggested date for Stewardship of Life Sunday, where opportunities are provided in each participating congregation for individuals to identify their gifts and the church's need for those gifts, and for the congregation to encourage and nurture the leadership and service gifts of its members.

Somehow we have gotten away from recognizing our responsibility to call out the gifts of others. Some of us have lost appreciation for our own unique gifts and abilities. It is time to refocus our attention. Renewed awareness of the stewardship of life can open our eyes to opportunities around us for service and remind us of our accountability to God and to each other for *all* that has been entrusted to us. ☐

Connie L. Burk is a member of the General Board's stewardship staff.

How many stewards did it take?

My son's progress toward maturity in faith involved so many stewards.

by Sandy Bosserman

Recently, our younger son made the long walk down the aisle of the Peace Valley church, taking the first step to acknowledge that the blood of Jesus Christ was shed for him, too, and making commitment to this branch of the church which his father and I so love.

Many of you can share with me those maternal emotions that cause us to woolgather as to what brought Kelly to that moment and to thank God for each witness who shared in his growth. As I remembered, it occurred to me that the story of my son's step to personal encounter in the faith was the result of sound stewardship on the part of so many people.

Sunday school teachers, from nursery to junior high, "studied to show themselves approved unto God" and capable to deliver the stories of the Judeo-Christian heritage. More importantly, they taught with the example of simple and good lives the practical lesson that when the Lord is your shepherd, you're gonna make it.

Camp counselors left corn in the garden and hay in the fields and donated precious weeks of summer vacation to bring the message that the creation which God wrought is in our keeping and we are mighty responsible for the water and the sea and the air.

A missionary pastor told tales of faraway places where boys and girls worship gods of wood and stone, and taught Kelly to sing "Praise Him, Praise Him" in an Indian tongue. Another pastor, young and energetic, played ball as well as he preached, and met him at the altar with the open arms of the church.

A cloud of witnesses from college and seminary shared valuable messages in concert and seminar and priceless testimony, as they became big brothers and sisters during weekend visits.

How many good stewards did it take, one more disciple of Jesus to make? How many will it take to keep our church programs strong, facilities adequate, and pastoral families provided for in a manner that will enable effective ministry?

As we look to the future in our small but effective churches or our large and effective churches, much depends upon "education in the faith." That includes stewardship training for each of us in whatever phase of spiritual maturity we find ourselves.

Adventure in Mission can help us prepare that next generation of witnesses. It can help us become more deliberate and disciplined about our own stewardship growth. It can be a part of that great joy and gratitude we will share as sons and daughters make new and *renewed* commitment to the body of Christ. ☐

Sandy Bosserman, a member of the Peace Valley (Mo.) Church of the Brethren and a member of the General Board, is Adventure in Mission coordinator for Southern Missouri/Arkansas District. She gave this report to the district board last year.

Calling forth our members' gifts

Serving community needs, searching out skills, responding to disaster, handling a local crisis: Four congregations talk about using 'gifts.'

Dundalk

The Dundalk Church of the Brethren, in Baltimore, Md., is located in an area with obvious needs — poverty, hunger, unemployment. Members there are working to address those needs.

The congregation sponsors Dundalk Church of the Brethren Family Services, which consists of a Family Crisis Center to provide temporary shelter and counseling to victims of abuse, a Youth Service Center, and a Youth Employment and Training Program.

"It's really an active congregation," says pastor Eva O'Diam. "One of the things that's neat about the group here is that a lot of the ministries we are involved in are ministries that we haven't kept to ourselves.

"We have much more freedom because we can involve a lot more people; and it doesn't have to be just the folks in our own congregation."

The other ministries at Dundalk also utilize community and congregation to better serve those in need.

One member with limited mobility rounds up volunteers by telephone each day to pack some 100 meals for the Meals on Wheels program that operates out of the church. Another volunteer oversees the congregation's food pantry.

But the folks at Dundalk give more than just their time and talents. They give their church building too. During the week, Sunday school rooms become counseling rooms. The building is nearly always in use, says Eva.

"Giving up our own ideas about what the church building is for and acknowledging the needs of people in our community lets us do more," says Ruth Gunn, administrative assistant at the church.

Dundalk has even found a way to share its love feast with the community. The "community love soup" begins with a beef base to which members add their own vegetables, noodles, or anything else. After the agape meal, the leftovers are taken to a nearby soup kitchen, spreading the love feast experience beyond the congregation into the community.

"We see the need and want to respond," says Ruth. "And we are lucky enough to be able to do that in our own community."

by Don Fitzkee

Florin

On the one hand, the Florin (Mount Joy, Pa.) congregation's gift discernment program is futuristic, utilizing computer lists of members' talents. On the other hand, it's traditional Brethren.

"We have a whole process that has been designed not to have winners and losers in congregational elections," explains pastor Robert D. Kettering. "We've moved more to a call system where the congregation discerns the gifts of people. In a sense, the congregation produces a calling."

The approach is two-pronged. Instead of a nominating committee and ballots for congregational elections, Florin uses a gift discernment committee that "processes the call of the congregation," according to Bob.

At election times, members receive a list of offices. After prayerful consideration, they choose the person they think would serve best in each office. The person assumes the office with 60 percent of the vote. If no one receives the necessary 60 percent, then the congregation chooses from the top two names.

Bob says, "We have gotten out of the corporate structure and put it more in church structure. We decided this was a more biblical approach to calling people."

The second facet of the program utilizes survey sheets on which members periodically describe their interests and gifts. When a task needs doing, the gift discernment committee simply refers to the computerized file to see who can help.

Joan Hershey, who chaired the church board when Florin chose to discern gifts in this way, explains, "In the whole process you realize it is not just the 'up-front' people who are gifted. It's everybody."

Lucretia Ritchey, minister of Christian education who is leading a Wednesday evening series, "Discovering, Affirming, and Developing Our Spiritual Gifts," agrees: "The Scriptures tell us each one of us has a spiritual gift. One of the most exciting things that happens to us as Christians is discovering what our spiritual gifts are." Members feel more equipped and confident in using their gifts when they have been discerned and affirmed by the congregation, says Lucretia.

A result of the program, now in its third year, seems to be more willingness to share gifts, say Bob and Joan.

Now instead of winners and losers in elections, the entire congregation wins as more people respond to the call to share their gifts.

Pleasant Hill

"If someone has a fire or disaster in our area, our people go in to help organize and get some work done," says Merle Bievenour Sr., moderator of the Pleasant Hill congregation, near Spring Grove, Pa.

That's what happened nearly two years ago when a barn belonging to a member of the West York congregation was struck by lightening and burned to the ground. Workers from Pleasant Hill joined forces with West York and staged an old-fashioned barn-raising.

Since drought struck the Southeast this past year, Pleasant Hill has been in the thick of Southern Pennsylvania District's response that has sent 39 truckloads of hay south, according to Charles Sellers, district disaster coordinator and a member of Pleasant Hill.

The folks at Pleasant Hill seem to be able to see what needs doing and are willing to pitch in, whether it is disaster relief work or other forms of ministry.

The congregation leads one service each month at the Brethren Home in their district, and also provides a meal and a service once monthly at the York Rescue Mission.

Volunteers spend time at the home helping with canning in the summer, visiting residents, or just doing whatever needs to be done.

Kenneth Nell responded to a greater call four years ago when he was called by his congregation to become a free minister. Kenneth, who shares pastoral responsibilities with eight older ministers, says they receive "good cooperation and a lot of help from the laity."

Both Kenneth and Merle agree that the free ministry works well for Pleasant Hill and helps members see that ministry is something to be shared by the entire congregation.

Lindsay

The Lindsay (Calif.) Community congregation suffered a split over a year ago. The pastor of 12 years took most of the active members and started his own independent church four miles down the road.

"One Sunday morning we had better than 200 people, and the next Sunday we had 60," recalls Joe Campbell, who was pressed back into service as interim pastor at age 77. "To pick up from there was quite difficult."

But much like a tree responds to pruning, those who chose to stay at Lindsay began to bear fruit. Present pastor Ken Henry explains: "These people were inactive. No one asked to them to do anything. We've challenged them — if they are still here, then the Lord has something for them to do."

This kind of attitude has been responsible for Lindsay's remarkable comeback. "We knew we all had to take responsibility, or the church would go under," says Joe.

But even he hesitated when he was asked to become interim pastor while the situation could be sorted out. It would be a difficult position to step into. "Then the thought came to me that when I was put into ministry I was put in for life," Joe says. "My life wasn't over, so I accepted the responsibility."

Others recognized that they too had something to give. "In my 38 years of ministry," says Joe, "I never received any better cooperation than I did from the congregation here. Everybody just fell right into place and was willing to do anything you asked them to. That's why the church survived."

Folks who had not been involved for years are now chairing committees and teaching Sunday school classes. There's the 85-year-old woman chairing a committee, and the strapping young farmer teaching Bible in the nursery.

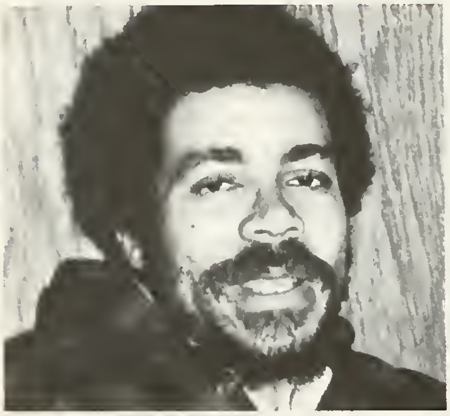
And the result has been growth. New people are being "loved into the fellowship" — not people from other churches, but those who have never heard the Good News. Attendance has climbed to around 100.

Ken sums up: "There is a spirit of family here now — a real oneness and unity — with a purpose and a vision. We believe this church is here for a reason." ☐

Upper left: *Communion at Dundalk.*
Lower left: *Dundalk's Marty Witman sorts church mail.*
Center: *Worship service at Pleasant Hill.*
Right: *Florin pastor Bob Kettering baptizing.*

'A friend challenged me to act on my conviction. . .'; 'there was a birth experience of talent in me. . .'; 'my pastor asked me to tell a children's story. . . .' Ten Brethren demonstrate with personal stories that we all should be busy identifying, developing, and . . .

Sharing our gifts



Gilbert Bond

Gilbert Bond

Coming from Mississippi, where I ministered to the urban poor, I was encouraged by my brothers and sisters to pursue training in pastoral ministry. They suggested I try Northern Baptist Seminary.

For two weeks during the summer I tried without success to reach someone at Northern Baptist by phone. Finally, the switchboard operator for the two schools connected me with Bethany instead (Bethany and Northern Baptist maintain a special cooperative association).

I found that Bethany offered the type of education I wanted — but never knew existed.

My time at Bethany has confirmed my desire to work in the ministry of reconciliation, and has helped me discover the things that make for peace. ☐

Gilbert Bond is a second-year student at Bethany Seminary, Oak Brook, Ill.

Larry Hoover

Partly through the 1980 Annual Conference I recognized the importance of our church's peacemaking witness, and that being a peacemaker was something I was called to do.

A friend challenged me to act on my conviction and I began to study and refine my skills in the field of conflict resolution. Since then I have been teaching, mediating, and continually learning about conflict resolution.

Since my inspiration to become a peacemaker came from the church and the gifts I may have are from God, sharing these gifts with the church, and the world, has become a natural thing for me to do. ☐

Larry Hoover, an attorney and member of Harrisonburg (Va.) First church, leads workshops on conflict resolution throughout the denomination, and is currently teaching a course on the topic at Bridgewater College.

Larry Hoover

Harold J. Forney

Harold J. Forney

In 1972, I resolved to later share my orthopedic surgery talents with those in need. This led me to work in an orthopedic hospital in Kano, Nigeria (1978), to spend two months in a refugee camp in Somalia (1981), to visit a leprosy hospital in Korea (1984), and to make a recent trip to a mission hospital in central Zaire.

I go on these trips because they provide a welcome break from my usual routine; they give me the chance to share my God-given talents; and because my character is strengthened by stress, the same way exercise strengthens an athlete's body.

God has given me gifts, and I intend to use them, where I can, as long as I am able. ☐

Harold J. Forney, an orthopedic surgeon, is active in the San Diego, (Calif.) congregation.

Mary Titus

The Bethany Seminary community served as a "calling out" grounds for my talents. When a need existed for creativity in worship, there was a birth experience of talent in me for songwriting, and a desire to return to the roots of my musical experience in the church.

I believe I must be a steward of my talents, and that good stewardship means using my influence to call out similar gifts of creativity from other members of the faith community.

Now, I am concentrating on blending my talents with those of my husband, Mike, in creating historical singspirations to add depth to the congregational singing experience. ☐

Mary Titus, songwriter, is a member of the Covington congregation, in Kent, Wash.

Mary Titus

John and Arbutus Blough

We were initally led to share our gifts through opportunities offered by our congregation and, of course, our willingness to try a variety of tasks.

Having experienced the blessings of serving on local and district levels, our desire to volunteer increased. In 1977, without special training or extended education, we found ourselves in Guatemala working in disaster relief.

Now, acting as refugee resettlement coordinators and as development liaisons for an orphanage in Honduras continues to fullfill our need to share.

Sharing our gifts as a team has strengthened us and our service to the church. ☐

John and Arbutus Blough are active members of the Maple Spring Church of the Brethren, near Hollsopple, Pa.

Sherry Eshleman

Sherry Eshleman

I used to perceive talking as something I did too much of, certainly not as a gift. Then my pastor asked me to tell a children's story — to "talk" before the congregation. I was nervous and insecure, but he believed in me and called forth a gift that he saw and I didn't.

I felt affirmed in telling that story, and since then have been led to speak in many different contexts.

I am still learning that "talking" becomes a gift when it is given to Christ and channeled by the Holy Spirit. ☐

Sherry Eshleman is a member of the Lampeter (Pa.) Church of the Brethren. She has spoken at Bible studies, renewal meetings, and women's meetings.

John and Arbutus Blough

Kenneth and Paula Langdon

Matt Howell

For me, stewardship and discipleship have to include my standard of living. As an average, middle-class American, I have consumed far more than my share of the world's resources. Since joining Brethren Volunteer Service last fall, I have tried to reduce my consumption levels and live more harmoniously with the rest of the world.

My commitment to living simply is based on more than just a sense of justice. I believe I must put my possessions behind me in order to follow Jesus.

"So therefore, whoever of you does not renounce all that he has cannot be my disciple" (Luke 14:33). ☐

Matt Howell is a BVSer working for Pacem in Terris, a community peace education organization in Wilmington, Del.

Matt Hawell

Kenneth and Paula Langdon

Before sharing our gifts with the church, we had to first recognize that our skill in theater was indeed a God-given gift to be used to his glory.

While pursuing careers in professional theater, we were called upon to share our gifts with the church by enacting portions of scripture for worship. As we were presented with more opportunities to share, we were able to see the power of drama in ministry.

Called upon to write much of our own material, we felt the need to strengthen the foundations of our scriptural understanding, so we went back to school for a time of concentrated Bible study. As God leads we will continue to develop and share our gifts. ☐

Kenneth Langdon is pastor of the Keyser (W. Va.) congregation, while Paula teaches theater at Potomac State College, a branch of West Virginia University.

Maria will walk

by Yvonne Dilling

Once when Peter and John were going up to the temple for prayer, . . . a man crippled from birth was being carried in. . . . When he saw Peter and John on their way in, he begged them for alms. Peter fixed his gaze on the man; so did John . . . . Then Peter said: "I have neither silver nor gold, but what I have I give you! In the name of Jesus Christ, the Nazarene, walk!" Then Peter took him by the right hand and pulled him up. Immediately the beggar's feet and ankles became strong; he jumped up, stood for a moment, then began to walk around. He went into the temple with them — walking, jumping about, and praising God (Acts 3: 1-8 NAB).

A lame person at the door of the temple. . . . It is a common sight in the cities and towns of Latin America, so common one would think only 20 years have passed, instead of 2,000, since Peter and John encountered a lame man in their path.

In Latin America, the handicapped must beg for their daily bread. They sit on the steps of the cathedrals or on the busy street corners of the commercial centers. They especially frequent the establishments of the wealthy — so one practically stumbles over them at the entryways of McDonald's, Dunkin' Donuts, the bakeries, the ice cream stores, the shopping malls frequented by those enamored with US culture.

They are men and women, young and old, sitting on stumps of legs or holding out twisted, ill-formed hands, or staring with the blank eyes of the blind. Or, perhaps their blank stares result from the loss of dignity at being forced to spend all one's waking hours looking up and pleading for the spare coins of the passers-by.

As they sit on the city streets and move themselves along as best they can without benefit of wheelchair or crutches, the handicapped catch the dirt and grime kicked up by the rest of us as we rush by. Their imperfect bodies, indirect glances, ragged clothes, and dirty appearance all combine to produce an image that stands out in stark contradiction to the goodness of God's creation.

I have done my share of dropping a few coins into these outstretched hands. I have prayed for the beggars — how could I do otherwise when they confront me coming and going from church? More than once, I have been intent upon buying an ice cream treat, and, to assuage my guilt dropped that ice cream money into the hands of the twisted figure sitting in the doorway.

But never did the sight of these beggars pain me as it did last year when the Acts 3 story came up in the daily lectionary readings during a trip through Central America. We read it at morning prayers at the convent where I was receiving hospitality. We prayed for all those whose special challenge has been to be born with an imperfect body. We prayed for ourselves that we might have the faith to stretch out our hands and offer the news of Jesus Christ to those whom God puts in our path each day. None of it seemed enough, and the encounters that day with beggars felt like harsh confrontations with the word of God.

At the time, I felt God had a lesson for me. Now, months later, I am learning it. God sent one of his special children into our midst here in San Antonio last November 20. She has been the bearer of my lesson.

Maria left her home in Guatemala to seek work in the US. She boarded a freight train in Mexico, in hopes of get-

Yvonne Dilling harks back to Resurrection faith to call on Maria Castellanos to . . . "Rise up and Walk!"

ting across the US border. And, along with all the others who arrived in the US without legal papers, she tried to get off the train before it came to a complete stop in the city of San Antonio. Immigration officials regularly check the empty baggage cars for people without legal entry papers, and those who are caught face detention and deportation.

But Maria had an accident. As she attempted to climb down from the moving train car, her dress caught, she lost her balance, fell, and was pulled beneath the wheels. Both her feet were crushed.

Thirty-seven year-old Maria, abandoned by her husband, left her $1.50/day factory job and came to the US seeking better employment "because my seven children were starving to death," she told us from her hospital bed. "What will become of me?" she wept from that same bed, anguishing that if she were to be deported her future would be that of a beggar on the streets; her children would starve to death.

Through the subsequent weeks of visiting, caring for, and "being family" to Maria, the image of this gentle woman joining the ranks of the beggars on the streets of Guatemala has remained with me. But it has not haunted me or the others who have felt drawn to Maria. Rather, we have marveled at the gift of new friendships, the generosity of the nurses, surgeons, and citizens of this town.

Time, skills, resources have been donated. Maria has received hundreds of cards, and thousands of dollars from literally thousands of people who have contributed toward her medical bill. A wheelchair, its needed leg lifts, artificial feet, clothing, money for her children have all been donated. A newspaper photographer who came to do a story returned on his own to visit and help out. The hospital and clinic personnel have ached with her in her pain and rejoiced at her progress, while knowing she could not pay for their services.

In my travels through Latin America, I have tried to follow the gospel mandate to look for the face of Christ in "the least of these" whenever I saw a beggar. Suddenly, in the face of Maria, I see Christ in a way that gives me insight into the way I have interpreted that scripture, because, in Maria I have found a sister in Christ.

It has never occurred to me, as I dropped coins in the outstretched hand at the cathedral door, to sit down and visit. I have never thought of those tattered beggars as people with names, families, and personal stories. I have never considered letting them into my heart or my life. Perhaps, then, I have never seen the image of Christ in them.

I do not know why it is Maria's lot to lose her feet. But my faith does not compel me to seek the answer to that mystery. Rather along with many others here in San Antonio, my faith compels me to repond in compassion and simply be close to her in her experience.

Maria will walk again. God will use all of us to bring it about. And our lives will be the richer for it. In the name of Jesus Christ on behalf of us all, Maria, rise up and walk. ☐

Yvonne Dilling, former national coordinator of Witness for Peace, has extensive experience working with refugees in Central America. A member of Beacon Heights Church of the Brethren, Fort Wayne, Ind., she is currently living in San Antonio, Texas.

Windows in the Word

by Timothy K. Jones

Grace

Last week my neighbor's house caught fire. She was at work, and it took time for us neighbors to notice the smoke and report the fire. Not content to stand and watch a house burn, a couple of us began frenziedly to hose the burning walls and roof of the garage. One of my neighbors found a sledge hammer and smashed windows on the garage door to allow us to stream water at the blaze we supposed to be burning at the back wall. There was motion, commotion, and a great deal of frantic waiting.

The firefighters arrived on the scene in an altogether different manner. With calm determination, they unrolled their hoses. Methodically they donned their protective garments and masks. They peered into the garage's smoky denseness, determining the fire's location. Only when all was in place did they train their hoses on the blaze and put out the fire.

When things settled down I mentioned this difference to the fire chief supervising the cleanup: "I would have just rushed in with a hose, spraying," I said. "The firefighters instead seemed almost to take their time."

"Yes," he said. "You have to know what you are dealing with before you put out a fire. In a room like this the contents reach such temperatures that when you open the door and allow oxygen in, it can all explode in flame. And sometimes spraying water on a fire only drives it farther into a wall, or makes it spread in other directions. You cannot just rush in."

Such wisdom applies to more than putting out fires. In most areas of life, in fact, frantic activity rarely does any good; sometimes it even makes things worse.

I find that that observation holds in matters of faith. And it helps me understand why the New Testament insists on rejecting any shred of legalism or works-righteousness. Something in us wants to approach God with the same compulsion to do something — *anything* — that we feel when faced with the trauma of fire. We rush in and frantically assume it all depends on us.

But our acceptance by God, says Presbyterian Ernest Campbell, "is not a thing to be hoped for, or worked for, or striven for. It is what God has already done for us in Christ." There is something both jolting and calming in that.

"God shows his love for us," Paul put it, "in that while we were yet sinners Christ died for us." God saved us, the New Testament letter to Titus tells us, "not because of deeds done by us in righteousness, but in virtue of his own mercy."

Frenzied business accomplishes nothing, whether we're trying to contain a fire or impress God. But a more profound response is possible. We can stand back for a moment and allow God to help. He will do for us what we cannot do for ourselves — as long as we are not working too frantically to notice. ☐

Timothy K. Jones is pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

by Jeanne Donovan

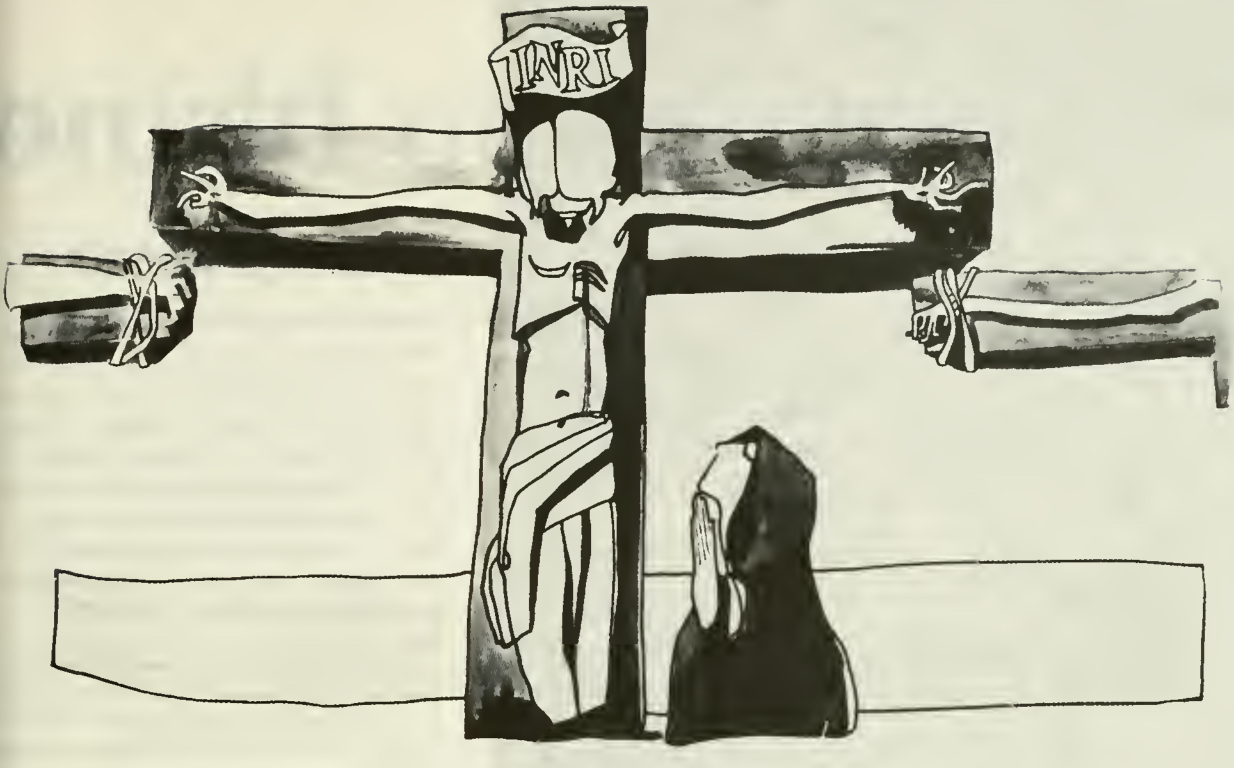
Judas

He knew, and yet,
except for that last night
there seemed to be no difference
in our relationship.
Of course, I felt his eyes upon me.
I feel them even now,
piercing to my very soul,
the soul that is no longer mine,
sold for far too dear a price
at thirty silver pieces.
My excuse? I have no one.
I never felt one with the others,
part of the fellowship.
I was always alone.
At that last supper,
I could not stay to feel
his eyes upon me,
knowing that he knew.
I kissed him,
then the soldiers seized him.
They called it, "kiss of death,"
"kiss of betrayal."
In the deepest part of me,
that part which
no one else has ever touched,
I felt that it was a kiss of love.
I did love him,
and hated him too.
His demands of me were too great,
his expectations too much.
He challenged me
to be the person that I could not be.
Still, his eyes are upon me, even now.
He was killed, crucified.
I might as well have pounded
the nails myself.
The words of the Psalmist come back to me
as I look out across the fields
which I bought in exchange for him.
"Let his habitation become desolate,
and let there be no one to live in it."
Death lives in this green field, in me.
I cannot escape my guilt.
I cannot escape him. ☐

Gethsemane

He went away from us
in order to speak privately with his God.
The time went slowly
left as we were to thoughts
of our weaknesses, our frailty, our failures.
Being only human, we slept.

He came back to us saddened,
yet kind and as understanding
as he always was.
Stronger, somehow,
than when he had gone to pray.
He said to us,
"Could you not keep watch with me
for one hour?"
We were ashamed.
If only we had that one hour
to live over again.
But, being only human, we slept. ☐



The third cross

I lived my life boldly,
I think,
not caring
for anyone or anything.
Today, I am afraid.
Feeling, thinking,
is a new sensation for me.
What would it have been like to love
as they say this man beside me loved?
There are some in the mob there
who actually have tears for him,
but no one to care
if I live or die.
After all,
it is the world
who put me here
high on this cross
to die in front of them.
Would they have let me choose
a different life?
That man hanging there.
He claims to be the Christ,
the son of God,
a miracle worker.
Let him demonstrate his great ability, now.
Let him save himself and me
to prove his claims of greatness.
I am afraid to die. □

Jeanne Donovan, a member of the Highland Avenue Church of the Brethren, Elgin, Ill., is editoriol assistant for Brethren Press.

It's no

by George Nichols

My son Bill killed himself in 1985. Two years later, we still miss him, and the sorrow is slow to disappear.

We hear a lot in the news about the tragedy of suicide, but not nearly enough about prevention. As a doctor, and as a father, I am very concerned that the topic of suicide should be presented properly, because I think we now know enough to look at suicide with more understanding, and this can save some of these precious lives.

Most suicides are due to an underlying depression. *Depression is an illness*, and it is very common. It affects about 10 to 15 percent of men and 20 to 30 percent of all women at some time during their lives. It hurts families and careers; it destroys people. Yet, surprisingly and sadly, most people fail to recognize it either in themselves or in their loved ones. What makes this especially tragic is that depression is so curable.

Many who suffer don't come to the doctor for an official diagnosis. They look quite normal and they walk about in public, among friends and family, displaying the classic signs of depression, but usually they meet no one who understands what the signs mean. Their illness remains unrecognized. Many recover, but some of these folks die. Families and friends could save them if only they could *suspect* the disorder.

Since we have no reliable tests for depression, we depend on symptoms and signs. Any symptom by itself may be normal and almost all of us have "the blues" now and then. But when these symptoms occur in combinations and when they persist, *real depression* may be indicated.

Everyone should learn these dozen signs of depressive illness:

1) Recurrent thoughts of death and suicide.

2) Mood is sad and sometimes irritable and anxious; some deny mood change.

3) Feelings of hopelessness, of being worthless, and of self-reproach.

4) Crying, or inability to cry.

5) Being withdrawn.

ard to prevent suicide

6) Loss of interest and of pleasure in things.

7) Neglect of personal appearance and of self-care.

8) Difficulty thinking and concentrating.

9) Difficulty with sleep: may have trouble falling asleep, but often awakening too early, or sleeping too much.

10) Change in appetite or weight.

11) Physically slow and tired, or agitated and restless.

12) Complaints of physical ill health, such as fast heartbeat, headache, constipation, chronic pain. Symptoms like these are common but misleading, and disguise the underlying sadness. They probably mean that the person is worried and is asking for help in approved (nonemotional) words.

Some depressed people, especially youths, may not appear sad and hopeless outwardly, but instead may act rebellious, become involved with alcohol or other drugs, fail subjects in school, or stop going altogether.

Occasionally, your first suspicion that someone is seriously depressed occurs when you feel a little gloomy yourself after talking together. (It rubs off.)

And it is always possible to ask directly how the person is feeling.

For someone who is depressed, life's problems are especially difficult, so that depression can easily mimic a normal reaction to trouble. Even a pastor may not always realize that he is dealing with a risky depressive illness if one of his flock asks for help with a personal problem.

Suicide becomes even more of a threat with these danger signs:

1) Increasing distance and withdrawal from family and friends.

2) Absence of hope.

3) Hearing voices and other disordered thinking.

4) Talking of suicide.

5) Giving away prized possessions, such as trophies, stereo, sports equipment, and baseball cards: "I won't be needing these any more."

6) Putting affairs in order, such as returning long-borrowed items; final contact (unspoken goodbyes) with important friends and relatives.

7) Sudden improvement (no longer painfully undecided).

Having counselors, ministers, crisis centers, social programs, and people willing to talk with us when we are troubled are wonderful resources for many things, *but not for depressive illness.* It's not enough. We can't stop there.

Serious depression is not primarily a social or a counseling problem.
It is an illness whose sadness has grown beyond words and beyond self-control.

If you suspect depression, or if you are concerned that someone is suicidal, don't decide to watch and wait. We can't leave the treatment up to the one who is depressed, because he is not himself. Thinking and judgment are impaired. This is not the time for sympathizing, or just listening, or trying to restore hope. And don't just lecture and tell him to "shape up"; he's not able. Delaying treatment is risky. He does need your help.

So step right in and take the person to the doctor, or to a psychiatrist, who can verify your amateur diagnosis, and who can prescribe the antidepressant medicines that are so often needed along with psychotherapy. The outlook, then, improves.

It is only natural that the role of religion is sometimes misplaced, because suicide appears to be based on a wrong decision, and because we believe that faith and prayer strengthen people in making good decisions. But, as I have said, a person with a depressive illness has lost the ability to think and to judge normally. His poor brain is sick. We cannot blame him for making the wrong decision when he is depressed, any more than we would blame him for faulty thinking if he were sick with schizophrenia. Fortunately, depressive illness usually responds well to medical treatment.

Understanding suicide may be difficult, but preventing suicide is *not* a complicated social problem. Prevention depends mainly on recognizing the depressive illness that usually comes first. Spotting depression is not only for teachers and counselors. It's time now that *all* of us learned how.

Public recognition of depression is almost nonexistent at present. Society has not failed these people. We just haven't seen them clearly before. Shame and stigma have held us back. We publicize the signs of cancer, and we even teach the public "CPR" (cardiopulmonary resuscitation). Why not a simple uncomplicated program to show *everyone* how to recognize depression? ☐

George Nichols is a doctor from Appleton, Wis.

To learn more

To learn more about suicide and how to prevent it, consult the following resources:

Alvarez, A. *The Savage God: A Study of Suicide* (Bantam Books).

Griffin, Mary and Carol Felsenthall. *A Cry for Help: Exploring and exploding the myths about teenage suicide — a guide for all parents of adolescents* (Doubleday).

Giovacchini, Peter. *The Urge to Die: A guide to recognizing and coping with suicidal behavior in young people* (Penguin Books).

Klagsbrun, Francine. *Too Young to Die: Youth and Suicide* (Pocket Books).

Mack, John E. and Holly Hickler, *Vivienne: The life and suicide of an adolescent girl* (Mentor Books).

Schneidman and Farborow. *Clues to Suicide* (McGraw Hill).

The Cry for Help (McGraw Hill). — MARY LYNN EVERSON

Mary Lynn Everson is director of Comprehensive Assistance Program at Ecker Center for Mental Health, Elgin, Ill.

Small talk

by Kathy Kline

Why do we have love feast?

I have set an example for you, so that you will do just what I have done for you.

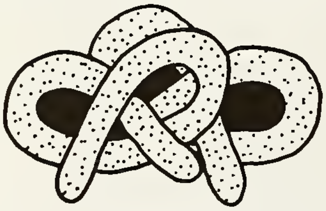
John 13.15

The love feast is held at least once a year in the Church of the Brethren. It is a celebration in remembrance of Christ's last supper with his disciples. The church expects those who take part in the love feast to ask forgiveness of the people they may have wronged.

The love feast is made up of three parts. The feetwashing takes place first and serves as an act of cleansing as well as a symbol of service to others. All are given the opportunity to wash another's feet and to have their own feet washed. The two participants then exchange what is called the "holy kiss" and a handshake.

The second part of the love feast is sharing in the fellowship meal. This symbolizes Christ's last meal with his disciples. The food is usually simple, traditionally roast beef, bread, and broth, with water to drink. The final act of the love feast is the taking of communion. This part of the service draws the community closer together as well as drawing it closer to God.

Pretzel prayer



We beg you, O Lord, to bless these breads that are to remind us that Lent is a sacred season of penance and prayer. For this very reason, the early Christians started the custom of making these breads in the form of arms crossed in prayer. Thus they kept the holy purpose of Lent alive in their hearts from day to day, and increased in their souls the love of Christ, even unto death, if necessary. Grant us, we pray, that we, too, may be reminded by the sight of these pretzels to observe the holy season of Lent with true devotion and great spiritual fruit. We ask this through Christ our Lord. Amen. (Taken from: *Pretzels for God,* St. Francis Xavier Church, Phoenix, Arizona.)

The following recipe would be fun to make as a family or in a Sunday school class. Remember to say the pretzel prayer before eating!

Let stand for 1 hour:

1¼ cups 85° water
1 cake compressed yeast
½ teaspoon sugar

Mix with:

4½ cups flour

Knead for 7 or 8 minutes. Let dough rise covered in a greased bowl until double in bulk. Form into pretzel shapes. Place on a greased sheet. Apply a thin **egg wash.** Sprinkle with **coarse salt.** Allow the pretzels to rise until not quite double in bulk. Bake in a preheated oven at 475° for about 10 minutes. Cool and eat.

A puzzle for Lent

All of the words hidden in the puzzle below deal with the Passover, Palm Sunday or Easter. The words may go across, down or diagonally. Good luck!

R	N	P	E	L	S	M	R	P	Q	K
T	H	I	E	F	F	E	P	A	C	M
G	O	L	G	O	T	H	A	S	W	L
O	E	A	P	S	M	B	L	S	B	O
O	S	T	A	Z	M	R	M	O	M	V
D	D	E	H	O	G	Y	S	V	E	E
F	R	E	T	S	O	O	R	E	L	F
R	N	S	A	P	E	T	E	R	A	E
I	H	S	Y	R	A	M	Q	S	S	A
D	H	O	S	A	N	N	A	U	U	S
A	V	R	W	O	L	D	T	N	R	T
Y	E	C	P	S	U	S	E	J	E	O
N	B	H	O	J	F	L	A	M	J	O

CROSS
EASTER
GETHSEMANE
GOLGOTHA
GOOD FRIDAY
HOSANNA
JERUSALEM
JESUS
JUDAS
LOVE FEAST
MARY
PALMS
PASSOVER
PETER
PILATE
ROOSTER
THIEF
TOMB

Answers to puzzle on page 30

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

On Christ, copyright laws, faithfulness

Keith A. Goss

Christ is Savior and peacemaker

I sympathize with Paul Garber's Opinion (January, page 25) that we Brethren have lost Jesus Christ as Savior. However, I don't think it is so much that we have lost Christ as Savior as it is that we have lost the courage to present him as such.

Many times we in the Church of the Brethren are confused and shy in our evangelism because we think that we have to choose between Christ the peacemaker and Christ the Savior. But actually they are one and the same. Christ the peacemaker is Christ the Savior. If we delete either characteristic of Jesus from our evangelistic endeavors, we end up with either a stale and lifeless social gospel or a pietistic and privatized faith.

Christ as Savior and peacemaker are two pieces of the same pie that, when presented as a whole, will convey the gospel in a way that befits authentic evangelism.

Isaiah's proclamation "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation. . ." (Isa. 52:7) is one of the most descriptive statements in the Bible about what the salvation of Christ means to us, and it reveals that Jesus as the resurrected Savior has everything to do with making peace.

In fact, to fully understand Jesus as Savior we have to understand the cross as the symbol of God making peace with us and the resurrection as his seal on that peace.

Paul tells us about our Savior in Ephesians: "For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end" (Eph. 2:14-16).

We Brethren haven't lost Jesus as Savior. It's just that at this period in our history we have been so influenced by the sensationalistic evangelism flowing out of most of America's pulpits that we feel tempted to jump on the bandwagon and forget about peacemaking and social justice.

But we don't need to do such a thing because peacemaking — which demands social justice — is what the gospel is all about.

At a time when the doctrine of justification by faith has been worshiped more than the one to whom that faith is to be directed, the act of bringing reconciliation back into the gospel could help us to see more clearly the incarnate love of God through Jesus Christ.

In fact, it has been said that what justification by faith was to Luther's era. love of enemy will be to the Christian today.

Maybe God is calling the Church of the Brethren to bring the concept of reconciliation back into Christianity, thereby reestablishing the cross as the genuine pattern of discipleship.

I pray that there will come a time when everyone who names Christ as Savior will understand and believe that peacemaking is at the heart of the gospel.

We Brethren already know that is true. We simply have to materialize it in our hearts and put it into practice. ☐

Keith A. Goss is a member of the Mechanicsburg (Pa.) Church of the Brethren.

Frank Ramirez

Copyright laws lack grace

I received through our denomination a couple of copies of a little booklet titled "The Church Musician and the Copyright Law." It could be that I'm an anomaly, but I make a real attempt to read all my mail, even that which seems useless. So I read it.

The pamphlet is a handsome example of what can be produced with a little time and money. It is a glossy, well-written packet of information authored by the Church Music Publishers Association (CMPA). Bracketed by musical staffs is

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this statement: "No copyright is claimed in this booklet. You are encouraged to reproduce it in order to assure the widest possible circulation."

It's the last thing you have permission to reproduce.

There are 23 questions regarding the church, music, and copyright laws, and the answers to all are either "no, you can't" or "yes, it's illegal."

The intent is clear and for the most part laudable. Copyright laws exist to protect the rights of those who write, perform, and produce music. Because many feel that "it's for the church," most folks do not think twice about making extra copies of tapes, sheet music, and records in order to avoid the expense that comes with purchasing legitimate items. (I'll belabor the obvious for those who really don't know — the extra expense consists of royalties and production costs that pirates don't have to pay.) Those who are not directly involved in the creative process often forget that though the source of all creation is God, the subcreators put a little time and energy into the process also, and are worthy of their hire.

The Church of the Brethren is supporting this effort to educate churches regarding the copyright laws. Pacific Southwest District recently passed a resolution supporting the idea, and I know if the idea got all the way out here in the hinterlands that it must be okay in the Brethren heartland.

Yet something about the tone of the pamphlet bothers me. It's okay for the other denominations to distribute, but it's not Brethren.

Mind you, it has nothing to do with the fact that the writers, recorders, and producers are making money out of all this. My hobby is writing, and I think that the money earned by my writing is one of the sincerest forms of applause. Your friends may tell you everything you write is nice. When strangers pay you cash you know you're on to something.

And there's no denying that many artisans aren't getting enough for their work. In California, for instance, there are laws, at least, that provide continuing royalties for paintings and sculptures when they are resold. This is an area of copyright ignored in most places.

When real money is involved I agree with the concept. Some churches make a lot of money out of their holiday presentations. Their music budgets include large salary allocations for choir directors, organists, soloists.

But the pamphlet has no room for grace. Every single photocopy is illegal unless permission is obtained first. Every adaptation with the artist's permission is illegal. Each unauthorized use, no matter how innocent, is forbidden.

But we Brethren have rejected the Law and embraced the gospel of grace. And there are times when grace is necessary. Let us recall that the action of grace can sometimes be defined as "common sense." But as for the pamphlet. . . .

Consider:

Your choir director discovers a couple tattered copies of an anthem with a penciled date in the corner that make it obvious it hasn't been used in 30 years. It is out of print. Yet it is illegal to reproduce it without permission of the publisher. Not much help when it's Thursday and you're looking for an anthem a week from Sunday. (Yes, I realize that in a perfect world the professional choir director has planned the anthems a year in advance, but most choir directors are dedicated amateurs with jobs, families, and the occasional desire to eat and sleep.) But the pamphlet says, "It makes no difference. . . . Plan ahead" (answer to question #7).

You've purchased copies for everyone in your choir. But Melanie Ann wants to take her copy home to practice and you know she won't bring it back and you'll be short on Sunday, but: "Permission for duplication, *for any purpose whatsoever*, must be secured from the copyright owner" (answer to #11).

It's the Annual Steak Dinner, and one of your soloists has taken a secular song and changed a few words to make it sacred. Everyone has a good time and the money you collect goes right to Heifer Project. No can do. (Look, I understand the whole Edelweiss business is a little

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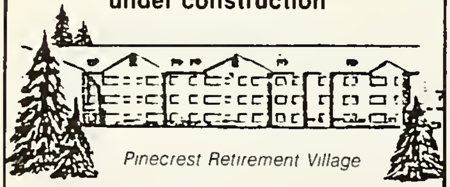

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different — although it's just as silly if you ask me — but we're talking about Ben Baritone at the Knee Bend Church of the Brethren here).

Can you make copies of hymns from your own hymnals so you don't have to carry the bulky things around when you go caroling? Don't even ask. And this is *not* a friendly reminder. The booklet is clear on that score: "The damages include profits of the infringer and statutory damages ranging from not less that $250 to not more than $50,000 per infringement. In addition, prison terms are provided for willful (i.e., you *knew* what you were doing was wrong!) and commercial infringement."

I understand why the CMPA distributes the pamphlet. Their livelihood is at stake. And they're in the right.

I object to Brethren distributing it, because we know better. Let the legalists live by the Law. They *have* to, for their own protection. But we should put together our own materials, because we know grace rules.

I mentioned earlier that I enjoy making money from my writing. But I've also seen things I've written picked up and quoted in many different forms — bulletins, newsletters, and so on. I don't receive a penny for it. That's okay. They're not making any money off it. I remember discovering that a local radio station had read a story of mine aloud without informing me. I considered it no great matter. Other times my work, especially in the area of drama, has been drastically altered. In one case I wasn't given credit. So?

I guess it's time for me to come clean. In October of 1985 our church put together a musical. We took a set of scriptures, some readings a few hymns from this hymnal, a couple from another, and three or four anthems along with some beautiful solos. Facing a choice of having our choir shuffle from one book to the other, pull out a sheet of paper with scripture, then unfold an anthem, or having the clean look of a uniform sheaf of paper, we chose to photocopy everything onto standard pieces of paper. This made it possible for everyone to hold everything comfortably. We paid for all the music ahead of time. No one was cheated of his royalties. We got rid of all the photocopies afterwards. The letter of the law was broken, but not the spirit. Okay, put the cuffs on me.

A final criticism — the booklet lists a series of joint distributors, consisting almost entirely of Christian music associations. So how come there is not one reference to Christ, or one quotation from the scriptures? Just asking. ☐

Frank Ramirez is pastor of the Ladera Church of the Brethren, Los Angeles, Calif.

James M. Hite

I am concerned for the church

The December MESSENGER demonstrates that not everyone desires to be Brethren. I do not know if Dorothea A. Davis is Brethren or not. But her remarks concerning the flag can be heard in many of our Brethren congregations. The letter by Chauncey Shamberger titled "Would Jesus Wash Feet Today?" also reflects the thinking of many Brethren.

Since there is a major emphasis on church growth within the Church of the Brethren, we must take seriously what these individuals are saying. Would doing such things as placing a flag in all our meetinghouses and doing away with feetwashing increase our membership rolls? I have no doubt that in most areas of the country this, indeed, would be the case. The greatest influence on most Church of the Brethren members is radio and television preachers, not what is preached from the pulpit or found in our church literature. The second greatest influence, and the one that seems to carry the most weight, is the writings of non-

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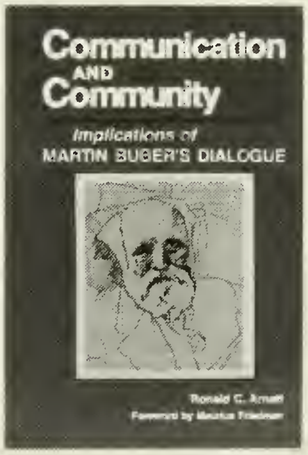

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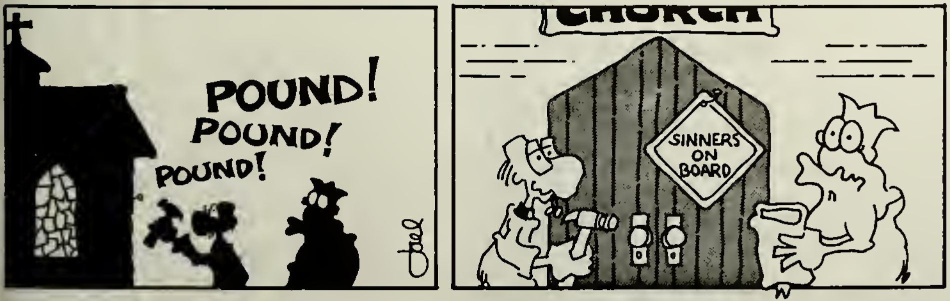
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Brethren liberal theologians. Both sources, to a large degree, defend the "just war theory" and detest any outward practices with the exception of baptism and the bread and cup.

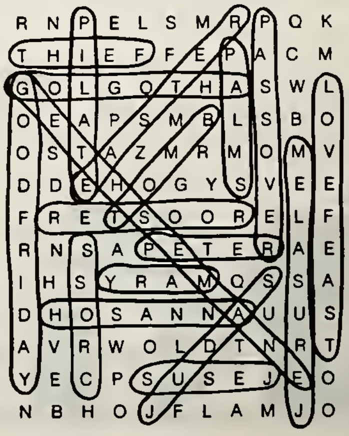
It is interesting that the time of greatest growth within the Church of the Brethren was when such things as the prayer veil for women and plain coats for men were being taught and practiced. But "going back" to these things today would not increase the church population. In fact we would probably have a greater loss than we now have. The question is, is it more important to be "big" or to be faithful? While there *was* large growth in the book of Acts, the largest part of scripture calls for us to be the "chosen few."

What we think of Christ colors what we think of Holy Scripture. In a November Opinion article (page 27), Lauree Hersch Meyer talks about Sin (capital "S") and sin (small "s"). There is the Adamic sin that all individuals share in. Then there are individual sins that vary from one individual to another.

But it seems as if Lauree is trying to invent a third type of category. Rather, the important point is that while we cannot fully comprehend how Jesus Christ could be born of a woman and still not have the Adamic sin within him, to be the spotless lamb of God who died for our sins this had to be true. It is also true that Jesus Christ was 100-percent human. He suffered pain, weariness, hunger, thirst, and other human needs. But he did not share any of our human sin. If we can lower Jesus Christ to an individual who shared in our sin problem, then we change from the traditional "striving for perfection" to "accepting everyone where they are," which a large portion of our membership has done. ☐

James M. Hite is a member of Spring Creek Church of the Brethren, Hershey, Pa.

Answers to Small Talk



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FOR SALE — *History and families of the Black Rock Church of the Brethren, 1738-1988* by Elmer Gleim. Hard cover, approximately 220 pages and 80 photographs. Prepublication price of $18.00 plus $1.50 shipping until April 1987. Make checks payable to Black Rock Church of the Brethren. Mail to Henry Miller, Cross Keys Village, Box 128, Cottage 16C, New Oxford, PA 17350.

INVITATION — Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

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Licensing/ Ordination

Bonnie, Martha C., ordained Dec. 14, 1986, Naperville, Ill./Wis.
Durr, Marilyn Jeanne, licensed Dec. 7, 1986, Cherry Grove, W. Marva
Finney, Ronald D., licensed Nov. 2, 1986, Plymouth, N. Ind.
Hansen, Philip Neil, licensed Jan. 4, 1987, Peru, S/C Ind.
Hicks, Roger Lee, licensed Nov. 9, 1986, Salem, W. Plains
Hildreth, Janet, licensed Dec. 14, 1986, Pittsburg, S/C Ind.
Hiles, Tony LaMark, licensed Nov. 2, 1986, Arbor Hill, Shen.
Hornbaker, Tara Lea, licensed Nov. 22, 1986, Cedar Lake, N. Ind.
Johnson, Elwood O., licensed Nov. 16, 1986, Front Royal, Shen.
Lease, Anna Leiter, ordained Jan. 4, 1987, Bush Creek, Mid-Atl.
Lechlitner, Laurie Sue, licensed Nov. 9, 1986, Baugo, N. Ind.
Long, Mark W., licensed Oct. 26, 1986, Falling Spring, S. Pa.
Mantz, Elmo Van, licensed Nov. 23, 1986, Oak Hill, Shen.
Nehring, Roger Allen, ordained Dec. 14, 1986, Mt. Morris, Ill./Wis.
Peter, Timothy H., licensed Dec. 28, 1986, Boulder Hill, Ill./Wis.
Reynolds, Philip Bruce, licensed Jan. 25, 1987, Bethel Center, S/C Ind.
Slooghfy, Gary Cyril, licensed Nov. 22, 1986, Wawaka, N. Ind.
Smith, Ralph R., licensed Dec. 6, 1986, N. Winona, N. Ind.
Swank, Kenneth W., licensed Dec. 14, 1986, Communion Fellowship, N. Ind.
Walker, Glennis Simmons, licensed Nov. 25, 1986, Flat Creek, S. Ohio

Pastoral Placements

Barber, Douglas H., from Worthington, N. Plains, to Pleasant View, Mid-Atl.
Huffaker, John L., from Living Stone, W. Marva, to Waynesboro, S. Pa.
Hurst, Wilmer R., to Fairview Endless Caverns, Shen., part-time interim
Isenberg, Frank W., from Pleasant Hill, to Meadow Branch, S.E., interim
Kessler, Clinton Jr., to Liberty, Ill./Wis., part-time
Knechel, Robert W. Sr., from interim to part-time, West Branch, Ill./Wis.
Petcher, Mary Beth, to Kaskaskia/Hurricane Creek, Ill./Wis., part-time, yoked
Petry, Joyce Ellen, from Bethany Seminary, to Olivet, S. Ohio
Price, Beatrice, from other denomination, to State College, Baptist/Brethren, Mid. Pa., interim
Priser, Clarence G., to New Haven, S.E., part-time
Queener, Richard, from other denomination, to Mount Etna/Salem, N. Plains, full time, yoked
Reed, Lester G., to Boones Chapel, Roanoke, Virlina, part-time
Reynolds, Philip Bruce, to Bethel Center, S/C Ind., part-time
Rieman, T. Wayne, to Huntingdon, Mid. Pa., interim
Sizemore, Curtis, from other denomination, to Mud Lick, S. Ohio, interim part-time
Smith, Rufus E., from Pound River, to French Broad, S.E.
Varley, Ken, from other denomination, to McFarland, Pac. S.W., interim
Walters, Robert E., to Cajon Valley, Pac. S.W., interim
Zeiler, Herbert, to Antelope Valley, S. Plains

Wedding Anniversaries

Brown, Claron and Alvera, Roanoke, Ill., 50
Bundy, Merritt and Susie, DuBois, Pa., 65
Chisholm, Maurice and Wilma, Garrett, Ind., 50
Cooper, Edward and Elizabeth, New Carlisle, Ohio, 63
Ebersole, Esther and W. Wayne, Martinsburg, Pa., 50
Greenleaf, H. Lester and Kathryn, Martinsburg, Pa., 57
Harsh, Ernest and Grace, Eglon, W. Va., 50
Huber, Vernon and Alva, Elkhart, Ind., 55
Kerr, Homer and Dorothy, South English, Iowa, 50
Knott, Robert and Eloise, LaOtto, Ind., 50
Martin, Noah and Helen, Ephrata, Pa., 60
McCoy, Lloyd and Eva, Cutler, Ind., 55
Powell, Vernon and Teresa, Flora, Ind., 55
Nesemeier, Paul and Berniece, Mt. Morris, Ill., 50
Rogers, Howard and Enid, Wakarusa, Ind., 54
Young, Donald and Ruth, LaOtto, Ind., 50

Deaths

Bosler, William M., 53, Opa Locka, Fla., Dec. 22, 1986
Bouche, Freda B., 72, Oaks, Pa., Nov. 10, 1986
Breitigan, Daniel, 91, Manheim, Pa., Dec. 31. 1986
Brown, Nelle, 90, Waynesboro, Pa., Aug. 23, 1986
Bushong, Leah, 81, Lancaster, Pa., Sept. 13, 1986
Crowe, Martha L., 79, Aurora. W. Va., Dec. 31, 1986
Davlin, Bernice V., 66, Westminster, Md., Dec. 29, 1986
Deaton, Ruth P., 71, Eldorado, Ohio, Jan. 9, 1987
Frantz, John Henry, 66, Clinton, Md., Dec. 17, 1986
Gsell, Betty, 63, Waynesboro, Pa., Oct. 19, 1986
Hanlin, Regis F., 76, Sebring, Fla., Jan. 6, 1987
Ikenberry, Howard H., 84, Timberville, Va., Aug. 3, 1986
Kline, Elsie, 81, Waynesboro, Pa., Aug. 14, 1986
Leonard, J. Onis, 79, Pomona, Calif., Sept. 30. 1986
Loose, Charles, 81, Ephrata, Pa., Aug. 9, 1986
Miller, Harold, 92, Washington, Iowa, Dec. 21, 1986
Nesemeier, Paul, 73, Mt. Morris, Ill., Dec. 21, 1986
Olinger, Christina, 88, Greenville, Ohio. Dec. 25, 1986
Overholser, Carlton M., 72, Goshen, Ind., Jan. 6, 1987
Replogle, Kathryn G., 90, Martinsburg, Pa., Dec. 31, 1986
Rieley, Roy William, 77, Thaxton. Va., Oct. 9, 1986
Rowe, Glenn Sr., 79, Waynesboro, Pa., June 24, 1986
Sheller, Glen L., 95, Eldora, Iowa, Jan. 3, 1987
Shields, Augusta, 79, Greenville, Ohio, Dec. 5, 1986
Smith, Robert S., 86, Eldora. Iowa, Dec. 16, 1986
Stevens, Helen, 75, Chambersburg, Pa., July 14, 1986
Swigart, Esther, 93, Clearwater, Fla., Dec. 18, 1986
Teeter, Mamie G., 96, Martinsburg, Pa., Nov. 18, 1986
Tenley, Herbert, 72, Waynesboro, Pa., Aug. 17, 1986
Wallace, Ruth M., 77, Des Moines, Iowa. Dec. 25, 1986
Walters, Sara R., 92, Hollidaysburg, Pa., Dec. 28, 1986

editorial

Dealing with Dunker diversity

The other day, in response to my handling of a controversial issue in MESSENGER, I got a letter that started out "Attaboy!" Clearly, the writer thought I had been "right on," and as I read along I took heart to see what a solid supporter I had out in the hinterlands.

In the same batch of mail that day, in response to the very same issue as that first letter, was one that flatly called for me to step down as editor. To work at that process, the latter writer thoughtfully had sent copies to just about everyone in the Brethren hierarchy, from the general secretary on down.

Observant visitors to my office note that I keep there on display a handcarved figure of a rhinoceros, an animal well known for its tough hide. (Okay, okay, it's considered to be pretty dumb, also.) So readers need not waste sympathy on me for receiving harshly worded letters. The four support staff persons who take turns sorting the communication team's mail can attest with amusement that I usually am ahead of them each morning, rummaging through the big stack of newly received mail, eager to see what interesting letters have come in, and whose hackles are up this time. ("Anything good today?" I inquire hopefully as I saunter by if, somehow, they have gotten ahead of me.)

No, the reason I mention those two different letters to the editor is just to show the diversity of opinion among MESSENGER readers, and thus among members of the Church of the Brethren.

Last year we ran a series of provocative articles by sociologist Carl Bowman, under the heading "Who Are the Brethren of 1986?" The final installment was titled "The Church of the *What*?"

By year's end it was clear that Brethren don't think alike anymore. (Of course, they never did. Even pioneer Alexander Mack fell out with one of his co-workers, Conrad Beissel.) For some of us, Carl Bowman's findings were upsetting and seemed cause for concern, even for alarm. I confess that I, too, was troubled and grieved when I read about some of my most cherished Brethren beliefs and practices being flouted or forgotten.

Clearly, there has to be some unity of thought and belief to hold us together. We have to agree on *something*, or else we won't have any reason to remain a group called the Church of the Brethren. The question is, "What *is* that something?"

Well, there are other questions too. Like, "How far can diversity of thought, belief, and practice be tolerated?" Or, unkindly, "When are we going to fizzle out?"

It's not comforting to see the membership of the denomination drop, year after year. It's scary to speculate that this rapidly declining figure may be related to the increased diversity. So another question comes sneaking along and intrudes itself into our already troubled minds: "What are we going to look like by the turn of the century?" Does anyone care to suggest how the Dunkers of the year 2000 will be recognized?

I haven't worked out a version to suggest yet. But one day recently, as I listened to our new general secretary, Don Miller, tell the General Board what his vision of the Church of the Brethren of the future looked like, I got the feeling that we may be at a watershed in our history. We *are* going to be taking on a different image. We *are* going to find a new way of working at mission. We *are* going to decide if we are serious about evangelism. We *are* going to find out whether all the new congregations we are planting will thrive, or wither on the vine. We *are* going to find out if we can keep our reputation as one of the foremost *peace* churches. And, I am sure, we are going to be diverse.

And I find that exciting. I want to be around to watch the new image emerge.

Hey, it's time to run out and root through today's mail. — K.T.

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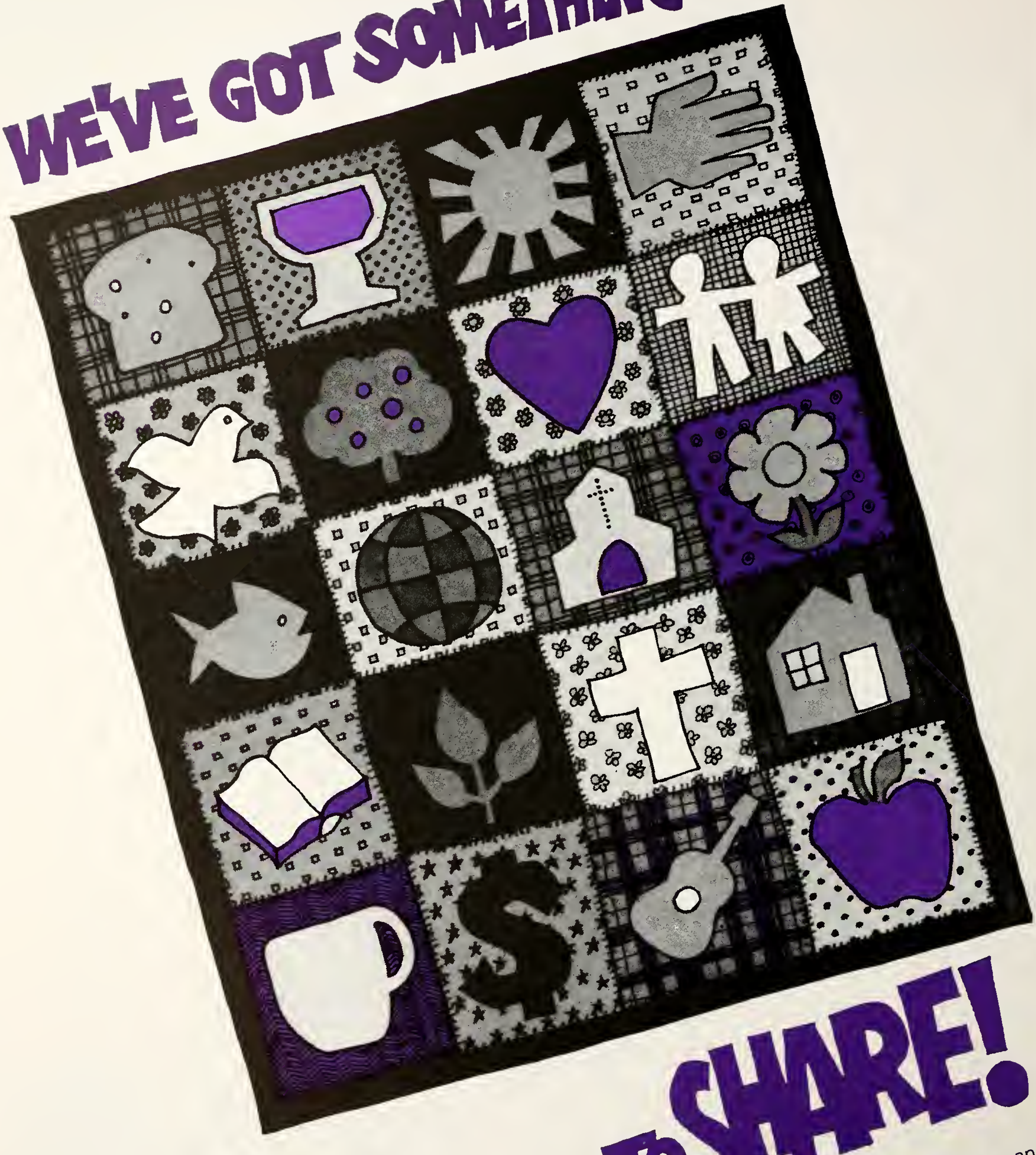
WE'VE GOT SOMETHING



TO SHARE!

We each have gifts of time, energy, ability and creativity. Let's share these gifts with one another and the church. And let's affirm and encourage the gifts of our sisters and brothers.

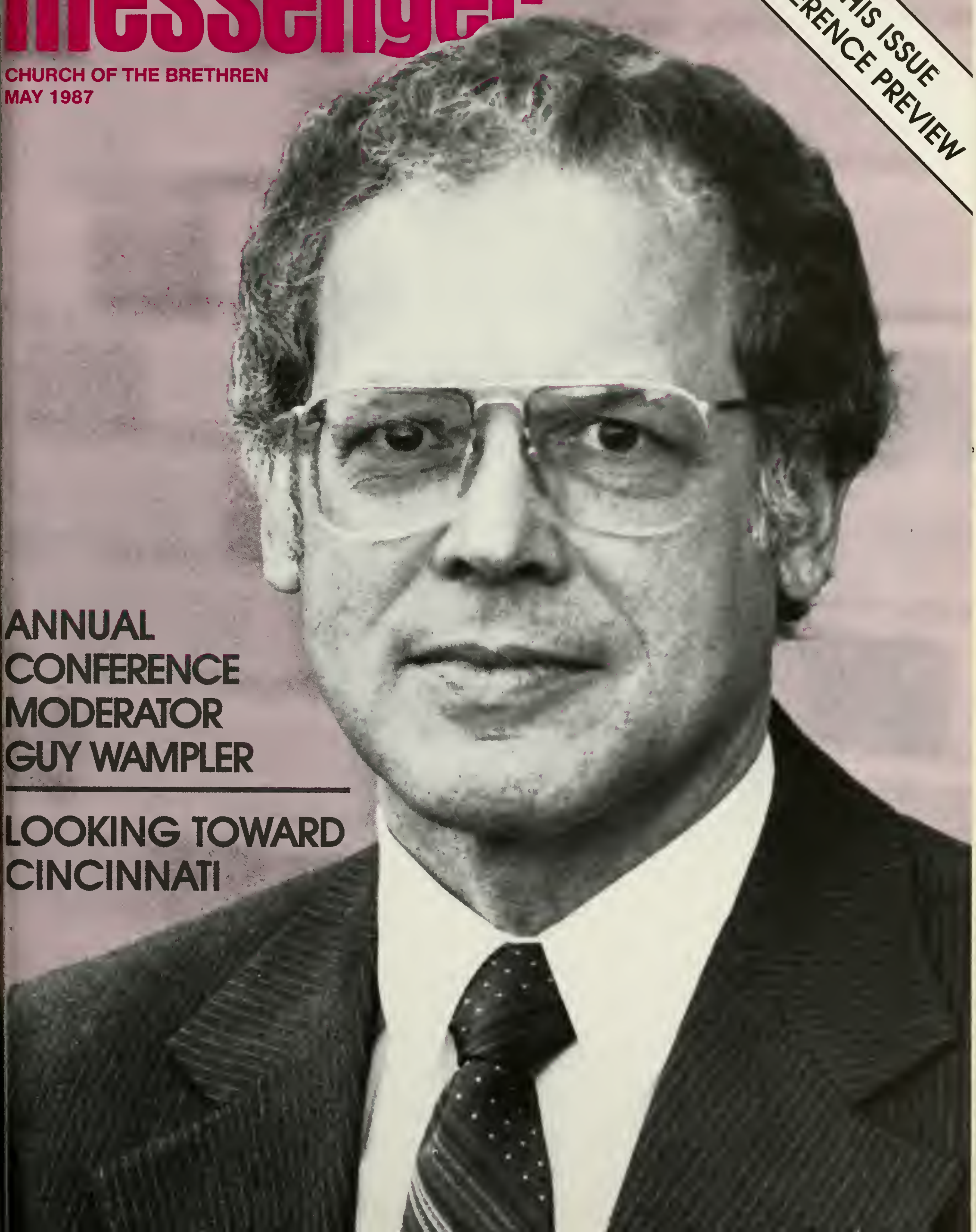
We've got something to share!

Stewardship of Life Sunday
May 3, 1987

messenger

CHURCH OF THE BRETHREN
MAY 1987

IN THIS ISSUE
CONFERENCE PREVIEW



ANNUAL CONFERENCE MODERATOR GUY WAMPLER

LOOKING TOWARD CINCINNATI

contents

8 **Cincinnati.** Don Fitzkee's preview tells you just about everything you need to know about this year's Annual Conference.

12 **Guy Wampler: Still Something of the Barefoot Boy.** Though Guy Wampler long ago donned shoes and became a well-known and well-loved Brethren leader, Fred Swartz still sees something of the barefoot boy in our Annual Conference moderator.

16 **A View of Cincinnati.** Moderator Guy Wampler invites the Brethren to join him at Annual Conference . . . even if it's just to hear the blaring of a ram's horn!

18 **Peter Hon and the 'Kentucky Dunkards.'** Peter Hon "stirred people mightily" back in the 1830s and '40s. David Eller tells the story of this controversial Dunker preacher.

21 **Our Arms Attitude.** Why is it that Christians just sit on their hands doing nothing while the nuclear arms race continues to escalate? Chuck Boyer gives seven reasons—none of which are any good!

COVER: Some Annual Conference moderators come and go and we soon forget they even held the post. Some are remembered because of a controversial issue that was dealt with during their year. One moderator was memorable for holding aloft a towel in lieu of banging a gavel. Likely this year's moderator (unless some business item becomes hairier than anticipated) will be remembered as the one who made us more aware of our Brethren ordinance of anointing. Read Guy Wampler's profile on pages 12-16.

In Touch profiles Margy Heckman, Wenatchee, Wash.; Bernice Phillips, Covington, Ohio; and Chris Bowman, Oak Brook, Ill. **Outlook** reports on General Board meeting. Financial projections. Pension Board meeting. Personnel changes. Condom ads. Nigerian Brethren. Sanctuary break-ins. Vera Hayes. Women's conference (start on 4) . . . **Small Talk** (22) . . . **Opinions** of Y. H. Patt, Hubert R. Newcomer, Gail Younkins, and Bill Bowser (start on 23) . . . **Windows in the Word** (24) . . . **Pontius' Puddle** (24) . . . **Turning Points** (31) . . . **Editorial** "Open Wide That 'Pearlygate' " (32).

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messenger

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letters

EDITOR'S SNIDE SLAPS NOT NEEDED

Regarding Kevin Switzer's letter (February
am proud of our denomination and our divers
of opinion. But I am weary of the snide slaps a
caustic retorts that appear in MESSENGER whe
reader disagrees with the editor's personal vie
We can have diversity without being destr
tive.

Perhaps it is time for the editor to step do
for the good of the denomination. We need to
pulling together, rather than trying to s
destruct.

Kevin Switzer made a point that
overlooked. The church is a place where
tories are won, people are changed, and we le
to live for Christ. The church is not meant to b
spiritual Skid Row (as the editor implied in
stinging rebuttal) where we go on dying toget
still bound to our personal sins.

At the cross we find deliverance and peace,
mere acceptance. Christ accepts us as we are
order to transform us.

TIM BARTHOLOME
Goshen, Ind.

WE'RE IN THIS TOGETHER

Regarding Kevin Switzer's letter (Februar
ask, "What *is* it with some Brethren folks? W
are they always insisting that their church
split up into little tiny bits of people who wan
kick out most of the other little tiny bits?

I found the Switzer letter depressing as it
laughable. The Church of the Brethren is
church I love. To know that there are Breth
such as Kevin Switzer ready to turn their ba
on me and condemn me to hell is just pl
frightening. I will never understand people w
claim to be Christian, yet turn off their Ch
tianity and become completely unloving in
instant at the sound of the word "homosexual.
gives me the shivers.

NAME WITHHEL

SIN CAN CAUSE PROBLEMS

I was taken aback by the editor's response
Kevin Switzer's February letter. I agree w
Brother Switzer that sin in the church can ca
major problems, if we condone it.

But let's not forget that we have all sinned a
fallen short. Don't boot the sinner out and for
him. Paul, in 1 Corinthians 5:7 tells the church
purge itself. But in 2 Corinthians 2:6-7
admonishes Christians to accept the repent
brother.

JAMES HOWAR
Columbus, Ohio

REMEMBER SODOM AND GOMORRAH

Regarding Kevin Switzer's February let
that dear brother surely was on the right tra
only he should have said, "Repent of *any* sin

But these homosexuals want people to *kn*
and *accept* them for what they are. The Ten Co
mandments clearly state: Thou shall not comm
adultery; thou shall not commit fornication.
What do we call two men having sex togethe
say it's worse than adultery or fornication.

And what did Jesus tell the woman at the well? io, and sin no more." Let's look at the authority God, or we shall fall like Sodom and omorrah.

Hundreds of homosexuals have found free- om from their sin through an agency called omosexuals Anonymous. This Christian llowship has as its cornerstone the conviction at the way to be free from homosexuality is ith in God. It has a toll-free number—(800) 3-3000.

LUCY HENDRICKSON
odesto, Calif.

O SINNERS IN THE KINGDOM

The editor's snide response to Kevin Switzer's bruary letter clearly points out what is so ong with the church's attitude toward sin day.

Titling the letter "The Bible Clearly States . . ." ggests agreement with Brother Switzer's prem- that God will not allow a person who refuses turn away from sin to enter the kingdom. But editor contradicted this with his ill-con- ived and very unfunny and unfortunate com- ent at the end of the letter.

Hurrah for those who will express themselves Brother Switzer has done.

E. F. SIMPSON
arrisonburg, Va.

ARSH BUT PLAIN TEACHING FROM PAUL

The editor's response to Kevin Switzer's Feb- ary letter was sarcastic and totally undeserved. other Switzer did not imply that he would ound" anyone out of the church if he was peni- nt and sincere in his desire to follow Christ.

When people flaunt their sin, whatever it is, d brazenly refuse to repent and allow the Holy irit to direct their lives, the church should dis- oline them as set forth by Paul in 1 orinthians 5.

This may seem harsh but it's a plain teaching om the New Testament, which is our only eed. God is loving and merciful to the edient, but he is a harsh judge of the sobedient.

MOLLY SOUDER
oylestown, Pa.

HARISMATIC BRETHREN BELONG ALSO

I object to Luke Brandt (Letters, December) beling the vibrant, Spirit-filled Communion llowship as a "fringe group." Recently several her charismatic congregations have been cepted into full membership in our denomina- on. Shall we also label them as "fringe groups"? re congregations that follow liturgical worship yles the only fit applicants to seek Brethren embership?

I object also to the singling out of Communion llowship as having given "one big fat zilch" to e Brotherhood Fund in 1985. Does the writer ally believe this "exposé" will make Commu- on Fellowship members better givers in the ture?

Finally I object to the writer attributing the nomination's financial problems and its decreased membership to the fact that we "pay too much attention to fringe groups of the church."

This premise is untenable. It is more logical to believe that religious intolerance, unfair insinuations, and insensitivity toward certain members of our church body can discourage giving and stunt denominational growth far more than having some of our congregations follow a charismatic style of worship.

Such "unbrotherly" letters should not be published, and steps should be taken to alleviate the pain and undo the damage that the Brandt letter has caused.

LOIS K. WATERS
McGaheysville, Va.

CHURCH OF THE BIGOTS?

I appreciated Detlev Heinrich's February "Opinion," and agree completely with him, that the 1983 Annual Conference paper on human sexuality needs to be re-examined and revised.

I was at the 1983 Conference, and was very upset at the change made in the paper's statement on homosexuality before it was accepted. I went home thinking that the Church of the Brethren, of which I had been a member since childhood, was among the most bigoted of churches. I felt that never again would I want to attend a business session of Annual Conference.

As a heterosexual and an older nurse, I cannot accept the idea that homosexuality is a sin, or that heterosexuals have the right to try to change the lifestyle of homosexuals and bar them from a full church life if they do not change.

MARTHA ANDEREGG
Kalamazoo, Mich.

ONE MODERATOR'S RECOLLECTION

I appreciated the February article "Have Gavel, Will Travel," which represented good research except for one small matter.

Reference is made to a 1971 Conference photo of me wearing the "moderator's stole," although I said in an interview that I have no recollection of ever having received the stole. I wonder if the photo wasn't actually taken in 1970, at which Conference I wore a personal stole that I used regularly as pastor of the McPherson (Kan.) congregation.

HAROLD Z. BOMBERGER
Mount Gretna, Pa.

(Hmmmm, y'know, you're right! Please accept our apologies. —Ed.)

COLORFUL LANGUAGE IN HYMNS

The February news article about language issues in our hymns carried a suggestion "to omit black/white references, which can carry negative racial overtones."

My congregation (University Park, Hyattsville, Md.) sponsored several young refugee men from Ethiopia. The first Sunday they attended church we sang number 445, "O Wash Me, and I Shall Be Whiter Than Snow"!

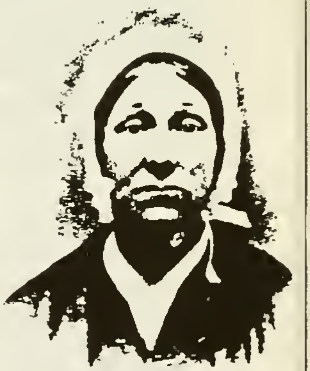
MARY BEAHM BABER
West Hyattsville, Md.

---

page one

David Eller's article on page 18, "Peter Hon and the 'Kentucky Dunkards,' " represents, for 1987, our custom of printing an article about this time of year related to the area in which Annual Conference will be held.

We are meeting on historic Brethren turf in 1987. The earliest Brethren settlements in Ohio were around 1795 in the Virginia Military Tract east of Cincinnati. By 1805 there were two congregations organized in this region—O'Bannon Creek (Stonelick) in Clermont County and Brush Creek in Adams and Highland Counties. By mid-century several others had been organized. Well-known Brethren leaders such as Landon West (Dan's father), Thomas and Sarah Major, and Samuel Weir flourished in southern Ohio.


Sarah Major

In the Miami Valley, Jacob Miller, who had earlier pioneered in Brethren planting in Franklin County, Va., organized the Miami congregation southwest of Dayton in 1805. By 1840 so many Brethren had settled in that area from Pennsylvania, Maryland, and Virginia that this Miami Brethren group had divided into 15 separate congregations.

By 1805, Brethren were settling in northeastern Ohio. A Pennsylvania brother, John Gans, located in Stark County, near Canton, and organized the Nimishillen congregation. By mid-century there were several other congregations in the area, and George Hoke and Henry Kurtz were outstanding leaders.

The northeastern part of Ohio was the last part of the state settled by Brethren. Sugar Creek in Allen County and Lick Creek in Williams County were both organized in 1836.

The first Annual Meeting west of the Allegheny Mountains met at Canton, Ohio, in 1822. Henry Kurtz founded *The Gospel Visitor* (forerunner of today's MESSENGER) at Poland, in Columbiana County, in 1851.

So there are many sites for Brethren history buffs to visit on their way to and from Cincinnati this summer. At Conference they will want to check out the activities of the Historical Committee planned for Cincinnati and the area. —THE EDITOR

in touch

Margy Heckman: Letting the sun shine in

Margy Stover Heckman enjoys her hobby of working with stained glass, yet it creates a dilemma for her. "It's very lonely work," she says, "and I like to work with people."

That's why Margy got so much satisfaction from working with other members of the Sunnyslope Church of the Brethren, near Wenatchee, Wash., to construct a stained glass window for their church. She could pursue her hobby and work with others at building friendships. She laughs, "I ate my cake and had it too."

It started when an anonymous member of the congregation donated the money for the project. A committee was organized to construct and install the stained glass window.

Margy was the natural choice to coordinate the project. A teacher at Wenatchee's Washington Elementary School, she has worked with stained glass for 12 years. A room next to the sanctuary was set aside as the workshop. A raised table topped with a 4-by-8 piece of sheetrock served as the workbench.

Thirty members, nearly a third of the congregation, eventually became involved, giving more than 300 hours of labor throughout the summer and fall of 1985. The 4-by-7-foot window, which has nearly 400 pieces of glass, was completed shortly before Christmas that year.

Margy spent close to 100 hours on the project. "I was always there, but I was rarely alone. Some people spent 10 minutes and others gave hours."

Several people cut the pieces. Some ground the glass so it would fit exactly. Others cleaned the finished cut glass, and still others stretched the lead that holds the glass in place so that the window would not sag in the years to come.

With so many novices involved, quite a bit of repeat cutting was necessary. Margy remembers one piece that needed to be recut six times.

Margy has made intricate Tiffany lamps and smaller windows, but this was the largest project she had ever tackled. "The more experience I get," she says, "the more I'm willing to try."

Apparently, Margy's interest in stained glass is contagious. Since completing the window she has taught a summer class on lamp building at Sunnyslope, and many people who worked on the window came back to learn the finer points of lamp construction.

The lamp-builders and window-makers of the Sunnyslope congregation are rewarded for their labors each Sunday as the sun shines in through their work of art. Says Margy, "It was a wonderful opportunity for so many people to make the church a brighter place in which to come and worship."—DON FITZKEE

Bernice Phillips: Tatt

Bernice Phillips has her own way of perking up a person's day. It's that extra something she tucks inside the sympathy and get-well cards she sends out that have become her trademark throughout her community. Every card carries in it one of Bernice's tatted crosses. Visitors, too, usually go home with one of these special bookmarks.

Although tatting is something Bernice does in her spare time, her output is phenomenal. She isn't sure just how many bookmarks she has tatted, but guesses she has done "a thousand or so" in the past several years. She may have up to a hundred on hand at any time, keeping them in assorted colors so she can match them to the colors of each card she sends.

Probably half of the people in Bernice's congregation, the Covington (Ohio) Church of the Brethren, have one of her crosses. Her Sunday school teacher, Wayne Weikert, sometimes holds up his cross while he is leading the class, a com-

trademark

pliment to his tatting pupil.

Many bookmark recipients have mentioned to Bernice that her crosses have special meaning, and claim that the enclosures in her cards give a lift to their spirits just when they need it.

Bernice has sent her bookmark crosses to people she doesn't even know. When a woman on a Boston area TV talk show mentioned that her mother was in the hospital, Bernice responded to the host's suggestion to send the mother a card, and, of course, she enclosed a bookmark. She made 200 bookmarks for a church banquet last year, the batch being ordered by a woman who just happened to see one of the Phillips crosses a niece had received.

Several people asked for one of Bernice's crosses after watching her tatting in a hospital waiting room while her husband was ill. So did fellow travelers and a flight attendant, as Bernice tatted her way home from an Alaskan vacation.

Tatting is almost a lost art, Bernice thinks. She learned to tat from her mother when she was just a little girl. "It's tricky, but once you get onto it, there's nothing to it," she claims. The trick is just to get the knot "thrown" right . . . something that can take the novice a little time to master.

Pretty little crosses and perked-up days: Bernice Phillips has found a unique way to share the symbol of her faith.—KATHY HAND

Kathy Hand is a writer for the Piqua Daily Call, *Piqua, Ohio.*

Chris Bowman: Creating a computer community

It's a bulletin board, all right, but there are no tacks or pins. It isn't even on a wall. Instead, it uses computers and telephones to pass on information.

Sound like a high-tech operation for a "peculiar" people like the Brethren? Maybe. But Bethany Seminary senior Chris Bowman has decided the time is right for the Brethren to try their own computer bulletin board system. So, as his senior ministry project at Bethany this past year, he has worked out a system. It has just recently become operational, with some assistance from two members of the General Services staff in Elgin, Ill., David Miller and Howard Royer.

According to Chris, his system isn't all that complex. Information is stored in an AT&T computer, and eventually may include news bulletins, sermons, notes, book reviews, and the latest Brethren gossip. It's all available to anyone who has a computer, Brethren or not. But Chris, who is entering pastoral ministry after graduation, sees it more as a tool for pastors and district executives.

Suppose you want to check out the bulletin board. Simply use the dataline (312) 695-2606 and have your computer call the system computer on the telephone. And a phone call is also all that's needed to "tack" your own notices on the "board."

Chris' excitement is evident. "It has an incredible amount of potential," he says. "It opens up people to sharing ideas that otherwise might end up in an office drawer somewhere."

Chris has volunteered to be the SYSOP. That's "computer-speak" for system operator. It's his job to make sure the system is functioning properly and to help new users understand it. "I'm making my focus not the hardware, but rather the *people* as they become part of the bulletin board community," he says.

Chris is qualified to teach others not because he has had elaborate computer training. Actually, he learned about computers pretty much on his own, monkeying around with them and taking courses. He explains, "I passed my two computer courses at Manchester College . . . and played lots of computer games!"

So even Brethren who have just a basic knowledge of computers can use one to "check the bulletin board." Anyone is allowed to come into the system, Chris says, but the computer is programed to ban from using the bulletin board those who don't obey the rules. It's sort of like the way Brethren used to "shun" those who didn't follow the community's interpretation of the Scriptures!

Welcome to the computer generashun.—DON FITZKEE

For more information on the computer bulletin board system, write David Miller, 1451 Dundee Ave., Elgin, IL 60120, or call him at (800) 323-8039.

MATILDA ARROI
AGE 14
A GA
AGE 16
9/29/85
ANTONIO REYES
AGE 45
JORGE ORTEZ
AGE 35

General Board employees implanted six "crosses of sorrow and hope" in front of the General offices, in Elgin, Ill., as a witness against US government military aid to the Nicaraguan contras. In a March 20 service of consecration, peace consultant Charles Boyer emphasized that the cross is a symbol of both death and life. By commemorating the deaths of Nicaraguans, we hope to bring about life, said Boyer.

General Board opposes aid to Nicaraguan contras, adopts statement on AIDS, extends hunger appeal

At its meeting February 28—March 3, the General Board gave careful scrutiny to its financial operations, took three actions related to Nicaragua, extended the Global Food Crisis appeal, and adopted a statement on AIDS.

The board also approved a new logo for use by the denomination and sent a query asking Annual Conference to review the organizational structure of the Church of the Brethren.

Financial matters are covered in the sidebar article. Details of other board actions follow:

US involvement in Nicaragua. Expressing concern for victims of the fighting in Nicaragua, the board stated its opposition to aid to the contras by sending a telegram to President Reagan and by approving the placing of six "crosses of sorrow and hope" on the grounds of the Elgin offices.

In the telegram, the board asked for a halt to the final $40 million of the $100 million authorized to aid the contra war in Nicaragua. "Your decision will have long-term effects on world peace and aid available to US citizens," said the board. "We are praying earnestly for you."

The crosses, part of a nationwide campaign, will remain in place until support to the contras has ended. Each cross bears the name of a Nicaraguan killed since the June 12, 1985, granting of US aid to the contras.

In a related action, the board approved a grant of $20,000 to supply humanitarian aid to Nicaragua. The funds will be channeled through Quest for Peace, a nationwide effort to raise $100 million.

Global Food Crisis Fund. Following a successful Global Food Crisis appeal, the General Board is launching a new Global Food Crisis Fund. The goal is to raise $1 million in new gifts by the end of 1989.

The new fund will be used for rural hunger needs in the US; aid to the homeless in the US and other domestic hunger needs; and worldwide aid and development projects sponsored by Church World Service and other overseas agencies.

Funds may be used to support pilot efforts of Brethren congregations or groups to address such issues as hunger, homelessness, or rural crisis.

Statement on AIDS. The board has called on congregations and individuals to respond with compassionate care to people affected by AIDS. Referring to John 9:1-3, the resolution notes that at least one New Testament reference cautions against assuming a link between illness and God's judgment on sin. "Whatever the causes that contribute to human illness, the Christian response to illness should be one of compassionate care," says the paper.

Initiated by the Brethren Health and Welfare Association, the resolution will be considered in July by Annual Conference. Specific recommendations address the needs for increased information, prayerful exploration of the issues raised, direct care for victims, funding for research, and opposition to discrimination.

Logo. Approval was given to a new logo for use by the General Board. After the mark is introduced at Annual Conference, it will be available for use by districts, congregations, and related agencies of the Church of the Brethren. (An article about the logo will appear next month.)

Query about organizational structure. Citing a number of structural and organizational concerns in the denomination, the board is asking Annual Conference to review the structures and interrelationships within the denomination and make recommendations.

Polity. The board approved changes in two areas of the Polity Manual—control of property held by a congregation, and potential liability placed on the denomination or a district by related institutions not directly owned by the larger body.

In other actions, the board:

—approved 2 percent as the 1988 increase in the pastoral salary scale;

—approved a paper that outlines procedures for receiving ordained ministers from other denominations, and recommended its approval by Annual Conference;

—reviewed a new section for the genetic engineering paper passed last October, and recommended the entire paper to Annual Conference;

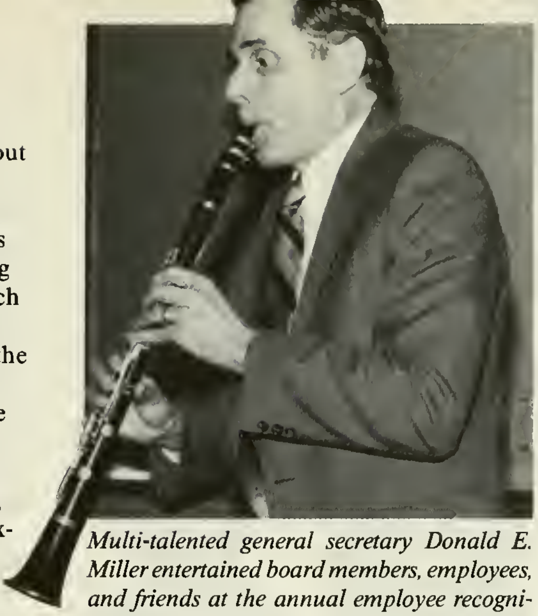
—approved the building of a new warehouse at the New Windsor Service Center;

—recognized Robert C. Bowman and Jean Keith for their service to the board, and recognized the life and witness of Betty Lou Cayford, field staff in Nigeria, who died in December.

The General Services Commission learned of the new computer bulletin board system; reappointed Marlin Heckman to the Historical Committee; appointed Doris Faus and Ann Carper to the Germantown Trust Board; affirmed a Brethren Press mission statement on publishing; received updates on Brethren Press activities, Adventure in Mission planning, a long-range technology plan, *Agenda* and *Source*, media education, and planned giving; and brainstormed about program objectives for the 1990s.

The Parish Ministries Commission approved the design of a new women's program; approved a $225,000 building loan for the five-year-old Christ Church of the Brethren in Carol Stream, Ill.; engaged in a dialog with members of the Brethren/Mennonite Council for Gay Concerns (BMC), as a follow-up to the 1983 Annual Conference statement "Human Sexuality from a Christian Perspective," which encourages "open, forthright conversations with homosexuals"; and approved a proposal for PMC to have a liaison with BMC. PMC has liaison relationships with a number of groups, including the Womaen's Caucus and the Holy Spirit Renewal Committee.

The World Ministries Commission recognized the service of Ralph and Flossie Royer, Dale Ott, and Ralph Watkins; heard a report on a feasibility study for the SERRV program; gave input on a proposed resolution, "Quest for Order," which will go to the June board meeting and Annual Conference; received reports on the February consultation in Nigeria (see news story in this issue), New Windsor Service Center operations, the On Earth Peace Assembly budget, and disaster allocations.



Multi-talented general secretary Donald E. Miller entertained board members, employees, and friends at the annual employee recognition dinner in March.

Board expects only modest budget gains

The General Board should expect only modest increases in the amount of money available for new programs, according to the projections of Darryl Deardorff, newly appointed treasurer.

The tone of financial discussions during General Board meetings was sober and realistic. The bottom line: Program cannot keep expanding, unless the board comes up with alternative ways to raise funds or alternative ways to carry out its work.

At its last meeting, in October, the board faced a possible cash-flow problem brought about by a cluster of factors—reduced income from investments, overly optimistic expectations for congregational giving, and regular budgeting into reserves since 1981. (See December, page 9.) There has also been a decline in direct gifts because of the winding down of MICAH Mission.

The real pinch came because reserves that looked adequate on paper were not available as cash. Large amounts of reserves are tied up in inventory for SERRV and Brethren Press.

At the October meeting, the board reduced the proposed 1987 budget by $868,000 and, for the first time in several years, balanced expenses with income. With a year-end surge in giving and some belt-tightening by staff, 1986 ended better than feared but still over budget.

Deardorff does expect steady increases in congregational giving over the next five years, as a result of the aggressive Adventure in Mission program. (See April, page 4.) But now that the board has decided not to dip into reserves, most of that increase in giving is needed simply to carry out existing ministries.

The focus at the March board meeting was on the long haul. Deardorff stressed the importance of examining trends more than detail, so that the board can plan appropriately. Based on historical and projected increases in net income, he predicted a fairly steady rise in total income—but not a great deal more than the cost of living.

"We need to make some decisions," said Deardorff. "This is financial planning. We're making the road map for staff to follow."

Some of those decisions are yet to be made. The immediate ones dealt with budget parameters and reserve balances.

The board approved a budget-setting policy that makes income received in one year the basis for the next year's budget. In the past, budgets have been based on income projections.

The board also approved a policy whereby its reserves automatically increase or decrease with the size of the budget. The new policy calls for reserves to be maintained at about 50 percent of annual congregational giving.

Program units are now being charged interest for loans from General Board reserves. In addition, SERRV has begun a feasibility study that will include looking for alternate methods of funding.

Pension Board reviews insurance plan changes

At its February 27 meeting, the Church of the Brethren Pension Board reviewed changes in group medical insurance coverage that will take effect July 1 for most groups in the plan. The remaining groups will revise their coverage later this year or in 1988.

As a way to contain costs, the plan will now provide major medical coverage for physical exams and well-baby care, 100-percent reimbursement for second and third opinions for selected surgical procedures, and possibly a hospital precertification program. In addition, coverage will be increased for outpatient psychological care.

There will be other changes affecting one or more of the groups, including replacement of the per-illness deductible with a per-person deductible.

These revisions "bring the plan more in line with trends in church insurance ministries," said Wilfred Nolen, executive secretary.

The Pension Board also responded to a request from the Annual Conference Foundation Enabling Committee. Staff will study the feasibility of the Pension Board administering the foundation, and will report at the June 29 board meeting.

In other business, the board:

—will now allow retired plan members to be in the life or medical plan without being required to be in both;

—will ask the Annual Conference Pastoral Compensation and Benefits Advisory Committee to consider more than one insurance plan for pastors;

—established criteria for determining whether church-related agencies are eligible for its benefit programs;

—set a $7,500 limit on life insurance coverage for retirees;

—established an audit committee.

Pension Board divests stocks, keeps three

The Pension Board has divested stocks in six companies that do business in South Africa. But based on advice from investment manager James Hotchkiss, the board voted February 27 to continue to hold stock in three other companies that deal in South Africa.

At its October meeting, the Pension Board voted to "proceed with the presumption against holding investments in or making new investments in companies doing business in South Africa, so that the investment case must be made by the (investment) manager to justify continuing or making new investments in such companies."

Hotchkiss advised against selling stock in three pharmaceutical companies because "drug and hospital supply issues represent among the most attractive issues in the stock market." Eliminating such companies would make it difficult to meet the investment objectives set by the board, he said.

The stocks retained are Abbott Laboratories, Eli Lilly, and Merck and Co. The percentage of business they do in South Africa is extremely small, said Hotchkiss.

The Pension Board divested from Foote, Cone and Belding, Dun and Bradstreet Corp., McGraw-Hill Inc., Phillips Petroleum Co., Premark International, and Schering-Plough Corp.

Stock in IBM, General Motors, GTE, and Kraft Inc. were retained because they have publicly announced their intentions to withdraw from South Africa.

Staffing changes made across denomination

Yvonne Dilling began work April 1 as half-time Latin America and Caribbean representative for the General Board.

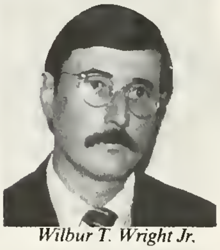
Previous experience includes directing Witness for Peace, in Washington, D.C.; coordinating a refugee elementary education program in Honduras; part-time consulting on Central America for the Church of the Brethren; and oversight of the Nicaragua portfolio for EPICA (Ecumenical Program for Interamerican Communication and Action).

A member of the Beacon Heights congregation, Fort Wayne, Ind., Dilling holds a degree in peace studies and conflict resolution from Manchester College.

Yvonne Dilling

David Leatherman

Kristin D. Flory


Wilbur T. Wright Jr.

Roma Jo Thompson

Janet Allman

David Leatherman, Elgin, Ill., has been named staff for personnel relations and development. He began work in the Office of Human Resources March 23. Leatherman was previously employed by Lyon Metal Products Inc., in Aurora, Ill.

Kristin D. Flory has been named assistant director of Brethren Service programs in Europe—a new volunteer field staff position.

Her responsibilities include developing objectives and priorities for programs in Europe, carrying out administrative functions related to the World Ministries Commission's Geneva office, and overseeing Brethren Volunteer Service projects and personnel. These tasks were previously performed by Dale Ott.

Flory has served as a BVSer since 1978 with three peace and reconciliation organizations in Austria and Germany, and has been deeply involved in the European peace movement. A 1978 graduate of Manchester College, she holds a B.A. in German and peace studies.

Wilbur T. Wright Jr. has resigned his position as director of SERRV. SERRV Self-Help Handcrafts is a World Ministries program based at the New Windsor Service Center in Maryland. Wright began this position in September 1983.

James Forbus, of the Union Bridge (Md.) Church of the Brethren, has been appointed interim director. He has extensive management experience gained from many years of government service.

Roma Jo Thompson resigned in February as director of the cooperative disaster child care program, a position she held since Januaray 1983 Under her direction, the New Windsor, Md.-based program expanded dramatically and become ecumenical.

Janet Allman resigned in March from her position as administrative assistant in the Parish Ministries Commission. She began her General Board employment 11 years ago as a secretary.

NCC communication unit endorses condom ads

Recognizing that "advertising is an effective educational force," the National Council of Churches Communication Commission voted in January to "encourage responsible advertising of preventive methods to the spread of AIDS, including abstinence and the use of condoms." The resolution speaks only for the Communication Commission, and not for the NCC as a whole.

The commission's board of managers is made up primarily of representatives of the communication agencies of participating denominations, along with state and local church council broadcasters.

With this action, the board of managers took a step away from a resolution it adopted in 1976, in which it ruled that "widespread advertising of nonprescription contraceptives on radio and television is not justified at this time."

Beverly Chain, of the United Church of Christ, said she shared the concern that advertising of condoms might lead to "abuses" in contraceptives advertising, but said she also thought it important for the board of managers to say something at this meeting about condom advertising and AIDS.

Church leaders are divided on the issue of whether or not condom ads should appear on television, according to Religious News Service, which says the debate seems to fall along predictable lines, with Catholic leaders opposed and many Protestant groups either tolerant or supportive of the ads.

EYN, partner groups chart new directions

In meetings in February, Nigerian and US Brethren reached significant agreements that move toward the goal of integrating the Church of the Brethren Mission (CBM) into Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria).

The church leaders also reaffirmed their commitment to a long-term relationship between the two churches. Crucial to that, they recognized, are the individual relationships that develop by having US Brethren visit Nigeria and EYN members visit the US.

Following up on EYN's approval last year of integration of the mission bodies into EYN, participants agreed that, as of July 1988, the CBM structure will be merged into EYN and the Nigeria representative position will be discontinued. A fraternal worker will be assigned as a consultant to EYN for about two years.

To help EYN's national staff of three take on the additional administrative tasks, the Church of the Brethren in the US committed to provide a grant for hiring two new staff. The grant of $12,000 is spread over five years.

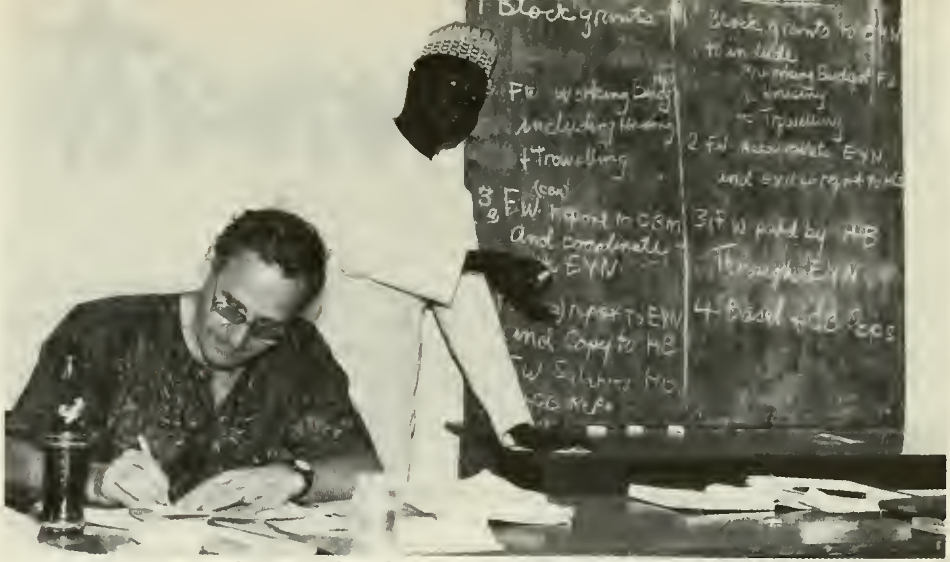
The church leaders also dealt with the results of the General Board's budget cutbacks last fall. The immediate budget shortage was resolved when missionaries Robert and Carol Krouse announced their need to return to the US this summer because their son Christian needs eye therapy. Given this development, EYN leaders decided to leave that work temporarily unassigned.

Movement toward integration also took place several days later at the 1987 consultation of EYN, CBM, and Basel Mission, who work cooperatively in Nigeria.

The three groups agreed that CBM and Basel Mission will merge their work budgets into EYN's budget next January. The decision does not affect the level of financial support, but the funds will be handled by EYN rather than by the mission boards. At that time, fraternal workers will become accountable directly to EYN. In July 1988, CBM and Basel Mission will be merged into EYN.

The principles embodied in these decisions represent a major development, according to Bill Keim, General Board staff.

"For the first time, all three bodies are working toward the same goal of unity, to be achieved by merging the mission organizations into EYN."



EYN treasurer Jesse Shingu leads a discussion among leaders of EYN, Basel Mission, and the Church of the Brethren. At left is Christoph Schnyder, of the Basel Mission staff.

House investigates sanctuary break-ins

Amid reports of FBI surveillance of religious activists, a House of Representatives panel has held hearings on illegal break-ins into churches and other meeting places of other groups opposing US policies in Central America.

Seven pastors and church workers testified February 19-20 before the House Judiciary Subcommittee on Civil and Constitutional Rights.

The question of who is behind the burglaries and whether they constitute a nationwide pattern of political crimes remained in dispute. Fifty break-ins of a similar nature have come to the attention of congressional investigators. In each case, files were stolen or rifled, but valuables were undisturbed.

Each of the five congregations represented at the hearings has provided sanctuary to illegal Central American refugees in protest of what they regard as US intervention that has brought about conflict and instability in the region.

The reports of FBI involvement received national attention through a private lawsuit filed by former FBI informant Frank Varelli. At the February congressional hearings, he testified that the bureau had waged a three-year effort against the Committee on Solidarity with the People of El Salvador (CISPES). He said the effort included infiltration, burglarizing its office, and passing along information to its foes in El Salvador.

Vera Hayes, wife of moderator-elect, dies

Vera Hayes, wife of moderator-elect William A. Hayes, died February 24 of pancreatic cancer. She lived in Columbia, Md.

A psychiatric social worker in the Baltimore area, Hayes served on the board of the Brethren Health and Welfare Association.

In addition to her husband, who is pastor of First Church of the Brethren in Baltimore, Hayes leaves a daughter, Eileen.

Women's event to be Brethren and Baptist

Church of the Brethren women have been invited to the American Baptist Women's Conference July 25-August 1 at Green Lake, Wis. The theme is "God's Call to Wholeness—A Conference Devoted to Creative Programming."

Lauree Hersch Meyer, associate professor of theology at Bethany Seminary, is Bible study leader for the conference. The main speaker is Susan Gillies, manager of a public radio station and chairwoman of communications and membership development on the American Baptist Women national board.

Roma Jo Thompson, of the Church of the Brethren, helped plan the conference. She hopes 50 to 75 Brethren women will attend.

For more information, contact Martha Barr, National Executive Director of ABW, P.O. Box 851, Valley Forge, PA 19482-0851.

Cincinnati

Theme. "Anointed!"

Moderator. Guy E. Wampler, pastor of the Hagerstown (Md.) Church of the Brethren.

Delegates. 1,050. Estimated participants: 6,000.

Fees. Delegates, $75 ($80 for late registration). Non-delegates, $15. Youth, $5. Under 12, no charge.

Tuesday evening. Preacher: Guy E. Wampler, Annual Conference moderator. Topic: "Holy Hospitality."

Wednesday evening. Preacher: Donald E. Miller, general secretary of the General Board. Topic: "Anointed to Lead."

Thursday evening. Preacher: Clyde R. Shallenberger, chaplain at Johns Hopkins Hospital. Topic: "Anointed! For What?"

Friday evening. Deanna Brown, pastor of the Kalamazoo (Mich.) Church of the Brethren. Topic: "The Scandal of Proclaiming Jesus as 'Messiah.'

Saturday evening. Anointing with the oil of gladness and festivity, "addressing one another in psalms and hymns and spiritual songs" (Eph. 5:19).

Sunday morning. Preacher: John David Bowman, pastor of the Manchester Church of the Brethren, North Manchester, Ind. Topic: "Staying Power: The Divine Abiding."

Pre-conference meetings. Meetings will be held in the Clarion, Omni, and Hyatt hotels and at the Convention Center.

Standing committee: Sunday, 1:00 p.m. to Tuesday noon. General Board: Monday afternoon. Pension Board: Monday afternoon 1:15-5:30.

The Brethren Health and Welfare Association and the Ministers Association will hold their first joint conference Monday and Tuesday with the theme "The Caring Team: Partners in Care and Prayer." James Kipp, BHWA president, and Earle W. Fike Jr., pastor of the Elizabethtown (Pa.) Church of the Brethren, are the featured presenters.

Other meetings and events:

- Brethren Homes and Hospitals Association: Saturday and Sunday.
- New church development workshop: Monday, 8-4.

New this year

Several dramas will be presented at this year's Annual Conference.

"Alice in Blunderland," presented by the Ivester (Iowa) congregation. Wednesday evening insight session; Thursday and Friday nights for junior high and senior high.

"The Gift," presented Wednesday evening by the Pleasant Hill (Ohio) congregation, as part of the early evening concert series.

Two chancel theaters, coordinated by Delbert Blickenstaff of Southern Ohio District. "The 23rd Psalm," a reader's play with audience participation, and "Sacrifice to Virtue," a two-character play. Thursday and Friday, 6-6:45 p.m., on the third floor of the Convention Center. ☐

- Mediation workshop: Monday, 7 p.m., to Tuesday, 4 p.m. The workshop, led by Barbara Daté, will include the biblical and spiritual dimensions of conflict resolution, improving listening skills, and applying conflict resolution in the church and community. For more information, call Chuck Boyer at 800-323-8039.
- Day of Intercession: Tuesday, 9-5. Participants will pray for the unity and vitality of the church. Sponsored by the Parish Ministries Commission, the Brethren Revival Fellowship, and the Holy Spirit Renewal Committee.
- Womaen's Caucus: Tuesday, 2 p.m.
- Orientation for first-time Conferenc delegates and attendees: Tuesday, 3:30-5.

Bible studies. Wednesday through Saturday mornings, 7:30-8:30. Four electives in English will be led by David F. Myer, Philip and Carilyn Norris, R. Eugene Miller, and Dena Pence Frantz; Dan Kwang Suk Kim will lead an elective in Korean; and René Calderón and Guillermo Encarnación will lead one in Spanish. Herb and Jeanne Smith will also lead a Bible study Wednesday through Friday evenings 9-10.

Committee hearings. Tuesday 9-10 p.m. Genetic Engineering, Pension Board Restructuring, Taxation for War, Death Penalty, National and World Councils o Churches forum (Baptism, Eucharist, and Ministry), Receiving Ministers from Other Denominations, and Revisions in Polity.

General Board report. Presentation Friday morning and a formal written report to delegates Saturday morning.

Breakfasts. Tickets are $6. Wednesday: Health professionals. Thursday: District Health and Welfare Committee, Brethre Press. Saturday: On Earth Peace Assembly.

Luncheons. Tickets are $7.50 except fo

Preaching the word . . .

Guy E. Wampler

Donald E. Miller

Clyde R. Shallenberger

Deanna Brown

John David Bowman

sack lunches ($5.50). Sunday, June 28: Homes and Hospitals Association Recognition. Tuesday: Health and Welfare Annual Meeting. Wednesday: Ecumenical, Outdoor Ministries (sack lunch), yoked pastors (sack lunch), Health and Welfare. Thursday: youth advisors, About Older Adults, Church and Persons with Disabilities, Womaen's Caucus, CoBACE, Brethren Journal Association. Friday: Education for Urban Ministry, Passing on the Promise, Brethren Volunteer Service reunion (sack lunch), Association for the Arts ($12, tour included). Saturday: all colleges. Sunday: On Earth Peace Assembly (sack lunch).

Dinners. Tickets are $9.25. Tuesday: Brethren Health Education Foundation. Wednesday: New Church Development and Evangelism. Thursday: MESSENGER. Friday: World Ministries, Higher Education. Saturday: Parish Ministries.

Tickets for meal events will be available at Annual Conference, but you are encouraged to purchase tickets early through the Annual Conference office. Use order forms from information packets or *Source* mailings.

Children's activities (grades K-5). Fees are $6 per day in addition to a $6 preregistration fee due May 15. Activities include trips to the Cincinnati Zoo and the Natural Science museum, a horse and carriage ride, and a boat tour.

Junior high (grades 6-8). Program activities planned throughout the week. Registration and all activity fees, $21. Pre-registration required by May 15.

Senior high (grades 9-12). Program activities planned throughout the week. Activity fee is $10.

Young adult (ages 18-30). Program activities available throughout the week. Nominal fee.

Single adult (age 25 or older). Activities begin 10 or 10:15 p.m. each evening. Nominal fee.

Child care service (infants to kindergarten). Available during business and worship sessions. Fees are $2 per child per session. Pre-registration required by May 15.

Insight sessions. Wednesday through Saturday mornings, 7:30-8:30, and Wednesday through Friday evenings, 9-10. Insight sessions are related to programs of the General Board and other related agencies.

Early evening concerts. Wednesday through Saturday, 6:00-6:45 p.m., in the Clarion Hotel. Coordinated by David Bibbee, South Bend, Ind.

Conference choir will rehearse Tuesday evening 8:45-9:45, and Wednesday through Saturday 4:30-5:30. Rosella Combs, of Dayton, Ohio, will direct the choir.

Batter up!

Sunday, July 5, is Brethren Day at Riverfront Stadium. A block of 1,000 tickets has been reserved for Brethren to watch the Cincinnati Reds host the New York Mets in a major league baseball game.

Someone from that block of tickets will be selected to throw out the first ball of the game. That person may even get to have a picture taken with the ball players.

The first 15,000 children under 17 years old will receive a Cincinnati Reds mug, courtesy of the Borden Milk Co.

Gametime is 2 p.m. Tickets are $6.

Until June 1, tickets can be ordered from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120. Make checks payable to Cincinnati Reds.

During Conference week, tickets can be purchased at the ticket sales window in the Convention Center. ☐

Exhibits. General Board program exhibits; 40-50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies. Brethren Press exhibit will include Christian education resources.

Deaf ministry. Interpretation provided for worship services. People concerned about the disabled will also offer information and resources at an exhibit booth.

Quilting bee. Congregations are invited to create 8-inch blocks to be made into quilts at Conference. Proceeds from the quilt auction will benefit General Board programs and the Association for the Arts in the Church of the Brethren.

Art for Hunger exhibit. Original paintings, prints, sculptures, ceramics, and other art forms depicting both the artists' skill and concern for the hungry. Profits will be divided between exhibitors and the Association for the Arts.

Blood drive. Conferencegoers are challenged to give 400 units of blood. Donors can give Thursday through Saturday 10-4 in the Exhibit Hall of the Convention Center.

Buddy system. The Church and Persons with Disabilities Network (CPDN) is again offering assistance to people with children with disabilities. CPDN buddies will be available to push wheelchairs, carry meal trays, or simply to supervise children to give parents time off. If you are interested in helping or receiving help, write the Health and Welfare Office, 1451 Dundee Ave., Elgin, IL 60120. ☐

Unfinished business

The following items of unfinished business are scheduled (see February, page 4, for details):

Genetic Engineering, Taxation for War, Death Penalty, Education of the Public, Church of the Brethren Foundation, Pension Board Restructuring, Foundation Enabling Committee report, Receiving Ministers from Other Denominations.

New business

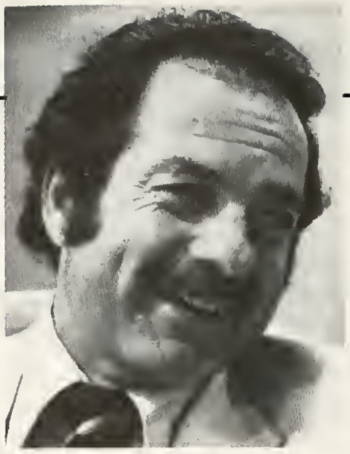
Dual Membership on Standing Committee and the General Board. This query, brought by Standing Committee, recommends that qualified members be prevented from serving both bodies at one time because of the nature and level of responsibilities.

Reunification of the Church of the Brethren and the Brethren Church. Northern Ohio District asks the Church of the Brethren to look for ways to reconcile differences with the Brethren Church to again become a unified communion.

Review of District Boundaries and Nomenclature. Brought by Florida/Puerto Rico District, this query asks that Annual Conference review district names and

(continued on next page)

Lila Wright McCray


David L. Rogers

Jimmy R. Ross

Elaine M. Sollenberger

Candidates for moderator-elect

Lila Wright McCray

Elkhart, Ind. (Northern Indiana), Elkhart City congregation. Age 62. Minister. Local pastor; moderator; board, chair. District moderator; discipleship/reconciliation committee; family camp, co-dean. Standing Committee. Annual Conference speaker. Higher education design committee. General Board staff, stewardship/communication. Women's conference leader. Missionary to India. Mennonite Mental Health Services, board. Church World Service/CROP national staff. National/international service group conventions, speaker.

David L. Rogers

North Manchester, Ind. (Northern Indiana), Manchester congregation. Age 56. Director of community service, county mental health clinic. Former pastor. Local refugee sanctuary committee, chair. District moderator; board, chair; discipleship and reconciliation committee; camp director. Standing Committee. Annual Conference speaker, Bible study leader. Bethany Theological Seminary, board member, search committee for president. State mental health association, president. State pastors' conference, president.

Jimmy R. Ross.

Lititz, Pa. (Atlantic Northeast), Lititz congregation. Age 51. Pastor. Local church school teacher. District moderator; boards of administration; ministry commissions, chair; discipleship and reconciliation committee. Standing Committee. Annual Conference speaker, music coordinator and leader, worship committee. Denominational theological study conference planning committee, chair. Hymnal council, denominational representativ worship committee. Brethren college board of trustees. Local ministeriums; county council of churches committee.

Elaine Mock Sollenberger

Everett, Pa. (Middle Pennsylvania), Everett congregation. Ag 55. Dairy farmer. Teacher. Writer. Local constitution revision committee, choir director, church school teacher. District moderator, board, constitution committee, ministerial candidate interview committee. Standing Committee. Annual Conference Central Committee; study committee; worship leader. General Board, chair, vice-chair; Goals and Budget Committee, chair. Local school board, president. Newsletters, editor, columnist. Agriculture extension; fundraising committee, chair.

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boundaries. These boundaries have not been reviewed since 1958-61. Significant changes have taken place since then.

Church of the Brethren Christian Education Goals. Pacific Southwest District asks Annual Conference to appoint a study committee to review the Christian education goals of the Church of the Brethren and see how they meet the needs for youth programing and leadership training.

Clarification of Annual Conference Recommendation. Southern Ohio District asks Annual Conference to clarify a 1968 action allowing congregations to designate that none of their Brotherhood contributions should go to the National Council of Churches, and to interpret if this action applies to the World Council of Churches.

Election of District Representatives to the General Board. Idaho District requests that a committee be appointed to study different methods of electing district representatives to the General Board to foster better representation of districts. Specifically, the query asks the committee to study the option of allowing districts to elect their own representatives.

Procedure for Electing General Board Members. Virlina District asks Annual Conference to consider having districts elect their own representatives to the General Board.

Inclusion of Ethnics into the Church of the Brethren. In view of the increasing number of non-aligned congregations and persons of different ethnic and cultural backgrounds seeking affiliation with the Church of the Brethren in recent years, the District of Illinois and Wisconsin asks Annual Conference to offer counsel on the inclusion and integration of ethnic persons and groups into the life of the Church of the Brethren.

Baptism, Eucharist, and Ministry. In 1982 the World Council of Churches Commission on Faith and Order issued major document called *Baptism, Eucharist, and Ministry.* Member churche were asked to study the text and make official responses at the highest level of authority. Delegates will consider for possible approval a paper written as the denominational response to *Baptism, Eucharist, and Ministry.*

Denominational Structure. This query, brought by the General Board, asks Annual Conference to review the structures and interrelationships within the denomination.

Statement on AIDS. The General Board recommends that Annual Conference adopt a Church of the Brethren statement on AIDS, "A Call to Compassion." ☐

Marcia Yoder Emmert

La Rue Cook Jones

Anne M. Myers

Kenneth M. Shaffer Jr.

andidates for secretary

arcia Yoder Emmert
Quarryville, Pa. (Atlantic Northeast), Mechanic Grove con-
egation. Age 43. Teacher. Local church clerk; board, secretary;
inistry commission; church school teacher; deacon board, co-
air; women's fellowship, president; pastoral search commit-
. District board; witness commission, secretary; new church
velopment local church building committee, pastoral search
mmittees, and local church boards: district representative.
nual Conference delegate. Waka Teachers' College, teacher.

Rue Cook Jones
Westminster, Md. (Mid-Atlantic), Westminster congregation.
e 56. Director of special ministries/administrator. Local
urch clerk; board; Christian education positions; constitution
vision committee. District board, vice-chair; ministry commis-
n, chair; executive search committee, vice-chair; women's
mmittee; camp board, chair; program committee; district
sitor to General Board.

Anne M. Myers

Elkhart, Ind. (Northern Indiana), Prince of Peace congregation. Age 43. Student. Local church board; witness commission, chair; nurture/stewardship commissions; pastoral search committee; choir director. District auditing committee. Annual conference study committee, chair. Pension Board, executive secretary; former General Board employee. Church pensions officers conference nominating committee, chair. YMCA board member; pool committee, chair. PTA board member.

Kenneth M. Shaffer Jr.

Oak Brook, Ill. (Illinois/Wisconsin), York Center congregation. Age 40. Librarian. Local church board, secretary; nurture commission, chair, secretary. District conference clerk; program and arrangements committee; nominating and personnel committee; central committee, secretary. Annual Conference delegate. Denominational editor, writer, compiler. Professional organizations. ☐

nitial 1987 ballot

**eneral Board/Pension Board, district rep-
sentatives.** (Five-year term. Select two
m each district.) Oregon/Washington:
nest J. Bolz, Tonasket, Wash.; Leanne
eminger Ford, East Wenatchee, Wash.;
arol Bowman Gnagy, Wenatchee,
ash.; Philip E. Norris, Olympia, Wash.
cific Southwest District: Mary Steele
azier, San Marcos, Calif.; Leona Dell
enberry, La Verne, Calif.; LaVon
idegren Rupel, Stockton, Calif; Paula
gle Stanley, La Verne, Calif. Southern
ains: B. Stanley Bittinger, Kingsville,
xas; Phyllis Olwin Kinzie, Cushing,
kla.; Lowell E. Ritchie, Roanoke, La.;
avona Thralls Schnaithman, Billings,
kla.

**General Board/Pension Board, at-large
presentatives.** (Five-year term. Select
ur.) Myrna Bassett Baer, Friedens, Pa.;
ndra Leach Bosserman (incumbent),
eace Valley, Mo.; Joyce Reid Hicks,
ayton, Ohio; Heidi Loomis, Pennsylvania Furnace, Pa.; Harold S. Martin, York, Pa.; Opal Pence Nees, North Manchester, Ind.; Anne Kiesling Petry, Uniontown, Ohio; Lois Fike Sherman, Fort Wayne, Ind.

Annual Conference Central Committee. (Three-year term. Select two.) Rachel Neff Brown, Fort Defiance, Va.; Ann Earhart Gibble, Arlington, Va.; Terry Hatfield, Peoria, Ill.; Ben Simmons, Elizabethtown, Pa.

Committee on Interchurch Relations. (Three-year term. Select two.) Harry W. Bassett, Holsopple, Pa.; Patricia Mahan Bucher, Lebanon, Pa.; Robert E. Keim, Phoenix, Ariz.; Ramona Raines Pence, Port Republic, Va.

Pastoral Compensation and Benefits Advisory Committee. (Five-year term. Select two.) J. Richard Gottshall, Lewistown, Pa.; J. Calvin Keeling, Empire, Calif.; Alton L. McDaniel, Quinter, Kan.; Daniel J. Whitacre, Myersdale, Pa.

Bethany Theological Seminary Electors, college. (Five-year term. Select two.) John Gingrich, Claremont, Calif.; Richard Harshbarger, North Manchester, Ind.; Earl C. Kaylor Jr., Huntingdon, Pa.; Jeanne Jacoby Smith, McPherson, Kan.

Bethany Theological Seminary Electors, ministry. (Five-year term. Select two.) James L. Benedict, New Enterprise, Pa.; Ronald R. Fleming, Windber, Pa.; Alice Martin-Adkins, Kensington, Md.; Clyde R. Shallenberger, Baltimore, Md.

National Council of Churches Representatives. (Three-year term. Select three.) Gary L. Benesh, North Wilkesboro, N.C.; Jane Miller Crosby, Huntingdon, Pa.; A. Blair Helman, Fort Wayne, Ind.; J. Wayne Judd (incumbent), Bridgewater, Va.; Lori Sollenberger Knepp (incumbent), Everett, Pa.; Graydon F. Snyder, Lombard, Ill.

World Council of Churches Assembly Representative. (Term from 1987 to the year midway between the 1990 or 1991 World Assembly and the succeeding World Assembly. Select one.) W. Donald Clague, La Verne, Calif.; Allen C. Deeter, North Manchester, Ind. ☐

Gu Stil th

by Fred Swartz

"In the *fullness of time* Guy E. Wampler was anointed moderator of the Church of the Brethren." That's how it might read should the annals of the denomination's 1980s be phrased in biblical style. A seventh-generation Dunker, a product of rural austerity, the son of a Brethren minister, a dedicated pastor and denominational leader, Guy Wampler was a natural choice to preside over his church's highest decision-making body.

Yet, in the neatly dressed, trim, and reserved man of 52, there is still something of the boy who humbly went barefoot to school until the seventh grade. He knows he is human, and he knows it is by the grace of God and the trust of his brothers and sisters in Christ that he has the opportunity to serve his Christ and his church in yet another manifestation of his calling as an ambassador of reconciliation.

"Reconciliation" is a term rich in meaning and challenge for Guy. It epitomizes for him one of the special contributions the Church of the Brethren makes in the world, especially as a historic peace church. He senses that Brethren have been given the gifts of binding up the wounds of separation and helping people and groups re-establish wholesome relationships.

The denomination itself mirrors its own commitment to reconciliation, according to the moderator. "There is remarkable unity in the Church of the Brethren when you consider the variety

(*continued on page 14*)

Wampler: something of barefoot boy

'He knows he is human, and he knows it is by the grace of God and the trust of his brothers and sisters in Christ that he has the opportunity to serve his Christ and his church in yet another manifestation of his calling as an ambassador of reconciliation.'

Guy Wampler met Linda Binkley while she was working at Bethany Theological Seminary as secretary to the president, Paul M. Robinson. The Wamplers have two teenage daughters.

of groups we have," he says. "And right now we are enjoying a period of exceptional unity."

Guy cites the contributions and acceptance of three minority ideologies in the church as evidence of the exceptional unity. "The Holy Spirit Conference, the Brethren Revival Fellowship, and the Womaen's Caucus each has its special emphasis, each one has its share of leadership in the denomination, and each has a stake in what's happening in the church. None of them has the whole story, but each has a special contribution to the life of the church. I don't sense that any group is trying to be judgmental right now."

It is a non-judgmental, low-key, eager-to-serve style that has endeared Guy Wampler to the people in the communities and churches where he has been a pastor. In the 27 years since his graduation from Bethany Theological Seminary, Guy has served the Ephrata (Pa.) congregation for 12 years, the Beacon Heights congregation, Fort Wayne, Ind., for 13 years, and is now in his second year as a pastor of the Hagerstown (Md.) congregation. He likes to establish close relationships with the people he serves, and is concerned about the fact that, his additional responsibility as Annual Conference moderator notwithstanding, he still does not "know" all the people on the membership roll at the Hagerstown church.

Visitation and preaching are priorities on Guy's list of pastoral functions. He believes the only way for a pastor to establish rapport and trust with parishioners is by pastoral visits "in their homes. . . . It is a way of caring about people, of discovering their problems and establishing mutual friendship."

Nor has Guy ever doubted the importance and effectiveness of preaching, even during a period in his ministry about 20 years ago when, among religious critics, there was much doubt about the power of the pulpit. "I have seen preaching affect the character of the church," he says with firmness, "and it gives a perspective to the people that does have an impact on their personal lives." It is not incidental that Guy is known across the denomination as a powerful preacher. And he impresses people with his firm practice of never preaching from notes.

The moderator of this year's Annual Conference is excited about the theme and the worship services planned for the Brethren gathered in Cincinnati, June 30-July 5. "It will be an upbeat Conference," he promises. "The theme ("Anointed!") will have an accent of joyfulness, and we are planning to take time during the week to enjoy and to be thankful for the ways we have been blessed." Guy has placed emphasis upon the worship services for this year's meeting because "nothing has been stressed more when people have been asked what they would like to have at Annual Conference than 'inspiring worship services.' "

Guy says it was the fervor of the singing and the intensity of the prayers and preaching that were his first impressions of Annual Conference when he began regular attendance some 40 years ago. "Perhaps conferencegoers sing just as heartily now as then," he reflects, "but the high ceilings of the modern civic centers don't reverberate like the cozy confines of an Ocean Grove auditorium."

The fact that Annual Conference represents the coming together of the "family" has an additional meaning for Guy and his wife, Linda. It was at Conference in Champaign, Ill., in 1963, that Guy asked Linda Binkley for their first date. Thereafter, as with many Brethren families, Annual Conference became a time of happy pilgrimage for Guy and Linda, and eventually their two daughters, Jill, 19, and Beth, 16.

Both Guy and Linda are products of Brethren homes and heritage. Linda's parents, the late Howard and Vesta Binkley, were long-time members of the Salem congregation near Dayton, Ohio. It was at Salem that Linda was baptized and, at a later age, was inspired to enter Brethren Volunteer Service. After her term of service she worked for a while in the BVS office in Elgin, Ill., and then became secretary to then Bethany Seminary president Paul M. Robinson. Her knowledge of and love for the church were broadened and nurtured in both settings.

Guy's roots in Dunker soil are sunk as deep as seven generations, on both sides of his family. In fact, he has discovered that a maternal ancestor, George Royer, and a paternal ancestor, Hans Peter Wampler Jr., were both baptized in the Conestoga Church of the Brethren in 1735 and 1755 respectively. "They must have known one another," Guys says, "but of course it took several generations for their families to be joined."

Guy's parents, Guy E. Wampler Sr. and Ruby Oellig Wampler, are deceased. The elder Wampler divided his 35 years of ministry between pastorates and as a district and regional executive. Much of Guy Jr.'s compassion for people and his strong attachment to pastoral ministry is reminiscent of his father's manner and commitment. Through most of Guy's early life, until he was in college, his family lived in Henry County, Va., near Bassett, where Guy Sr. was pastor of the Mount Hermon congregation and later Southern Virginia district executive. The setting, Guy Jr. recalls, was rural—their home had no telephone, running water, or indoor plumbing. It was local custom to go to school barefooted, and for many children in the community that was also an economic necessity. Guy says he had shoes but much preferred the comfort of leaving them at home.

Moonshining and bootlegging were both an illegal industry and a problem of that area of Virginia at the time the Wamplers lived in the Mount Hermon community. Guy remembers that a major ministry of his father's was answering calls to homes "where drinking incidents had gotten out of hand." High-speed car chases by law officers after bootleggers ended in accidents, occasionally involving families of the community. "But when people joined the church," he adds, "they were expected to give up drinking and any association with it. And they did."

Guy owes much of his current vocational success and personal achievement to the lessons learned in this humble, rural setting of his beginnings. "We children learned how to work, how to garden, how to live frugally on a modest income, and had demonstrated for us that the Christian faith can make a dramatic change in the lives of people."

He says his call to the ministry more or less evolved from the expectation for leadership that this rural community in Virginia had for the pastor and his family. There were opportunities for Guy Jr. to assume leadership in the church youth group and at Bassett High School. His training for public speaking began early as a member of a high school debate team that went to state finals.

Jean Glosser, administrative assistant at the Hagerstown church, who has served in that capacity during the pastorates of four Annual Conference

Above: *Visitation is a priority on Guy's list of pastoral functions, according to the writer. Here pastor Guy calls on David Starliper.* **Below:** *While Guy has been busy this year with his moderator's duties, co-pastor Irvin Heishman has helped keep the home fires burning at Hagerstown. Here Guy checks in with Irv.*

moderators (Paul Robinson, DeWitt Miller, Dean Miller, and Guy Wampler), notes that "Guy is a motivator, very strong in motivating people to do things in the church."

"My style," Guy explains, "is not to take charge or to be a controlling leader. I'd rather stay behind the scenes, show how, and let others take responsibility." It was probably his work "behind the scenes" that enabled the denomination in 1983 to constructively handle one of the most controversial issues of recent years, the paper on human sexuality. As chairman of the human sexuality study committee, Guy received volumes of mail, some of it threatening, and much of it suggesting that the church could not hold together and deal with that issue. "But I

The moderator confers with Andy Murray, Central Committee member in charge of the Conference worship services.

thought we could," Guy states. "I never had any doubt we could, because I saw how the committee was functioning; and if the committee, which was so representative of the poles of opinion on the subject, could get together, I thought the church could."

The role of reconciler is one of Guy's gifts. While pastor in Fort Wayne, he became interested in criminal justice and was named to the Governor's Corrections Committee of Indiana. With intense emotion he speaks of the need for more human decency and compassion in rehabilitating the prisoner, a ministry in which he was deeply invested in Fort Wayne.

Guy was also a member of the denomination's General Board for five years, chairing the critical Goals and Budget Committee for part of that time. He has served on the Board of Electors of Bethany Seminary and has been a district moderator and district board chairman.

Guy's travel throughout the denomination in this year of his office has affirmed for him that the Church of the Brethren is strong and healthy, "with a lot of creative leadership in every district." He has found a sense of community within the denomination everywhere he has gone. "But it's a reaching-out group," he says, "and that's what appeals to me about the church. The danger in knowing one another so well is that we can become an ingrown group. But I don't sense that is the case."

Guys thinks this hypothesis will be tested in Cincinnati when it will be more evident than ever before that our church family now consists of several ethnic groups. Even the Annual Conference logo uses several languages to say "Anointed!" "We have a lot to learn about each other," he notes, "and one of the queries before this Conference asks how to maintain our heritage and uniqueness and yet be hospitable to other cultures. I don't know the ultimate outcome, but we will earnestly search for the answer. Annual Conference can be that helping agent."

Guy keeps trim by riding four miles to work on his bicycle. He narrowly escaped death last fall when his bike was struck by a hit-and-run driver within a mile and a half of the church. In spite of a serious neck injury that kept him in a brace through the winter, Guy hardly missed a day of work. "He's very conscientious," Jean Glosser notes. "He wants to keep moving. It's not his nature to sit."

The fact that he is riding his bicycle again—only now he wears a helmet that Linda gave him for Christmas—is indicative of the positive, energetic, determined dedication that drives Guy Wampler in fulfilling every commitment he makes. In Cincinnati, he will be a visible and strong representative of the conference theme, "Anointed!" for he lives and serves the call of God, and he is living testimony to God's personal grace. ☐

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.

A viev

by Guy Wampler

Six thousand comfortable seats will be placed inside the $62-million Cincinnati Convention Center when Brethren gathe for the 1987 Annual Conference. Anothe 2,000 chairs will be waiting in the wings.

Our task is to fill those chairs. Like the temple for ancient Hebrews, Annual Conference beckons dispersed Brethren to thrilling moments of worship; extends into the world our quest for justice, peac and salvation; and defines who we are as a people.

Worship has been given top priority in planning for the Cincinnati Conference. Pageantry and processionals will focus attention on the Conference theme, "Anointed!"

Fragrant anointing oil, prepared according to the recipe in Exodus 30, wil be carried in procession by representatives from the 24 districts, reminiscent of the 24 elders in Revelation (12 patriarchs plus 12 disciples) symbolizing God's people past and present. The oil they carry in symbolic vessels to the worship center during the opening service on Tuesday evening will be poured into a large, transparent glass vessel. Lit from beneath, the oil-filled vessel will glow softly throughout the week whenever the overhead lights are dimmed.

Music, liturgy, and sermon topics will focus on facets of anointing according to its various uses as a ritual in the Bible: hospitality (Psa. 23:5), coronation (1 Sam 10:1), healing (Jas. 5:14), Christ the anointed one (Luke 4:18), gladness (Psa. 45:7), and Spirit (1 John 2:27). Favorite melodies and simple testimonies will intermingle with solos and anthems by musicians young and old. The blaring sound of a ram's horn and the graceful signing of David Parker, popular at the 1986 National Youth Conference, will summon worshipers to the Saturday evening festival. Come expectantly to

# of Cincinnati

worship services at Annual Conference.

Business items will be substantive and relevant. A statement about the death penalty will be especially poignant for me, because I have a friend on death row in the Indiana State Prison. We must not let cries for revenge, or simplistic solutions to the problem of crime, dominate our land.

Genetic engineering holds both promise and peril. Breakthroughs in medical technology pose choices unknown to previous generations. Let us debate this contemporary issue lest, by our own default, experts make choices for us on questions that are very personal.

The study of taxation for war was triggered by the troubled consciences of Brethren. Already in this decade more than $1.9 trillion has been allocated to our national military budget. The administration's proposal for fiscal year 1988 would raise military spending to the highest level in constant dollars (after inflation) of any peacetime year since 1946. The enormity of this expenditure pushes restive Brethren taxpayers to consider prayerfully their options as Christian citizens.

Other social issues slated for Annual Conference action this year include AIDS, church and state, and public education. Sometimes Conference pronouncements are like a voice crying in the wilderness; a few times our pronouncements are heard at centers of power. Last June, Conference urged that economic sanctions be applied against South Africa. By September the United States Congress passed into law these very sanctions. Brethren seldom get such quick results from Congress!

About a dozen proposed agenda items deal with the internal life of the church. A query from Illinois/Wisconsin District requests counsel on how to welcome and integrate ethnic persons and groups who are attracted to Brethren values and practices but whose worship patterns and church polity differ from ours. As the Church of the Brethren seeks to be hospitable to blacks, Koreans, Haitians, Filipinos, Hispanics, and others, how do we define our own identity? This is a timely question. Clarity now is better than crisis later. Can Brethren become a church of color, harmoniously integrated and culturally enriched?

World mission philosophy is still a lively issue within the church. In a major statement adopted in 1981, paternalistic and colonialistic styles of world mission were rejected and indigenization and mutuality were endorsed. Last year Conference affirmed these principles, yet left unresolved the question of whether new churches in countries other than the United States should be identified with our denomination. This and other related questions are now being examined by a committee that will give a progress report this year.

Clearly Annual Conference continues to be the foremost forum where Brethren address issues critical within the church and throughout the world.

Although moderator-elect Bill Hayes, secretary Phyllis Kingery Ruff, and I believe that the Annual Conference agenda can be completed within the allotted time, we note that the number of committee reports is increasing and that the volume of new business is expanding from year to year. The officers yearn for simplicity and selectivity. Can we who claim Christ as Lord care passionately about the moral and spiritual problems that shake our civilization to its core and yet focus our endeavors so as to best utilize our resources?

Pope John XXIII, a serene yet revolutionary man, kept before himself this motto: "To see everything, to turn a blind eye to much of it, to correct a little." Maybe that's not a bad motto for Brethren at Annual Conference.

Worship, business. . . . What else does Annual Conference offer to Brethren? Identity. Shifting from place to place year by year, we see from different perspectives who we are.

Brethren, we were told by a groundskeeper in Phoenix, are those who leave a convention center virtually litter-free.

Brethren, we were told by a waitress in Norfolk, are those who "treat women as equals."

Brethren, we are told by first-time attenders, are those who greet one another like family, which can make first-time attenders feel lonely until they become second-time attenders.

Depending on your definition, Brethren are those who live simply, judging by the number of Styrofoam coolers they carry into their hotel rooms.

Brethren are those who usually take the long way around to Annual Conference so that they can visit scenic places along the way, mixing vacation time and church time.

Brethren are those who can become exercised over a single written word or even a punctuation mark, although many of the words and punctuation marks never amount to much back home.

Brethren are those who held up thousands of candles one night three years ago and still speak about the wonder of that moment of worship.

Brethren are those who care about humanity: In Cincinnati several hundred conferencegoers will donate blood to the Red Cross and all will remember one who donated his life at his home in Miami last December.

Brethren are those who adore Christ, although they too seldom mention his name.

Come, gather with us in Cincinnati. ☐

Guy Wampler, pastor of the Hagerstown (Md.) Church of the Brethren, is 1987 Annual Conference moderator.

Peter Hon and the 'Kentucky Dunkards'

by David B. Eller

Controversy developed wherever Peter Hon was active. That and his effective preaching made him one of the best-known Brethren leaders in the Ohio Valley in the 1830s and '40s.

The preacher had worked the camp meeting for all he was worth, and had stirred the people mightily. His exhortation had opened the Kentucky frontier folk to an outpouring of the Holy Spirit that had 30 or 40 of them pushing forward to be baptized.

As was his wont, the preacher let his converts choose their own mode of baptism. Some were dipped once backward, some once forward, some three times forward, and others had the water poured on them.

Finally there remained just one woman waiting on the bank.

"How do you desire to be baptized, Sister?" asked the preacher.

"Sprinkled," she replied.

The preacher cupped water in his hands and started up the steep bank. The way was slick with mud from all the baptism traffic. His feet slipped, he threw out his hands to save himself, and the water was lost.

Nothing daunted by his mishap, the preacher rubbed his muddy hands on the woman's face and pronounced her baptized.

It is no wonder that Peter Hon was remembered as a colorful and down-to-earth preacher. And it is no wonder that a Brethren member in that throng on the Kentucky creek bank shouted out when he saw Hon apply the mud, "That is neither law nor gospel baptism!" And another brother reflected later, "I should think if there are any who desire to walk in the Lord's ways, blameless before him, they would accept of the form in the great commission."

Controversy developed over Brethren doctrine and practice wherever Peter Hon was active, and from that and his effective preaching he was one of the best-known Brethren leaders in the Ohio Valley in the 1830s and '40s. From his home in the rural East Union section of Nicholas County, Ky., preaching trips took him into numerous communities in central Kentucky, southern Indiana, and southern Ohio. Indeed, an 1830s traveler in Lexington inquiring about the "Dunkards" might well have been directed to Hon's congregation some 30 miles to the east, near Sharpsburg.

Peter Hon's parents, Jonas and Mary Keithly Hon, migrated to Kentucky about 1785, settling with other Dunkers of Carolina background along the Hinkston Creek, near where the present-day counties of Bourbon, Nicholas, Montgomery, and Bath come together. A church took form here at an early date, and a log meetinghouse was built on Somerset Creek (Nicholas County), shortly after 1819. Hon was born near here in 1791 and spent most of his life in this general vicinity. At 17 he married Elizabeth Clark, age 20, and they raised a family of 12 children.

Peter Hon may have been placed in the ministry as early as 1814, for in that year he accompanied Adam Hostetler, a Brethren minister from Shelby County, as far west as the Mississippi River on an itinerant preaching trip. In frontier Illinois they ordained George Wolfe, who would later become the well-known leader of the "Far Western Brethren" (See "George Wolfe: Giant in Illinois," May 1984). Neither Hostetler nor Hon remained in the traditional Brethren (German Baptist) fellowship long after Wolfe's ordination, but the story of what happened to them is far from clear. Apparently two councils were held in Kentucky over the matter between 1816 and 1826—one in Muhlenberg County and one at Hostetler's home in Shelby County.

Abraham Harley Cassel, 19th century Brethren antiquary and book collector, believed that the Kentucky Brethren had become "too zealous in religious excitements." Cassel undoubtedly was referring to the influence of the "Second Great Awakening," which began in Bourbon County, Ky., in 1801. Thousands of people are believed to have camped out at the Cane Ridge Presbyterian meetinghouse, where they experienced an outpouring of the Holy Spirit almost beyond description. A wave of religious enthusiasm followed that shaped the course of Protestantism in the Ohio Valley for decades. Although the first Brethren in the area were probably still German-speaking sectarians, it is difficult to see how they could have escaped the effects of the awakening. The East Union community is located only a few miles southeast of Cane Ridge.

Other issues in the Hostetler-Hon controversy may have included plain dress and slavery. In any event, Hostetler was instrumental in organizing the Kentucky Brethren into their own "Association" independent from the "old Brethren" in the East, and, presumably, independent from the Annual Meeting, as well. This group

Above: *Peter and Elizabeth Hon.*

was variously known as the "Kentucky Dunkards" or "Hostetler Brethren." While there are no Annual Meeting minutes that record this division, it was the largest that the Brethren had yet experienced. By 1825 it came to include 15 or more congregations with 2,000 members and 24 "teachers" (ministers). These churches were in southern Indiana and central Kentucky.

This independent Brethren Association had not functioned long, however, before other forces brought about its dissolution. This was accomplished primarily through Joseph Hostetler, the "boy preacher" of Orange County, Ind., and a nephew of Adam Hostetler; Abraham Kern of Lawrence County, Ind.; and Peter Hon—all native Kentuckians—with a little help from Alexander Campbell.

Campbell, surely one of the most famous preachers in the West, and his associates in the "Restoration" movement

Peter Hon 'labors constantly'

Sharpsburg, Ky., Aug. 12, 1842:

It affords me great pleasure to give you an account of a meeting held at the Union Meeting House, about four miles from this, usually known by the appellation of the Tunker Church. This church was established many years ago by the labors of one of the most pious, devoted, and talented among those pious and good brethren, the Tunkers.

When brother Peter Hon first commenced his labors there, his zeal, piety, and devotion soon induced many to turn to the Lord, who even then, according to the laws of these Brethren, were received into the church by being immersed three times, face foremost, in a kneeling posture.

Brother Hon has continued his labors constantly from the first up to this time, and being one among a thousand of our race who seeks the truth for the love of it, he has always been willing to give up error for the sake of truth, and in love instruct his brethren who might differ with him.

Since the commencement of this reformation he has nobly abandoned and laid aside two of his immersions, and through love and truth persuaded all the churches under his care to do the same.

A more pious and godly people I have never known. . . . It was truly a time of rejoicing . . . making in all 251 that brother Hon has baptized (in different churches) within the last 9 or 10 weeks.

—Moses Ryan

From the Millennial Harbinger, *November 1842, a periodical published by Alexander Campbell.*

Peter Hon's lichen-spotted gravestone in the East Union burying ground has him born October 1791 and dying March 21, 1876.

fervently wanted to restore the practices of the New Testament church. This included a call for unity of all Christians based on the Scriptures alone—discarding denominational ("party") names and holding to a simple order of worship, weekly observance of the Lord's Supper, immersion baptism for the remission of sins, and local congregational policy with no over-arching church structures. These ideas, publicized through public debates, periodicals, pamphlets, and revival preaching, spread the movement like wildfire in the Midwest during the 1820s and 1830s.

While a few Brethren in Pennsylvania and elsewhere may have been warmed by these proposals, the Hostetler Brethren were engulfed by the flame. Through personal correspondence with Joseph Hostetler, Campbell was able to convince him to abandon the Brethren ordinances of trine immersion and the traditional love feast. By 1828 the schismatic Brethren Association dissolved and joined with other Baptist groups in calling themselves "Christians." Eventually they became known as "Disciples of Christ" (popularly, "Campbellites").

Hon was among those in the Association who led in the change to single-immersion baptism. Presumably, he made this switch sometime in the early 1820s. Oddly enough, from 1821 to the early 1830s, the Brethren Annual Meeting actually permitted membership through single immersion! In any event, during the 1830s and 1840s, Hon's influence as an itinerant evangelist was the greatest. It is estimated that during his long ministry he led 3,000 souls through the baptismal waters.

By all accounts he was an unusually gifted homespun preacher. While clearly identified with the Restoration by 1830, Hon retained feetwashing and perhaps some other Brethren ordinances. His congregation increased dramatically to about 400 members (including slaves) but continued to be known as "Dunkards," a situation that one of Campbell's critics considered scandalous. Hon's itinerant ministry also took place primarily among former Brethren churches.

During a trip through Kentucky in 1840, Campbell met Hon, later calling him "an excellent brother" and saluting him as a "brother and fellow laborer in the Lord." A letter that Hon wrote to Campbell in 1843 mentions the plain manner in which he was raised, his quite limited education, his "homely" zeal to warn sinners to flee from the wrath to come," and his planting of seven or eight congregations. Included on his irregular circuit were the Corinth, Upper Slate, and Antioch churches in eastern Montgomery County, the "old Log Union" church in Fleming County, and other preaching points in Nicholas and Bath counties as well.

In southern Ohio, Hon's followers were dubbed "Honites." A few families from the East Union settlement had moved to Highland County in the 1810s, which gave Hon an opportunity to visit Brethren in this area. According to tradition, he was at first welcomed by John Countryman of the Brush Creek congregation, but they later fell out over Hon's preaching that the Lord's supper should not be celebrated in the manner of the Jewish Passover. After Hon's adoption of single-mode immersion, his faction pulled away and organized the Union Church (1832), which grew rapidly. A second congregation was formed near Danville, which Hon also regularly visited. Union and Danville for many years were the largest Restoration churches in the county. Both observed feetwashing into the 1850s.

By contrast, relatively little is known about Hon's activities from the early 1850s to his death in 1876. It was a time in the Restoration movement when better educated clergy assumed leadership positions and implemented structures that made the Disciples appear more and more like yet another American denomination. The days of the fiery backwoods preacher typical of Hon's early years were numbered. Hon, then in his 60s, ceased annual visits to churches in southern Ohio.

From about 1850 to 1852, Hon may have moved to near Napoleon, Gallatin County, where he founded the Sugar Creek Christian Church. His son Daniel was pastor here for many years. By the late 1850s, however, Hon was back in Montgomery County, where he resumed preaching among small rural churches that could not afford a pastor.

His wife died in 1865 and was buried in the old East Union cemetery, where he would also be laid to rest 11 years later. Recognizing the need for companionship during his senior years, Hon contracted a marriage with Mary Ann Wright, of Bath County, in 1866. She was to receive no part of his estate, but $50 a year until his death, and one riding colt. He, on the other hand, claimed no part of her property.

Hon's will was drawn up in 1869. He apparently owned considerable property (the estate was valued at about $21,000) and during the difficult years after the Civil War he was comfortably settled. The will also provided: "to my old and faithful Negro woman Margaret who has never left me since she was freed . . . the sum of Five Hundred dollars."

While Brethren have largely forgotten Peter Hon's challenge to the mode of baptism and love feast, his legacy lives on in the rural churches he organized and pastored, several of which are still active today. He died a "father in Israel," a well-loved pioneer preacher of the Disciples of Christ (Christian Church). ☐

David B. Eller is editorial director far Brethren Press. He is a leading authority on Brethren westward movement, hoving written his Ph.D. dissertation on the Brethren in the Ohio Valley, 1790-1850.

by Chuck Boyer

Our arms attitude

While in alternative service in the Federal Republic of Germany 1959-61, I spoke with many Germans about their attitudes toward the Nazi regime of 1932 to 1945. In particular, I wanted to understand why so few Christians had actively opposed the Nazi government's practices.

Time after time, I was told that three key beliefs and attitudes influenced the great majority of the German people:

1) When we first heard them, we did not believe the accusations against our government. We felt our leaders and our people were too civilized to build extermination camps for Jews and others.

2) By the time we realized that many of the accusations against the Nazi government were true, we were too afraid to speak out. We feared for our own lives.

3) Although we do not understand why, it must have been God's will that Hitler and the Nazis came to power. The Scriptures (read Romans 13:1-7) teach that all governments are instituted and given by God, so they must be obeyed.

As a young adult I could understand and accept points 1 and 2, but I never accepted the last argument.

As hideous as the Nazi policies were, their extermination camps were not one millionth as ungodly as are the nuclear weapons possessed by the US and the USSR today.

Now I am led to ask, "What prevents US Christians from resisting the nuclear arms race?" It seems to me that one or more of the following beliefs or conditions is responsible for public apathy in the face of our ungodly nuclear weapons production.

1) *Ignorance of the existence of the nuclear weaponry.* It seems unlikely that many of us beyond age 14 don't know that nuclear weapons exist. Even so, a few individuals undoubtedly live in poverty or isolation and do not realize that we possess a nuclear arsenal.

2) *A belief that the situation is not grave.* Many Christians believe military personnel will not employ nuclear weapons in future wars because they recognize such weapons are too dangerous. After all, we have lived with the bomb for 40 years, and have not used it a second time.

3) *The expectation that an enemy will destroy our way of life, if we don't maintain a nuclear arsenal.* Many Christians believe our competitors and enemies will use nuclear technology against us unless we can scare them with our military might.

4) *A belief that individual actions have no effect on the arms race.* Christians often feel helpless. It seems that the US government has been involved in this nuclear arms race for so long that it is not going to slow down now.

Other Christians believe big business is really in control of our government. Because so many jobs are tied to military production, businesses bribe and manipulate legislators and others who question the production of nuclear weaponry.

People feeling powerless to change things may argue that they have no platform from which to share their views; their academic credentials are few, and their statistics and information will be refuted by defense and national security experts.

5) *A lack of strength or time to become involved.* Christians may be aware of the danger of the nuclear weapons race, but attention is usually given first to maintaining a family, holding a job, and caring for personal needs. Simply holding life together during difficult times demands full-time attention. People experiencing emotional and physical pain may have nothing left to give beyond themselves or a small circle of others.

6) *The fear that immediate repercussions or punishments for political or religious activism will be more painful than remaining silent.* As Christians we may realize that the arms race is causing millions of people to starve annually and brings untold suffering, loss of jobs, lowered standards of education, and shrinking health and welfare programs. But speaking out or taking an unpopular position may have more of a direct impact on an individual than any of the repercussions of the arms race.

Certain employers dismiss persons suspected of being radicals or troublemakers. A supply of unemployed persons is usually ready to step in and fill the shoes of a fired worker. Family members, friends, and neighbors often look askance at those who speak out against US policies, saying "Like it or leave it." The children of activists are ridiculed because of the actions of their parents.

Even more fearful than ridicule or loss of job may be the threat of imprisonment, physical harm, or even death. Persons who express opposition through tax resistance or direct nonviolent action at military facilities face fines and imprisonment.

And if a campaign to delay or halt the production of nuclear weapons were successful, some leaders of the halt campaign would likely face threats to their lives from the weapons producers and pro-nuclear weapons groups. Industries that make billions of dollars from building instruments of death would not hesitate to stop their opponents.

7) *A desire to experience a nuclear holocaust for spiritual reasons.* Some Christians have abandoned any hope that God's kingdom can come on this earth. God has put humans to the test and they have failed. All that is left to do is await the End Times. A nuclear holocaust is seen as a part of Christ's second coming.

I recently read this scriptural parody: "You shall know the truth and the truth shall make you odd." Brethren were once considered odd because of their peacemaking stance. Are we willing to risk unpopular labels again? Or will we, like the German majority of the Nazi era, find seventy times seven reasons not to get involved? ☐

Chuck Boyer is peoce consultant on the World Ministries Commission staff.

Small talk

by Kathy Kline

Try new things and grow

Do not be worried and upset; do not be afraid.
John 14:27

This world is an exciting place in which to live. There are so many things to see and do, so many people to learn to know. Sometimes it is hard to try new things.

When you audition for a play, you may be afraid you'll look silly in front of your friends. But when you get a part in the play, they will see you on stage and be proud of you.

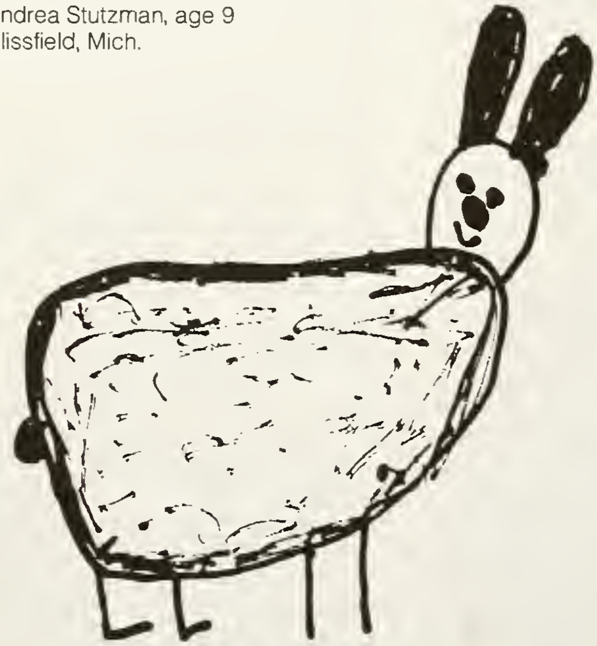
Maybe you can't hit a baseball very well, but you can catch just fine. There is a place for you on the team, so go ahead and try out.

The more things you try to do the more you will learn, and the more exciting your life will become!

Spring is

Spring is a very lovely time
when all the birds are singing.
The trees are budding
and all the flowers are blooming.
The grass is turning green
and everything is right.
Just put the work away
and shout a word of praise.

Andrea Stutzman, age 9
Blissfield, Mich.

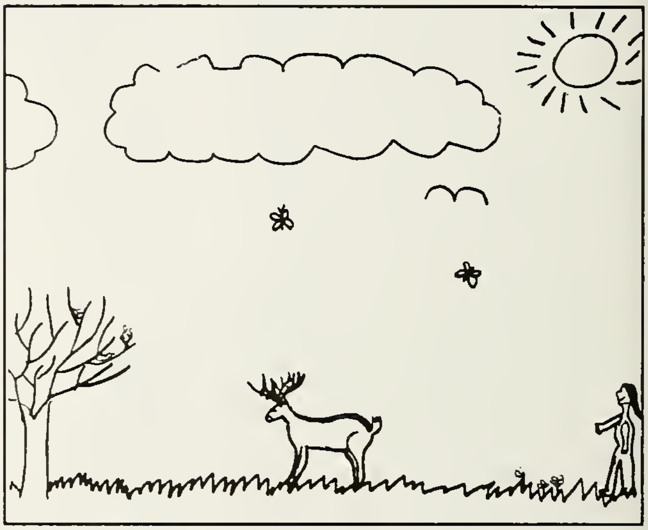


Rabbit

Kevin Flora, age 6
Centerville, Va.

Bloom again
Bloom again
Flowers in bloom
I love flowers in bloom.

Genelle Wine, age 8
Imperial, Neb.



God created the earth and all the living things.

Laura Johnson
Rocky Mt., Va.

Annual Conference mini-review

This year Annual Conference is in Cincinnati, Ohio. Is your family planning to attend? There are many activities prepared for you, including a trip to the Cincinnati Zoo and to the Natural Science Museum, a horse and carriage ride, a boat tour on the river, crafts, group worship, and music. It is important to sign up for these activities before Conference so you will be sure to have a ticket.

If you are going to Annual Conference and you want to submit something to *Small Talk*, just stop by the MESSENGER booth and drop it in the box marked *Small Talk*. Thanks!

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

On young adults, aging, mission, budget

Y. H. Patt

Young adults need nurture

When I asked young adult Kurt Ritchie why he thought young adult ministry is important, I got this matter-of-fact response: "Because I am one."

The Church of the Brethren Young Adult Ministry claims import because we young adults do exist. The recent emphasis on mission and evangelism and the Carl Bowman series in MESSENGER lead me to conclude the future of the church concerns many of its members. If the Church of the Brethren is not just a dying phase in Christian history, then we young adults need nurturing because we are the "becoming" generation of the Church of the Brethren. Pragmatically, investment in us stands as an excellent way for the church to survive.

I, like Kurt, find young adult programing central to my being. Local, district, and national young adult ministry has significantly shaped my life. For me, numerous miracles—from retreats that provide a vision of community to growth opportunities in a Brethren college—stand vital to my health.

In my miracles, people of the Church of the Brethren consistently offer love. Only God knows where I would be now without encouragement from the faithful. One young adult in my home congregation introduced me to district young adult activities, which quickly became the highlight of each month. At another point, a Church of the Brethren pastor pointed me toward Elizabethtown College where, over the past several years, the visionary advice of college chaplain Joan Austin has encouraged me in many ways. She created the possibility for me to attend conferences where I find a passionate people committed to their work—such as the Student/Young Adult Thanksgiving Conference and Annual Conference.

I receive strength through the church. I learn how to interpret the needs of the present world and approach the life-size issues I face. Our ancestors and today's activists on the cutting edge of life model the gospel Christ showed.

Young adults—women and men, career climbers and unemployed, married, divorced, and never married—face complicated issues in 1987. My parents lived in a different era—the reality that humans have the potential of totally annihilating themselves did not intrude itself into their consciousness, nor did the diseases of alcoholism and eating disorders pervade their society to the extent they do mine. As a woman who could not be a homemaker only making babies and bread when others are using our tax dollars in the building of atom bomb plants and buttressing Star Wars technology, I relish dialog with my Brethren peers. Furthermore, my world differs in that I must be prepared for various careers in my lifetime due to the job obsolescence phenomenon. Moreover, the life choices of my parents were different from mine.

People with a faith vision of what the world can be, people with respect for life, and people who sense their role in the lives of the poor and oppressed need to be a community showing how to live in the midst of today's complex world. In order not to be assimilated into the status quo, I need other young adults who struggle with these issues, who reach for prophetic faith. As a young adult in the church's becoming generation who has been nurtured in the church's care, I urge that young adult ministry be taken seriously for the sake of other young adults, our church as a whole, our forebears, and our history that I hope will be written. ☐

Y. H. Patt, of Elizabethtown, Pa., has been a member of the Young Adult steering committee.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Hubert R. Newcomer

Please don't call me aging

I do not usually ride "hobby horse" ideas that seem to contradict current ways of thinking, but there is one "horse" I continue to ride, admittedly without much attention or success and with some opposition.

I refer to the term "aging." With few exceptions, this word is used to describe persons who are growing old. But aging is a life-long experience. It is not limited to those years past 60 or 65 or any other magic number we may select. My two-year-old grandson is aging at the same rate I am—60 minutes every hour, 24 hours every day, 365 days every year. Why then should I be referred to as an

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BVS... People Making a Difference

Windows in the Word

by Timothy K. Jones

Reign

Once I attended a pastors' meeting led by Presbyterian Lloyd Ogilvie. He divided us into groups and pressed us to answer one question: "If you could do anything this year and know you could not fail, what would you dare?" I don't remember our answers, but I have never forgotten the question.

A similar question stirred a group of college students on a retreat. "What would you do," the leader asked, "if guaranteed absolute success at whatever you tried?" One answered, "Pass my final exam." Another: "Make my mother, who is dying, well." One said that he would find the right girl and marry her.

When one woman shared her answer, though, everyone laughed, and then grew silent. She had said simply, "I would bring in the kingdom." In the quiet that fell after the laughter, she added, "I mean it! Why settle for less?"

Something in us isn't satisfied with less. We dream of what the world could be; we long for life as it was meant to be.

Such longing stirred the biblical writers as well. Isaiah prophesied a time to "bring good tidings to the afflicted . . . bind up the brokenhearted . . . proclaim liberty to the captives . . . and the opening of the prison to those who are bound" (Isa. 61:1). Prophets like Daniel foresaw a reign even more glorious than the people had known in King David's: "an everlasting dominion, which shall not pass away, and his kingdom . . . shall not be destroyed" (Dan. 7:14).

Such hopes readied the hearts of the people when Jesus strode onto the scene in the early pages of the New Testament. "The time is fulfilled," he announced. "The kingdom of heaven is at hand." The coming reign seen by the prophets was about to become reality. The "rulership" of God had come, and was coming, in what he did and led them to do.

The once-distant reign of God not only assumed a name and a face in Jesus, it continued to grow and take hold in the service, witness, and life of the earliest church. No wonder one New Testament scholar writes, "During those early days in Jerusalem, the open friendship and simple lifestyle of the early church must indeed have seemed like the dawning of a new age." The body of believers began to embody the hopes and imaginations that had fueled people's longings. While not present in its fullness, people could see God's reign among them and, even more, coming into the world through them.

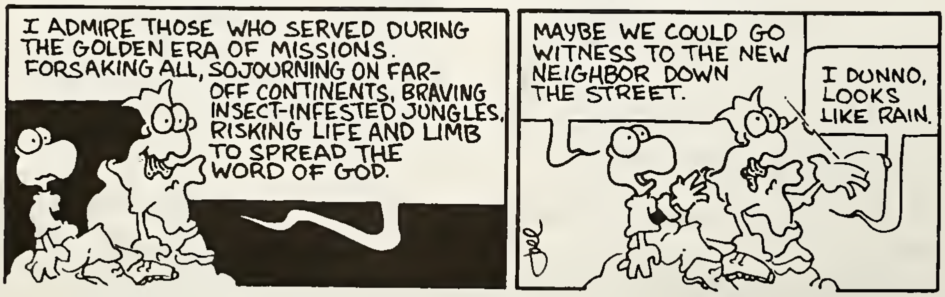
That is a hopeful word. We know today's church never has it "all together." At best the kingdom of God is among us only in part. But God is present in even our seemingly insignificant work, setting up his reign, establishing his plans, enlarging our efforts.

When our church invites in, or clothes the refugee, or lifts the lonely, or worships, or prays, God's reign is present. More than that, God's kingdom is spreading. However long it takes, then, we can keep hoping, and working. ☐

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


I ADMIRE THOSE WHO SERVED DURING THE GOLDEN ERA OF MISSIONS. FORSAKING ALL, SOJOURNING ON FAR-OFF CONTINENTS, BRAVING INSECT-INFESTED JUNGLES, RISKING LIFE AND LIMB TO SPREAD THE WORD OF GOD.
MAYBE WE COULD GO WITNESS TO THE NEW NEIGHBOR DOWN THE STREET.
I DUNNO, LOOKS LIKE RAIN.

opinions

aging person any more than he? True, the biological, emotional, mental and spiritual impact on that process affects differently our day-to-day living, but aging is aging at whatever stage of life we may explore.

Yet almost all references to aging are used to describe older adults and those years of their lives. The American Association of Homes for the *Aging* and the various state counterparts are working at concerns singularly related to older adults. The Church of the Brethren Statement on *Aging* only briefly recognizes that aging is a life-long process and states that its focus is on older adults. The newsletter of the Church of the Brethren *Aging* Network does not report news of a youth movement.

Many other examples could be noted. In fact, it is difficult to find illustrations that do not use the term aging in this way. One notable exception that comes to mind quickly is from Jews. At least in some instances they refer to their retirement and health care facilities as homes for the *aged.* (I suggest that the pronunciation be "ag'd," not "aged.")

I believe this concept presents a much more wholesome understanding of growing old. It suggests a quality of life that can result from having lived a long life. Those who wish to present the highest quality of meat in a meal for their guests will look for properly aged beef. I am told that properly and adequately aged wines provide the highest quality. I take it from Matthew 9:15 that there is a difference between new wine and that which is aged. Certainly we are all in the process of aging, including those of us who are older adults, but there is a difference between aging and being aged.

You say, "Why quibble over the use of a word? It is a matter of semantics." And perhaps you are right. Yet our words express our understanding, our feelings about things and experience. They reflect attitudes. Aging speaks of a process. Aged tells about character, wisdom, experience, quality. To refer to me and my counterparts all over the world as aging simply because we have lived many years is a subtle put-down, implying that we are the only ones getting older. Everyone is getting older! We are the ones who are being blessed with the gift of older adult years.

I have no illusion that my conviction in this matter will suddenly change the course of history regarding the use of the word aging. I do not expect that my "horse" will lurch forward and be first across the finish line. But at least I want my "horse" to be seen—and heard.

To quote Abraham Lincoln, "The world will little note, nor long remember, what we say here. . . ." But what we say here is important. It affects how we feel about growing old. All my grandchildren are aging just like I am. The difference is, I have aged. ☐

Hubert R. Newcomer is administrator of the Palms of Sebring in Florida.

Gale Younkins

Mission posture needs changing

I am glad the Church of the Brethren is taking time to review and reflect on our worldwide mission posture. I am concerned that the church seems to have become a national church rather than an international one.

We have wanted to see indigenous churches come into being, respecting the cultural milieu of each foreign congregation. This is good. But we have taken this "laissez-faire" policy too far. It is time for a change for the good of the foreign churches involved and for the good of the United States Brethren.

In areas around the world where the Brethren have labored for the kingdom, there are many Christians who want and need a Brethren identity. They recognize in the Church of the Brethren a heritage of New Testament faithfulness that is not present in many other denominations. They recognize and want to be a part of a body that respects the pietistic elements of the faith, as well as the peace and justice issues of the faith. They see our egalitarian approach to church decision-making and sense that whether they be "red, yellow, black, or white" they are "precious in his sight," and in the sight of the church.

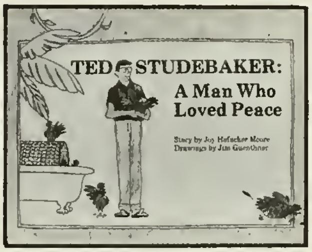
Many of these foreign churches want and need an advocate in America. America is one of the earth's great powers. The Brethren are a small but vocal minority in this land and can help them with the political problems they may face in their own land. And, if it is *their* sincere desire to affiliate with the Church of the Brethren, on what grounds do we say, "No, you can't do that"? *They* are willing to take the risk of outward and official identification. The question is, are we willing to do the same?

The US Brethren also will benefit greatly by receiving foreign Christians and churches into the Brotherhood—not just by the rich and fresh approach to faith that they will bring to us but because they will help us to affirm our own identity.

The Brethren are *not* a "mainline" denomination. We are not now, nor have we ever been, nor, I hope, shall we ever be. Ideally, we are a dissenting church—that is our heritage, not only as Brethren,

Peace Begins at Home

Stories for children about making peace.



Ted Studebaker: A Man Who Loved Peace

Story by **Joy Hofacker Moore.** Full-color crayon drawings by Jim Guenthner.

This is a biographical picture storybook about Ted Studebaker. Ted grew up on a farm in Ohio in a Church of the Brethren family. He loved raising chickens and pigs, swimming in the farm pond, horseback riding, and playing high school sports. As Ted grew up he learned that Jesus loves all the people in the world. Ted wanted to follow Jesus' example.

For Ted Studebaker, following Jesus meant going to Vietnam—not as a soldier, but as a teacher to help farmers learn how to grow better crops. Ted is a peace hero, a person who worked to make peace even though his life was in danger. He gave his life helping people rather than hurting them.

Paper, $9.95, in Canada $13.95

The Cornhusk Doll

A pioneer family overcomes bitterness and anger with kindness.

Story by **Evelyn Minshull.** Exquisite and finely detailed pencil drawings by Edwin B. Wallace.

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The CORNHUSK DOLL
EVELYN MINSHULL
ILLUSTRATED BY EDWIN B. WALLACE

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but as New Testament Christians. We have been losing sight of this fact, as more and more of us buy into mainstream American values. We are at the point now where, I fear, there are many not just "closet" but open nationalists among us.

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I say that the Brotherhood needs, and I believe God wants us to have, close Christian relationships that extend beyond national borders and transcend national priorities. We do take a risk by our official identity with foreign minorities. After all, if we are officially related to them, then their needs become officially our needs, their problems become officially our problems, and, dare I say it, their persecution becomes officially our persecution, because they, too, are Brethren. Jesus said, "Therefore go make disciples of *all* nations," not just America.

I believe the Lord Jesus Christ is calling the Church of the Brethren to stand up and be counted. He is calling us to love, not just in word, but in deed and truth. He is doing a sifting in these days to find out which are the churches (and Christians) "seeking first the kingdom" and which are the churches (and Christians) only giving lip service to Christ.

It is my own hope and prayer that one day we would have an Annual Conference in Africa, or China, or Nicaragua and that the brothers and sisters from all over the world would be there. They would all come with their own distinctive dress, language, customs, and yet we would be one in Jesus Christ as Brethren. What a marvelous and beautiful sight that would be — to see the great congregation composed of those from all the nations of the world, yet committed first and foremost to Jesus through the understanding our church has of him.

"After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, crying out with a loud voice, 'Salvation belongs to our God who sits up on the throne, and to the Lamb!' " (Rev. 7:9-10).

The Bible speaks of there one day being another great meeting of all those (whatever nationality) who have been cleansed by the blood of the Lamb. If that be our vision for the kingdom consummated, ought not the kingdom present be moving toward that vision?

Certainly we can have a spiritually

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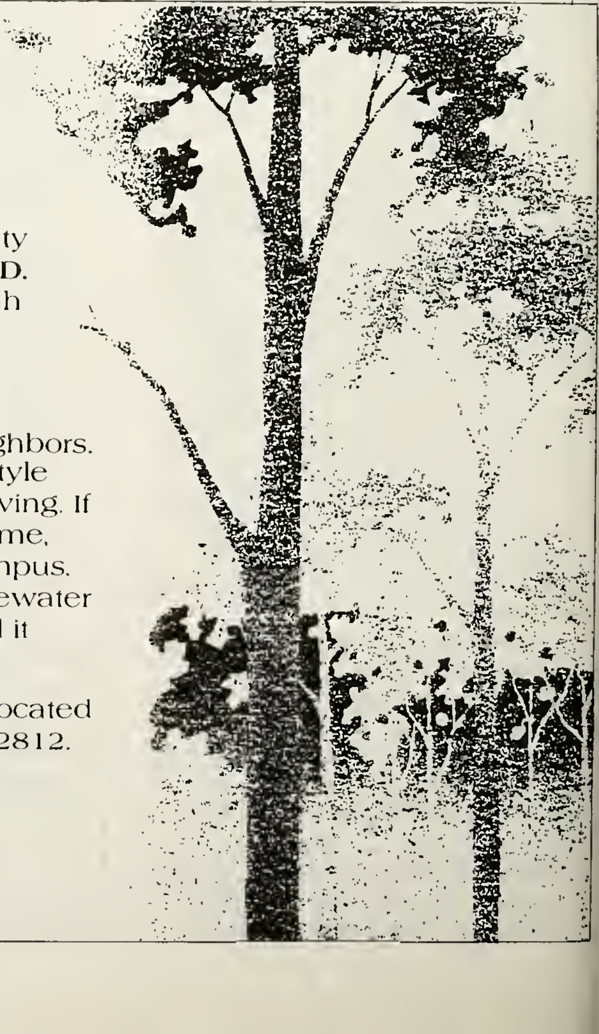

symbiotic relationship with foreign churches without an official attachment. We've been doing it through most of this century. But I believe where there is an official bond there will be a cementing that cannot otherwise be achieved. It's like Jesus teaching that "where your treasure is there will your heart be." When we go far enough to receive a brother that we outwardly, officially and, for all the world to see, recognize, then we have made an investment, then we have established a treasure. And certainly as our master has said, then our hearts will be there, truly, with that treasure.

Do we have the conviction, the courage, as a denomination to take this step of identification with non-American Christians? If we will, God will certainly bless us for our obedience and, I believe, will glorify himself as a result. And, after all, isn't that what faithful Christianity is all about — glorifying the name of our Heavenly Father in all the earth? ☐

Gale Younkins is pastor of the Longmeadow Church of the Brethren, Hagerstown, Md.

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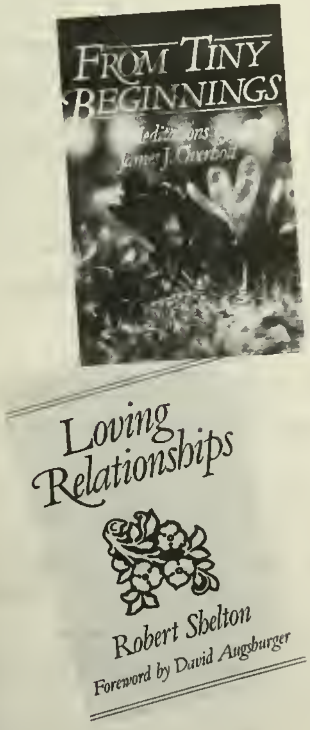

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Foreword by David W. Augsburger

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CHURCH OF THE BRETHREN

NUCLEAR FREE ZONE

The Church of the Brethren, meeting in Elgin, IL., March 3-7, 1984 declares all of the property held by this corporate body to be "nuclear free zones". Specifically,

1. **Our property shall not be used to design, test, produce, store or deploy nuclear weapons.**
2. **We state to our government that we do not wish such property defended by the use of nuclear weapons.**
3. **We ask all nuclear powers of the world to avoid targeting these properties with nuclear weapons.**

Having declared those properties for which we have stewardship to be **"Nuclear Free Zones"**, we now encourage all parts of our church to consider similar action: acting corporately as districts, congregations, seminary and colleges, retirement homes and hospitals, camps; acting personally as members regarding residences, businesses, and other properties.

In response to the above action, the following Brethren Districts, Congregations, Camps, Seminary-Colleges-University, Others and Members have declared their properties to be **"Nuclear Free Zones"**.

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WEST MARVA

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MT. ZION ROAD, Lebanon, PA.
PALMYRA, PA.
WEST GREEN TREE, Mt. Joy, PA.

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PEORIA, IL.
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CEDAR CREEK, Garrett, IN.
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Bill Bowser

For budget crises: a modest proposal

I am greatly disturbed by the funding shortfall at Elgin this past year. I am concerned not merely for the programs that will not receive funding, but also — and much more deeply — with the causes of this shortfall.

I suspect that a great portion of the problem may be due to "designated giving" on the part of congregations that don't want their money going to this or that project. It seems to me that this is an underhanded way of getting out of supporting any particular Annual Conference decision that a congregation doesn't feel like supporting. Are we being told the full story about this?

Pretending a problem doesn't exist won't make it go away. If distrust of one another has already reached this level, can there be much "brotherhood" left in the Church of the Brethren? If this nonsense continues, the church will die.

I hate to think that the Brethren might need to resort to *assessments* of individual congregations. That is in fact what my employers, the Baltimore Yearly Meeting of the Religious Society of Friends (Quakers), do. This " district" corresponds to our Mid-Atlantic district and Shenandoah District, and perhaps Southern Pennsylvania District as well. And they *do* assess each meeting (congregation) a yearly apportionment. This arrangement may be many things, but at least it is businesslike.

Come to think of it, we could make the Church of the Brethren a trademark, and charge people for a franchise. If a congregation wants out of the franchise early, it would still have to pay the franchise fees for the full length of the contract. (That is how the Associated Press, also a nonprofit corporation, protects its income in its five-year broadcasting contracts.)

Such an arrangement would also solve automatically the problem of last year's Annual Conference, when some outside groups wanted in: Just sell them a franchise. And the issue of church discipline would be taken care of as well — use Brethren hymnals and Brethren Sunday school materials, or you lose your franchise (but still have to pay assessments for five years).

But in any case, the use of "designated giving" will have to be restricted to individuals who give directly to Elgin, and forbidden to congregations.

Do we Brethren still trust one another enough that we won't need to resort to "business" means for getting funds to our national office? If we don't, perhaps we will be *better off* to die as a denomination. Or, perhaps we are already dead. ☐

Bill Bowser is a member of the Arlington (Va.) Church of the Brethren.

CLASSIFIED ADS

FOR SALE—"Brethren Hymn Books and Hymnals 1720-1884," by Donald Hinks. Fascinating history of German and English hymn books and hymnals used by Brethren, 1720-1884. Fifty photos show every major hymn book used by Brethren during that period. Complete bibliography of Brethren hymn books. 205 pages, quality-bound, 9" x 9" size allowed extra space for photos and tables. Valuable addition to library of each Brethren congregation and historian. Of special interest to Brethren families with heirloom Brethren hymn books. $19.50 plus $1.50 P & H. Pa. residents add $1.17 sales tax. Brethren Heritage Press supplies finest books dealing with all aspects of Brethren history and thought. Send SSAE for brochure on above book and current list of other new books. Large selection of out-of-print books also available. Brethren libraries purchased. Write: Brethren Heritage Press, 24 Chambersburg St., Gettysburg, PA 17325. Tel. (717) 334-8634.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact John & Debbie Hammer, 5718 Shawn Terr., Norcross, GA 30092. Tel: (404) 448-9092

SUMMER SCHOOL—*The Study of Religion in the Soviet Union*, June 29-July 4, 1987, by the John T. Conner Center for US/USSR Reconciliation, Inc., at Purdue University, West Lafayette, Ind. Tuition is $150. For info. write: The Conner Center, 320 North St., West Lafayette, IN 47906.

TRAVEL—Air conditioned coach from Elizabethtown to Annual Conference, including rooms. Write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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WANTED—Computer science teacher for McPherson College, tenure track position. 1/2 to 3/4 time teaching with some administrative duties, incl. appointment as director of academic computing. Ph.D. in computer science preferred; M.S. required. Experience with UNIX systems, the C-programming language and ability to teach upper and lowel lever computer science courses necessary. Rank, salary depend on experience and qualification. McPherson College offers major in computer science. Campus computing facilities incl. Charles River Data Systems - Universe 32; AT&T 3B2, access to Harris 800; numerous microcomputers. Applicant should be available to assume the position by Aug. 15, 1987. Address inquiries, send credentials to: Dr. Dale Goldsmith, Vice President for Academic Services, McPherson College, McPherson, KS 67460. McPherson College is an equal opportunity/affirmative action employer.

WANTED—Assistant professor in music for McPherson College, tenure track position. Teach private voice, conduct choir, and small vocal ensembles, teach classes in music education and supervise student teachers. Masters degree and teaching experience required, doctorate preferred. Salary negotiable. Applicant should be available to assume the position by Aug. 24, 1987. Apply by May 15, 1987. Address inquiries, send credentials to: Dr. Dale Goldsmith, Vice President for Academic Services, McPherson College, McPherson, KS 67460. Tel: (316) 241-0731, ext. 105. McPherson College is an equal opportunity affirmative action employer.

turning points

Pastoral Placements

Alexander, James, from New Hope, Virlina, to Carthage, S. Mo., part-time
Bradley, Phillip K., from University Park, Mid-Atl., to Sebring, Fla./P.R.
Clark, Merlin L., from other denomination, to South Bay Community, Pac. S.W., interim
Davis, Gary W., to Evergreen/Shiloh, Shen.
Gleim, Elmer Q., from York to Rouzerville, S. Pa., part-time
Krider, Eldon L., from Markle, S/C Ind., to Union Center, N. Ind.
Landis, Henry, Mt. Pleasant, W. Pa., interim to part-time
Maxwell, David, from other denomination, to West Eel River, S/C Ind. part-time
Miller, R. Eugene, from Maple Spring, W. Pa., to Carson Valley, Mid. Pa., interim
Schmidtke, Scott, to Sabetha/Morrill, W. Plains
Smith, Rufus E., from Pound River, to French Broad, S.E., part-time
Townsend, George, from other denomination, to Altoona, Mid. Pa., interim

Licensing/ Ordination

Bond, Gilbert I., licensed Jan. 25, 1987, Chicago First Ill./Wis.
Gauby, Sidney F., licensed Jan. 11, 1987, McPherson, W. Plains
Haldeman-Scarr, William L., licensed Jan. 25, 1987, Christ Church, Ill./Wis.
Kent, David, licensed Jan. 18, 1987, Welsh Run, Mid-Atl.
Matthews, Samuel Eakes, licensed Jan. 4, 1987, S. Whitley, S/C Ind.
Maxwell, David L., licensed Feb. 15, 1987, West Eel River, S/C Ind.
Peel, Cynthia Ann, licensed Nov. 16, 1986, Kent, N. Ohio
Routh, Joseph Dale, licensed Dec. 14, 1986, Black River, N. Ohio
Saunders, Jim C., licensed Jan. 25, 1987, Bakersfield, Pac. S.W.
Shearer, Velma M., ordained Jan. 25, 1987, Salem, S. Ohio

Wedding Anniversaries

Baile, Roger and Mary, Hanover, Pa., 55
Landes, Bernard F. and Stella J., Weyers Cave, Va., 61
McCary, Joseph and Mildred, Hanover, Pa., 56
Merrifield, Daniel and Edna, Champaign, Ill., 61
Oswald, Maynard and Dorothy, Hartville, Ohio, 54
Paff, John and Ella, Floyd, Va., 60
Pugh, Fred and Gladys, Riner, Va., 56
Spitler, Leo and Sarah, Bringhurst, Ind., 60
Thomas, Grover and Ada, Mt. Morris, Ill., 50
Wright, William and Nettie, Utica, Minn., 70
Yoder, Eugene and Henrietta, Huntingdon, Pa., 61

Deaths

Anstine, Goldie, 57, Canton, Ohio, Sept. 19, 1986
Bachinsky, Ruby, 66, Acme, Pa., Dec. 7, 1986
Beachley, Nevin, 94, Somerset, Pa., Nov. 10, 1986
Bechtel, Tina, 82, Curryville, Pa., Jan. 14. 1987
Beerd, George, 84, Mt. Pleasant, Pa., Nov. 19, 1986
Brant, Gladys W., 66, Berlin, Pa., Jan. 2, 1986
Burkholder, Walter, 96, Mercersburg, Pa., June 11, 1986
Crouse, Velma, 73, Arcanum, Ohio, September 26, 1986
Dillinger, Harry, 86, Mt. Pleasant, Pa., Oct. 10, 1986
Doll, Atlee R., 68, Hartville, Ohio, July 21, 1986
Flick, Elsie, 79, Mt. Pleasant, Pa., Oct. 23, 1986
Frye, Edna, 91, Palmyra, Pa., Jan. 13, 1987
Fyock, June E., 56, Johnstown, Pa., Dec. 12, 1986
Grubb, Hattie, 85, Palmyra, Pa., Dec. 13, 1986
Hawley, Ralph, 72, Kansas City, Mo., Jan. 6, 1987
Helwig, Nathan M., 78, Ashland, Ohio, Jan. 5, 1987
Hiden, Marjorie, 78, Palmyra, Pa., Dec. 11, 1986
Hoffer, Blaine, 63, Lebanon, Pa., Sept. 6, 1986
Horton, W. Owen Sr., 71, Mt. Airy, N.C., Jan. 31, 1987
Hosfelt, Florence, 73, Williamsport, Md., Jan. 17, 1986
Knutsen, Evelyn M., 76, Kent, Wash., Jan. 9, 1987
Kohr, Anna, 69, Palmyra, Pa., Dec. 1, 1986
Lichty, Anna Eby, 100, Greenville, Ohio, Feb. 9, 1987
Lutz, Esther D., 90, Greenville, Ohio, Dec. 22, 1986
Moffat, Nancy R., 40, Hartville, Ohio, Dec. 20, 1986
Naugle, Frances, 73, Palmyra, Pa., Sept. 30, 1986
Nedrow, Lizzie M., 89, Mechanicsburg, Pa., Oct. 29, 1986
Norris, Ada L., 90, Mifflinburg, Pa., Feb. 27, 1986
Petersen, Jean, 68, Waterloo, Iowa, Dec. 5, 1986
Reber, Hylton, 77, Palmyra, Pa., Jan. 12, 1987
Reed, Ruth A., 55, Arcanum, Ohio, Sept. 26, 1986
Rhyno, Charles F., 77, Modesto, Calif., Jan. 5, 1987
Riesley, Lois I., 49, Pitsburg, Ohio, Nov. 8, 1986
Simmers, Paul H., 81, Grottoes, Va., Dec. 15, 1986
Welty, Lois, 71, Waynesboro, Pa., Aug. 20, 1986
Witmer, Florence, 82, Lancaster, Pa., Nov. 20, 1986
Ziegler, Emma K., 92, Sebring, Fla., Feb. 9, 1987
Ziegler, Mamie Keller Leiter, 97, Grafton, Va., Jan. 22, 1987

Open wide that 'Pearlygate'

The woman on the TV screen looked like a painted tramp—Pan-Cake makeup apparently applied with a putty knife, and eyes that would attract no one but a chimney sweep. The man beside her grinned like a boyish cross between Charlie McCarthy and Howdy Doody. She warbled inane lyrics about a sickeningly sweet, palsy-walsy Jesus. He quoted scripture and preached about a feel-good gospel of sweetness, light, and good vibrations. Together they pled for money from their audience ("Send a check for 15, 25, 100 dollars, whatever . . .") to keep their ministry afloat. I switched off the TV and took a couple of Dramamine tablets.

That happened one night in the late 1970s, and was my brief, initial introduction to TV preacher shows. Curious to learn what it is that attracts their millions of viewers and subscribers, I have, since then, cautiously tuned in from time to time, first to this TV preacher and then to that one.

But either something is wrong with my TV or with me, for it always seems like the same show I saw the last time. The trappings may differ a bit, but there is a sameness of message, and the same queasiness I feel that forces me to change channels quickly. I even tried a live show once, visiting the Crystal Cathedral in California, but after an hour of power, I still wasn't captivated or convinced by TV preachers. (See editorial, "The Gospel of the Glib and Glittery," March 1983.)

I want to be honest. Yes, I own up to feeling a certain cynical smugness recently, when the TV preaching world was split by a scandal of sex, greed, and lust for power. Not being a follower or admirer of the stars whose glitzy world had blown a fuse, I was not exactly immobilized by grief. And as for "forgiving" anyone, I was unaffected. No one had done anything to me.

But I am still fascinated by the phenomenon of TV preachers, their hold on their viewers, and their ability to gull millions of people into bankrolling their highly questionable "ministries." This current TV preacher scandal dubbed "Pearlygate" affords me a chance at least to read about the TV shows I can't bear to watch.

Who are these millions of people who respond to TV preachers? Or, to put it another way, how do emperors get away with public nudity?

I am told by one authority that the followers of television evangelism tend to be people somewhat alienated from mainline America. They feel they are on the short end of things, and the TV preachers offer them order and promise. In other words, these are people getting even with the society they can't crack.

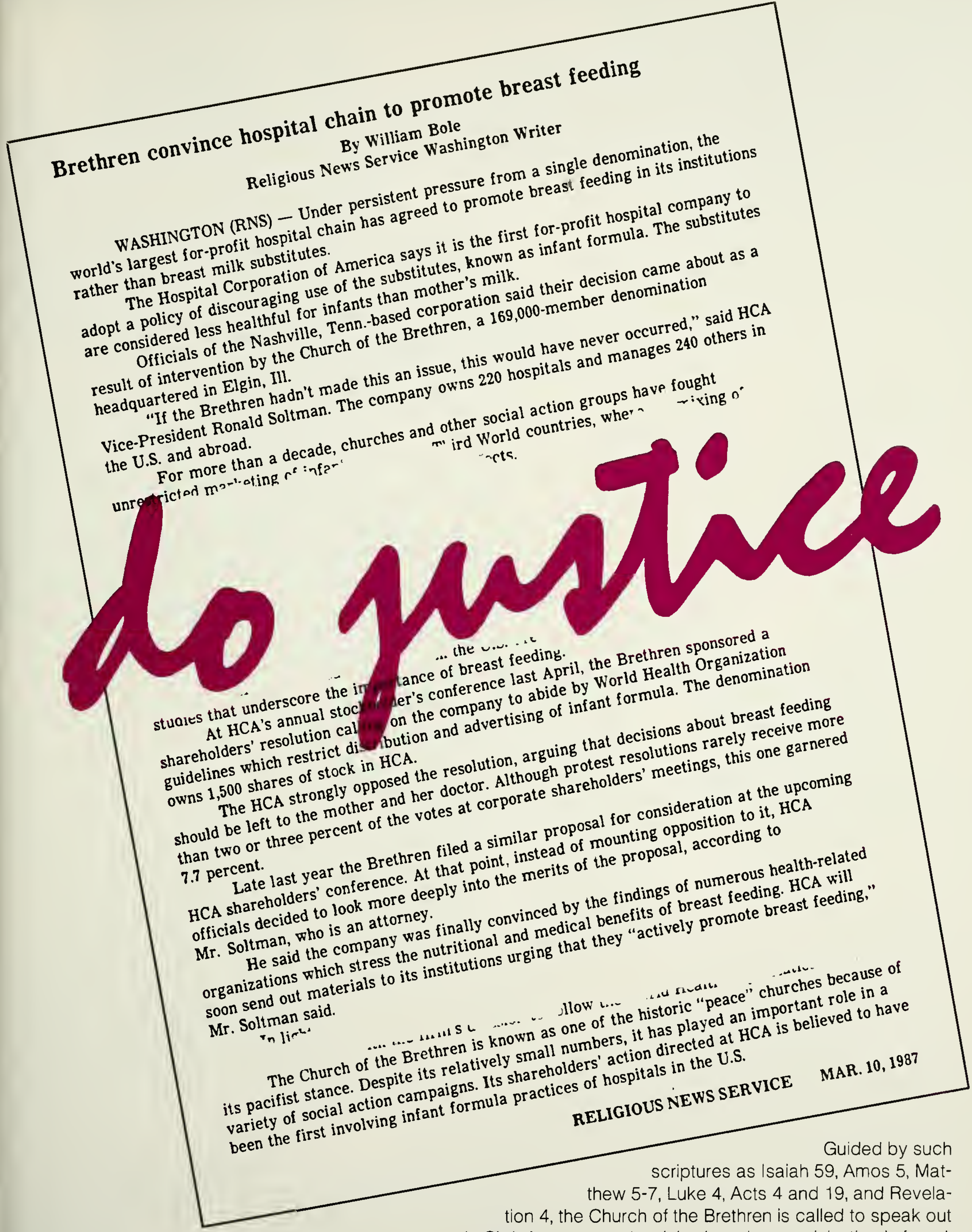
But I suspect the followers themselves would tell us a different story, a story of responding to a gospel message that makes sense for their lives, that offers answers and solace that conventional churches do not dispense.

And what of the TV preachers themselves? It is believed that most of them start out wanting to establish true ministries, but fall victims to their own success. To expand, they need more viewers, ever more air time, and ever more money to pay for it. Then, like an alcoholic who can't say just when the addiction took hold, they find in time that the money has become an end in itself. They rationalize a more expensive, luxurious lifestyle (after all, doesn't God reward his own?), and gradually their appeals for money become more blatant.

Oral Roberts once used as a gimmick a vision he claimed to have seen of a 900-foot tall Jesus (presumably the same one who knocks on the UN Secretariat building in the Christian bookstore painting.) Jerry Falwell's followers are asked to use their savings and even to borrow to send him more money. Jimmy Swaggart warns the hesitant giver that if he can't buy air time, "then people will die and go to hell by the thousands." (Such a premise is dubious, for the TV preachers largely are "preaching to the saved," not the lost, to begin with. Their audiences are overwhelmingly made up of cheerleaders, not potential converts.)

A dose of Dramamine may fortify me in my inquisitive channel-hopping as I follow the TV preachers' spiel. But it is a long-time addiction to old-time Dunker religion that makes me immune to their message. Give me TV when I need entertainment, but give me my Dunker beliefs when it's churchtime. I need to practice my faith within a community in which I must be accountable to fellow Christians as well as to God. I don't need the simplistic answers to faith questions offered by preachers with dollar marks for eyeballs. I do need a group of like-minded brothers and sisters committed to earnestly searching the Scriptures together for what often are hard and complex answers to our questions. And when I give my money I like to know what it's spent for.

So when the preachers start to flaunt tawdry, ostentatious lifestyles, and their ministry starts to owe more to Walt Disney than it does to Jesus Christ, I reach for the TV switch and my Dramamine, not my checkbook.—K.T.



Brethren convince hospital chain to promote breast feeding

By William Bole
Religious News Service Washington Writer

WASHINGTON (RNS) — Under persistent pressure from a single denomination, the world's largest for-profit hospital chain has agreed to promote breast feeding in its institutions rather than breast milk substitutes.

The Hospital Corporation of America says it is the first for-profit hospital company to adopt a policy of discouraging use of the substitutes, known as infant formula. The substitutes are considered less healthful for infants than mother's milk.

Officials of the Nashville, Tenn.-based corporation said their decision came about as a result of intervention by the Church of the Brethren, a 169,000-member denomination headquartered in Elgin, Ill.

"If the Brethren hadn't made this an issue, this would have never occurred," said HCA Vice-President Ronald Soltman. The company owns 220 hospitals and manages 240 others in the U.S. and abroad.

For more than a decade, churches and other social action groups have fought unrestricted marketing of infant [illegible] Third World countries, where [illegible] mixing of [illegible] effects.

[illegible] the U.S. [illegible] studies that underscore the importance of breast feeding.

At HCA's annual stockholder's conference last April, the Brethren sponsored a shareholders' resolution calling on the company to abide by World Health Organization guidelines which restrict distribution and advertising of infant formula. The denomination owns 1,500 shares of stock in HCA.

The HCA strongly opposed the resolution, arguing that decisions about breast feeding should be left to the mother and her doctor. Although protest resolutions rarely receive more than two or three percent of the votes at corporate shareholders' meetings, this one garnered 7.7 percent.

Late last year the Brethren filed a similar proposal for consideration at the upcoming HCA shareholders' conference. At that point, instead of mounting opposition to it, HCA officials decided to look more deeply into the merits of the proposal, according to Mr. Soltman, who is an attorney.

He said the company was finally convinced by the findings of numerous health-related organizations which stress the nutritional and medical benefits of breast feeding. HCA will soon send out materials to its institutions urging that they "actively promote breast feeding," Mr. Soltman said.

In light [illegible] follow [illegible] health [illegible]

The Church of the Brethren is known as one of the historic "peace" churches because of its pacifist stance. Despite its relatively small numbers, it has played an important role in a variety of social action campaigns. Its shareholders' action directed at HCA is believed to have been the first involving infant formula practices of hospitals in the U.S.

RELIGIOUS NEWS SERVICE **MAR. 10, 1987**

Guided by such scriptures as Isaiah 59, Amos 5, Matthew 5-7, Luke 4, Acts 4 and 19, and Revelation 4, the Church of the Brethren is called to speak out in Christ's name against injustice wherever injustice is found.

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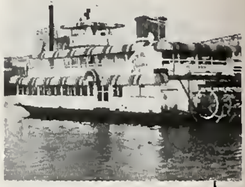

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CHURCH OF THE BRETHREN
JUNE 1987

THE WALL STREET JOURNAL
WALL STREET

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'HE PACKS A FULL SUITCASE'

contents

10 **Making Our Mark.** A cross, a circle, a wave . . . Wendy Chamberlain McFadden introduces a new logo that the Church of the Brethren can use.

12 **At Ashland, 'We and Them Became Us.'** The five Brethren bodies approach mission from different perspectives. At a March conference in Ashland, Ohio, mission-minded Brethren saw what they have in common, and what they don't. Report by Kermon Thomasson.

15 **Paul Brubaker: He Packs a Full Suitcase.** We aren't talking about socks, shirts, and underwear. Paul Brubaker packs board meetings, worship services, oil paintings, visitation, and banking into one very tight schedule. Story by Don Fitzkee.

21 **Christians Have a Special Calling.** Larry Ulrich says the AIDS crisis could be an opportunity for the Brethren to serve more faithfully, if we overcome our fear and prejudice . . . which is what we are called to do.

26 **Anointing: An Ancient Rite in New Settings.** Dean Miller sees great potential for anointing beyond the confines of hospital rooms and sickbeds.

28 **Genetic Engineering: A Second Genesis?** Just because genetic engineering is possible doesn't make it right. Shantilal Bhagat says the church cannot allow scientists to decide what is ethical. That's our job.

COVER: At the bank it's *The Wall Street Journal,* but his sermons at Middle Creek are straight from the Bible. Working on the denomination's Pension Board requires a little help from both. He's a banker and Pension Board chairman some of the time, but he's a minister all of the time. Read about Paul Brubaker on page 15.

In Touch profiles Norman Utz, Littlestown, Pa.; La Vere Flora, La Verne, Calif.; and Kathy Simmons, Manassas, Va. (2) . . . **Outlook** reports on peacemaker teams. BVS Unit #178. Christian Citizenship Seminar. Church of North India. Disaster grants. EFUM expansion. Debt crisis. New youth cabinet. District leadership changes. Sanctuary lawsuit. Refugee court ruling. Brethren Press book honor. Health meeting (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Special Report,** "Foundations Merger Firming Up," by Don Fitzkee (9) . . . "A Brethren Welfare Story: Caring for Our Own," by Wilfred E. Nolen (18) . . . "The Pension Board and its Programs" (20) . . . "A Call to Compassion: Church of the Brethren Statement on AIDS" (22) . . . **Small Talk** (25) . . . **Windows in the Word** (29) . . . **Opinions** of Cathy Boshart, Harold S. Martin, Doug Fike, and Dee Mari Moore (start on 30) . . . **Pontius' Puddle** (32) . . . **Turning Points** (35) . . . **Editorial,** "The Pitfalls of Fund Appeals" (36).

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messenger

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letters

BOYS AND AGGRESSION

The March editorial, on pacifism, was one
the best. Recently I have had conversations wi
several people, including one of my sons, co
cerning the problems of justice and violence. M
son is not connected with any church fellowsh
but he still feels tied to the Brethren. What to
about violence—his own and the world's—is
live concern. He was glad to see someone tell
like it is in the world.

I have read that the first thing a male chi
must do is decide what to do with his feelings
aggression. Obviously, the decision is not ma
once and for all.

DORRIS MURDOCK
Nampa, Idaho

HOW MUCH OF A PACIFIST?

I appreciated the March editorial, "Geor
on My Mind." I, too, left the film "The Missio
with the sober realization that on an emotior
level I am not nearly as much a pacifist a
had supposed.

The personal message of the film for me w
clear: We who profess to be pacifists must get
our self-righteous pedestals and join t
overwhelming majority of people striving
peace who have known all along that they ha
not totally rejected violence.

I am not suggesting that we stop teaching th
the way of peace and love should pervade
aspects of our lives. I am merely pleading that
actively join forces with people of many differi
persuasions who are every bit as convinced as
are that nuclear war must be avoided.

If we hide our lamp under a bushel rather th
taking leadership for peace, beginning in o
own communities, how can we call oursel
peacemakers?

ESTHER MOHLER HO
Hayward, Calif.

IF PUT TO THE TEST

The March editorial, on pacifism, really
home for me. It expressed so well the thoug
that have run through my mind as I have tried
prepare myself for possible situations. T
editorial's incident in the school room is almo
identical to one I experienced as I was teachi
during my first year out of college.

In later years I found myself wanting to pou
in a lawyer's face so badly that I nearly lo
control.

In the calm of my room I recognize t
message of love and forgiveness. But on the stre
I wonder what may happen if I am put to t
test.

MARVIN E. BLOUGH
Nampa, Idaho

EGLON TRUSTED ITS YOUTH

Thanks for Guy Wampler's April artic
"How Big is Eglon?" It was beautifully writte
and in addition to underscoring a bit of earli
Brethren history it pointed out ways in whi
Brethren are still pioneering and leading
kingdom work, in the United States a

worldwide.

I want to emphasize one of the article's points and to illustrate it.

Eglon not only "called" its young people into leadership positions early, but it did not overemphasize that they were young people. It trusted them as servants of the Lord and "people" of the church.

I was called into the ministry by a Friday night council meeting vote of the Eglon congregation when I was 17. The presiding elder told me at once, "We will install you on Sunday, and we expect you to preach the Sunday morning sermon. We will expect you to go two weeks later to one of our farthest preaching points. You will need to walk about 20 miles or go by horseback."

I replied, "I will try to do what you and the church expect, but do you trust me with that much responsibility?"

He said, "We trust our young people."

When I started out on that walk on Saturday two weeks later, there were about a dozen young people who came to walk with me. We were to meet in a school house for preaching. On Sunday morning I preached and the young people sang a special song. (We had practiced it as we walked along.) Then we had a big carry-in dinner and held an afternoon service. We were urged to come back for the next monthly service. After farewells we walked 20 miles back across the mountains to Eglon. We had not been accompanied by any adults as chaperons. "We trust our young people," the Eglon people said.

My wife, Irene, and I love that church at Eglon. We have our grave markers already placed in the Eglon cemetery on the hill above the church.

Desmond W. Bittinger
La Verne, Calif.

RIDDING OUR LIVES OF DEMONS

If only Messenger or other church publications had run an article such as "When a Christian Gets the Blues" (February) in the late 1950s and early '60s. It was then that I began my own bout with depression.

I thought I should be able to find answers in the church, but most ministers I approached sent me away with admonishments to pray more. They could not hear my pain. One minister said, "A person who is truly Christian would not experience mental illness." My depression became worse.

I persisted, however, in seeking help, and finally Harold Bomberger heard my pain and wisely suggested professional counseling.

Recovery was not rapid, but after some years of therapy I began to live abundantly as Jesus, in John 10:10, promised that we would.

Today I am pursuing a master's degree in pastoral counseling so that I can assist others as they struggle to rid their lives of the demons of depression, pent-up anger, abusive relationships, and so on.

I hope Messenger continues to address issues pertaining to the mental health of Christians.

Pat Roop Robinson
Westminster, Md.

HELP FROM CONFERENCE

I appreciate Messenger's practice of printing readers' opinions on both sides of an issue. Particularly, I was glad for Detlev Heinrich's February "Opinion," with its positive and challenging thoughts about homosexuals and today's church. I expect he spoke for others as well as for me.

Further, I appreciate Annual Conference Central Committee's providing a meeting room at the Norfolk Conference for the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC). This gave gay and lesbian Brethren an opportunity to communicate with and function within, the denomination. It's great that we will have the same arrangement at the upcoming Cincinnati Conference.

The Parish Ministries Commission should be commended for sponsoring an "insight session" at Annual Conference on homosexuality. My brother, a delegate at Norfolk, expressed to me an increased understanding ("insight," if you will) gained from that session. This brought joy and new hope to me.

J. S. Lefever
San Francisco, Calif.

BEING BRETHREN, BUT INCLUSIVE

This past January the Good Shepherd Church of the Brethen, in Bradenton, Fla., celebrated its 10th anniversary. As pastor Don White received several new members, he reminded the congregation that this is not the Good Shepherd church, but, rather, it is the Good Shepherd *Church of the Brethren.* While there is a fine nucleus of members here with Church of the Brethren background, there are many other people here who serve the church well and have joined our membership.

This reminds me that as a life-long member and ordained minister of the Church of the Brethren, I grew up with the impression that unless you were baptized into the Church of the Brethren, you were lost.

As an adult I gained a more mature understanding. Yet I do believe that if we had a better understanding of our Brethren history, of our beginnings, of the sacrifices made, and of the price paid by our Brethren forebears, we would appreciate them more and be more loyal to the Church of the Brethren.

Our particular Brethren traditions, practices, and ordinances should inspire us to greater dedication and commitment.

Elmer I. Brumbaugh
Sarasota, Fla.

WHAT TO WEAR FOR EASTER

I didn't like the April Messenger cover. I figure that if God could make coats of skin for Adam and Eve in the Garden of Eden, he could provide suitable attire for the Resurrection. I just clipped the nude middle from the picture and put it in the trash can. Then it looked suitable to me for public display.

Loretta V. Diehl
Lancaster, Pa.

page one

We like stories with a happy ending. And Yvonne Dilling's April story, "Maria Will Walk," has one: Maria is walking again. It has been a slow and painful process, but by mid-May Maria was up and around, using a "walker," building up on the stumps of her legs calluses necessary to accommodate her new, artificial feet.

On May 13 I received the photo shown here and a note from Yvonne, who is now Latin America and Caribbean representative on the World Ministries staff here in Elgin. Her note read, "Maria has tried on her prostheses. They fit! Praise God! She goes into therapy tomorrow to get them to keep."

Maria, through the tragic loss of her feet in a train accident, has become well known in San Antonio, with her story and later updates appearing in city newspapers. So, in a sense, the story does have a happy ending: Maria is walking again. But in another sense, the story has no ending, for it goes on, as part of the "old, old story" itself. As Yvonne pointed out in her April article, she could not understand why Maria had to lose her feet. "But my faith does not compel me to seek the answer to that mystery. Rather . . . my faith compels me to respond in compassion. . . ." We thank God that Maria walks.

* * *

Errors have a way of creeping into Messenger, then jumping out to embarrass us after they get into print. In this column last month, northwestern Ohio somehow came out as northeastern Ohio. It was, in fact, the north*western* part of Ohio that was the last part of the state to be settled by Brethren. Ironically, this error was noted by the editor just after he had groused about TV news reporters referring to PTL headquarters being in Fort Mill, *North* Carolina, instead of *South* Carolina.

* * *

Another reminder is due, urging all our readers to send to Messenger clippings that tell of Brethren doings. Several readers have become regular contributors, but many areas of heavy Brethren concentration still are not covered. Such clippings are very helpful to us. We need them. Please send to Messenger editor, 1451 Dundee Ave., Elgin, IL 60120. —The Editor

in touch

Norman Utz: Art 'with a little religion'

Norman Utz, of the Piney Creek Church of the Brethren, near Taneytown, Md., was only getting warmed up in life when others start to slow down.

The 83-year-old minister, artist, poet, and violin maker didn't get going on most of his hobbies until he had reached his 50s. Since then he has been busy, constructing over a dozen violins, and painting, along with his other hobbies and churchwork.

He got started painting pictures when he worked as a house painter. He was closing up a window in a home and decided to paint a picture of Christ in Gethsemane to fill the window. The homeowner "made such a fuss," and said he should keep it up.

Since then he has created 14 pictures of Christ in Gethsemane, and given them all away. He has done biblical scenes and historical figures, including George Washington, Winston Churchill, and Martin Luther King Jr.

Often he just paints portraits of his subjects, but, he says, "I have about five or six paintings that are eight feet tall." He displays some of these life-size works outdoors in yards and on buildings.

One of his best known works, a 4-x-8-foot depiction of Christ, with the words "Prepare to meet thy God" underneath, hangs on the end of a barn near his home. He donated his time and materials back in 1953 when he did that work, and again in 1966 when he retouched it. "I thought if he wanted it on his barn," says Norman, "I wouldn't charge him for it."

A collector of antique violins, Norman started making his own instruments "just to see if I could do it." Each of his violins is named after a Bible character, "and has a marvelous story that goes with it," says Piney Creek pastor John Grimley.

The "male" violins are distinguished by a hand-carved beard at the end of the scroll. And according to Norman, the grain in the wood on the back of his Mary Magdalene namesake forms a likeness of a woman's head.

His violins have been tested by musicians and rated at professional quality. Norman, who plays a little himself, gives most of his violins away.

A licensed minister, Norman has been active in the church all his life, and still assists in services at Piney Creek, preaching, praying, or telling children's stories.

Even before he discovered his gifts for painting and making violins, Norman was writing poetry. He has had 140 poems published. "Most of my poems have a little religion in them," he says.

Norman has also made his contribution to history, by writing the histories of the Piney Creek and another nearby congregation.

What's true of his poems seems to be true of all his hobbies, and of Norman himself—they all have "a little religion in them."—DON FITZKEE

La Vere Flora: Getting people's goats

It's not just the fact that Heifer Project International helps people that keeps 76-year-old La Vere Flora working for HPI. "It's the *way* we help people," he says.

La Vere, a member of the La Verne (Calif.) congregation, is sold on HPI's "Help people help themselves" philosophy. "I think it's the only way to help people."

La Vere has been acting on this conviction for three decades. This January he was recognized at the HPI ranch in Little Rock, Ark., for 30 years of service.

He got started in the late 1950s, when a church friend asked if he would raise a few goats to be donated to HPI. "From there it began to snowball," he recalls. Sunday school classes and other groups would donate goats and money to cover feed costs and La Vere took care of the goats until they could be shipped.

In 1962 he and other volunteers accompanied a truckload of over 60 goats to Mexico, where they were distributed around Mexico City and as far east as Yucatan.

La Vere moved from his citrus ranch in San Dimas into the town of La Verne in 1969, marking the end of his goat-raising days, but his involvement with HPI continued.

He served as capital fund chairman for HPI's southwest region before being appointed to the organization's national board, where he served eight years. He recently completed a three-year term as

Kathy Simmons: She wrote the book

Manassas. The very name evokes images of two great and bloody battles of the American Civil War. The names of generals such as Beauregard and Jackson became well known because of their roles in those battles. The site was strategic because it was a vital railway junction—"Manassas Junction."

After the war, a town grew up at the junction, and was incorporated in 1873. A century later, a Church of the Brethren woman would write the town's first complete, book-length history.

Catherine T. Simmons' *Manassas, Virginia: 1873-1973* was published last December, and made the author a local celebrity.

Kathy grew up in Virginia's Shenandoah Valley, and graduated from Bridgewater College. But her career as a public school teacher has been in Manassas, where she is a member of the Manassas Church of the Brethren.

Kathy researched Manassas' past as a thesis for a master's degree in American history from James Madison University. She chose her thesis subject at the suggestion of a professor and because the research materials were so close at hand.

Balancing the care of a two-year-old and a baby while researching for the thesis was a demanding task. Kathy spent hours deciphering the handwritten minutes of the city council of years past. Old courthouse records and school board minutes were also consulted. Ancient newspaper accounts were pored over. There were long car trips to the distant university—babies in tow—to see the thesis advisor.

But the degree was attained. There was little thought then of publishing it, and years of teaching passed. It was not until 1986 that the Manassas City Museum published Kathy's history so it could be shared with the community and tell the world the story of the town that the Civil War had made famous.

Since then, Kathy has made numerous appearances to talk about and plug the book. She considers her time spent in researching and writing the history well used. "I've contributed something to the city." And she gave the museum the copyright to her book, which, through its sales to townspeople and tourists, helps fund city historical projects.

Kathy is still teaching her favorite subject, American history, to seventh and eighth graders in Manassas. When her students cover local history they can be assured their teacher has all the answers. After all, she wrote the book.—MARY ELLEN COLANDENE

Mary Ellen Colandene, of Gainesville, Va., is a freelance writer and a member of the Manassas (Va.) Church of the Brethren.

Sharing Livestock
Serving People
INTERNATIONAL

chairman of the southwest region.

Each year he takes charge of setting up an information booth at the Los Angeles County Fair in Pomona and lining up close to 100 volunteers to tend the booth during the 18-day event. He spends many hours there himself telling people what Heifer Project is all about.

When he's not on his stump extolling the virtues of HPI, La Vere is involved in numerous church and community activities.

In addition to acting as treasurer and secretary for the local Lions' Club, he serves on the board of the Red Cross and Casa Calina, an organization that provides physical therapy services. He helps organize programs to benefit the community through his work with the La Verne Coordinating Council.

At La Verne church he is deacon chairman, and is singing in the choir (for his 50th year).

Despite his host of other activities, La Vere always has time for Heifer Project. "Heifer Project gets people in the habit of giving," he says, referring to the requirement that recipients of HPI animals pass on the firstborn to someone else.

La Vere is "in the habit" too.—DON FITZKEE

Peacemaker team idea gets Brethren support

When Ronald Sider revealed his Christian Peacemaker Team idea back in 1984 at the Mennonite World Conference, he was just one voice crying out in the wilderness. Now, three years later, his dream is on its way to becoming reality.

Mennonite and Brethren in Christ representatives approved a revised proposal for Sider's Christian Peacemaker Teams at a major consultation December 16-18 near Chicago. At the consultation, Church of the Brethren peace representative Charles Boyer announced that the Brethren would also like to become part of the program.

Sider, an Eastern Baptist Seminary professor and member of the Mennonite and Brethren in Christ churches, originally envisioned sending teams of well-trained, praying Christians to areas of violence around the world, where they would foster shalom among warring parties.

Though consultation participants affirmed the spirit of the idea, they struggled with the issue of imperialism, the meaning of nonviolent direct action, the theological underpinnings, the practical implications, and the need to keep Christian Peacemaker Teams (CPTs) congregationally based.

Key decisions made at the December meetings, said Boyer, were that the teams will be sent only to areas where residents request such a team; teams will first be placed in North America before venturing abroad; and many actions of team members will not involve civil disobedience.

Most participants agreed that passive nonresistance to violence and traditional withdrawal from the world's problems are inadequate—especially in the late 20th century.

In a statement drafted at the end of the consultation, participants said that "a renewed commitment to the gospel of peace calls us to new forms of public witness which may include nonviolent direct action." The establishment of Christian Peacemaker Teams, it continued, is "an important new dimension for our ongoing peace and justice ministries."

Sider defined nonviolent resistance as a "peaceful, loving, direct challenge of evil that goes beyond normal channels for resolving conflict." It sometimes involves civil disobedience—intentionally breaking laws to make a witness.

Next steps for implementing the CPT proposal will be drafted by an eight-member steering committee that includes representatives from the Mennonite, General Conference Mennonite, Mennonite Brethren, and Brethren in Christ churches, and the Church of the Brethren.

BVS Unit #178 completes orientation in Chicago

The nine members of Brethren Volunteer Service Unit #178 underwent a three-week orientation in March in a racially diverse neighborhood on Chicago's South Side. They have now begun serving one- or two-year assignments. (Projects are listed on page 35.)

The volunteers are pictured above. **Front:** Steven Martindale, Birgit Maier (leadership), Dale Schleinitz. **Middle:** Donald Collier, Olive Collier, Krishan Vashisht, Christine Rodgers, Joe Detrick (leadership). **Back:** Mark Troxell, Ellen Herschelman, James Adler.

Youth seminar studies US-USSR relations

"When I came here I thought of Soviets as just communists, but my opinion has changed greatly," said Chris Nonnenmocher, a Mountville, Pa., youth. He was a participant in this year's National Christian Citizenship Seminar, held April 5-10.

More than 100 youth and advisors traveled first to New York City and then to Washington, D.C., to study Soviet-American relations.

In New York, seminar participants visited the United Nations, where they met with representatives of both the US and the Soviet Union. They also were guests at a Russian Orthodox church, eating an authentic ethnic dinner and learning more about religion in the Soviet Union.

Church of the Brethren Washington representative Leland Wilson welcomed the youth to the nation's capital and gave them an in-depth look at Brethren policy on national issues. Clyde Weaver, who has made several trips to the Soviet Union representing Brethren Press and other Christian publishing houses, showed slides from his friendly exchanges with Soviet brothers and sisters.

After listening to representatives of both houses of Congress and the Center for Defense Information, many of the seminar participants took part in the Lenten Witness for Peace and Justice in Central America, on the Capitol steps.

The youth had a chance to put their learning into action Thursday afternoon, when they made visits to members of Congress. Actually witnessing and taking part in the political process was meaningful to the youth.

"I think it's been a really good experience because it helps us understand government better," said Kelly Villalobos, of Modesto, Calif.

John Tyndall, of Lititz, Pa., said, "I really like international relations, so all this fascinates me."—JUDD MELLINGER-BLOUCH

Judd Mellinger-Blauch, a member of the Mountville (Pa.) Church af the Brethren, is a former MESSENGER *intern.*

Two India groups meet, but no progress made

Members of the Church of North India and representatives of the "breakaway" group met in March, but made virtually no progress toward resolving their differences.

The Church of North India (CNI) was formed in 1970 by congregations founded by the Church of the Brethren and five other denominations. A group that separated from the CNI has been asking to be known as the Church of the Brethren in India.

The two groups came together at the initiative of World Ministries executive J. Roger Schrock and H. Lamar Gibble, who recently assumed General Board staff responsibilities for Asia.

At the March meeting, which lasted about two hours, 10 representatives from each side began discussing differences. They failed, however, to name a third party that could facilitate continuing conversations.

In India Schrock and Gibble also took part in a meeting of the church bodies involved in CNI mission programs. A major task was to restructure the group into the CNI Partners in Mission Committee.

Significant time was spent "talking philosophy and relationship," said Gibble. "They're looking for peer relationships."

CNI leaders pushed their partners to relate to the entire church and not just to the areas where each church's early mission projects were located.

Mozambican refugees receive Brethren aid

Two grants from the Church of the Brethren Emergency Disaster Fund will aid refugees fleeing drought and civil strife in Mozambique.

A grant of $15,000 will provide relief, rehabilitation, and programs for displaced Mozambicans in Zimbabwe. A separate grant of $5,000 will aid Mozambicans who have fled to Malawi in the face of civil strife and continued famine.

Recent reports indicate that Mozambique could suffer a drought crisis in 1987 similar to the one in 1984, when 100,000 people died. As many as 3.8 million people may face starvation.

In domestic assistance, an additional grant of just over $5,000 was approved to complete rebuilding in Biloxi, Miss., in the aftermath of Hurricane Elena. The Church of the Brethren had earlier provided $20,000.

In response to flooding April 1 in Maine, Brethren provided a grant of $5,000 and a week and a half of clean-up and child care. Clean-up work was coordinated by Dick Forney, and child care was coordinated by Meg Warner.

Denominational giving to the Emergency Disaster Fund is running at about a third of last year's giving, notes disaster response coordinator R. Jan Thompson. There were no major catastrophes in 1986 to spur contributions, said Thompson, and smaller projects and ongoing expenses are depleting reserves.

EFUM program expands to fill all three levels

With the addition of Mid-Atlantic and West Marva districts, the Education for Urban Ministry (EFUM) program now has participants in each of its three phases. The other districts involved are Atlantic Northeast, Illinois/Wisconsin, and Pacific Southwest.

The two entering congregations, Hagerstown (Md.) and Morgantown (W. Va.), met in Washington, D.C., for orientation. The February meeting included three field trips, Bible studies, sessions on urban ministry, worship, and planning for the two ministry units of the first year.

Churches in the second and third years of the program recently took part in annual training intensives, one in Philadelphia and one in Los Angeles.

EFUM is a Parish Ministries program begun in 1985.

Churches emphasize human cost of debt

Praying "and forgive us our debts as we forgive our debtors" is as close as many Christians come to addressing the international debt crisis. And that's not very close.

But when a Senate finance subcommittee held hearings in March on the Third World debt crisis, one of the three lead witnesses was an American missionary priest who serves in Peru.

Thomas Burns, a Maryknoll priest, told the panel about increasing disease, malnutrition, and infant mortality in Peru and other parts of Latin America, brought on by massive debt payments owed by Latin American governments to industrialized countries and financial institutions.

"The poor did not borrow the money, and they have yet to benefit from it," said Burns, "but they are the ones who are burdened most severely with its payment—often paying with their lives." Money spent repaying debt could be spent on meeting human needs, he said.

Father Burns's appearance on Capitol Hill was part of an effort by religious groups to play a role in the complex and troubling question of Third World debt. He testified on behalf of Interfaith Action for Economic Justice, a coalition of 29 national Protestant, Catholic, and Jewish agencies, including the Church of the Brethren.

Stressing the human cost of the debt, Interfaith Action for Economic Justice has called on US policy-makers to work with debtor governments, public and private lending institutions, and other creditor governments to achieve a just resolution of the $1 trillion international debt.

While not proposing specific solutions, the churches have set forth ethical principles that, they believe, should guide decisionmakers. In particular, they stress that both creditor and debtor nations must share the burdens of the crisis. That view reflects their conviction that the huge debt is the result of many factors that are not the sole responsibility of Third World nations.

Religious leaders have made it clear that they would favor a combination of debt relief for poor nations and help by industrialized countries in renewing economic growth and development in places such as Latin America. On this score, some religious organizations have objected to protectionist trade policies that limit US imports from poor nations and make it harder for them to generate income.

Church advocates have also criticized stiff requirements for new Third World loans which, in the dizzying debt cycle, are needed to pay back interest on the old loans.

Six people appointed to new youth cabinet

Four high school students and two adult advisors have been named to the national youth cabinet, which will oversee development of the new youth program.

The cabinet will select the annual theme and plan interpretation materials; coordinate national youth events, such as National Youth Conference, Christian Citizenship Seminars, and workcamps; and help administer programing such as the quarterly youth ministry resource packets and weekend training events.

Youth members are Darla Kay Bowman, Shenandoah; Ron Jagger, Northern Indiana; Nancy Heisey, Atlantic Northeast; and Andrew Kimmel, Western Pennsylvania. Adult advisors are Jan Kensinger, Atlantic Northeast; and Sam Detwiler, Western Plains. The cabinet will hold its first meeting June 4-7.

Because of interest from youth advisors, who were surveyed last year, a major thrust of the national youth program will be training events for adult advisors and youth officers of local youth fellowships. In 1987 three districts—Middle Pennsylvania, Southern Ohio, and Northern Indiana—will be pilot projects for these training weekends.

The youth ministry training team members are Don Jordan, Jan Kensinger, Dan McFadden, and Christy Waltersdorff.

Two districts make leadership changes

John Thomas Sr. has resigned as district executive of Southern Plains District, effective July 31. He will continue his work as a public school administrator in Guthrie, Okla.

Thomas has served as part-time district executive since 1981. He submitted a resignation in 1985, but then withdrew it. Prior to his current position, Thomas worked eight years with CROP.

Subject to district meeting approval, Herb Zeiler, pastor of the Antelope Valley congregation, Billings, Okla., will succeed Thomas. He is manager of the district's Camp Spring Lake.

He will continue to serve half-time as pastor at Antelope Valley, and his camp and district executive responsibilities will constitute another half-time position.

John Thomas Sr.

Herb Zeiler

Robert D. Kettering

A graduate of McPherson College and Bethany Seminary, Zeiler served pastorates in Missouri and Iowa, and helped start the Northern Colorado congregation. He has been involved in "tentmaking" ministries the past 17 years.

Robert D. Kettering, pastor of the Florin congregation, Mount Joy, Pa., has been named associate district executive of Atlantic Northeast District, effective August 1. He will work primarily in nurture and witness, with emphasis on leadership development and congregational resourcing.

Before becoming pastor at Florin, Kettering was associate pastor and minister of music at First church in Harrisonburg, Va. He is a graduate of Elizabethtown College and Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Way is cleared for sanctuary lawsuit

A court ruling in San Francisco has buoyed efforts by religious groups to halt prosecutions of their workers who give sanctuary to illegal Central American refugees.

On March 31, the court turned down a request by the Reagan administration to dismiss a lawsuit filed by a coalition of 78 local and national church bodies that have endorsed the sanctuary movement.

The decision means that, barring any successful appeal by the government, a case against sanctuary prosecutions will go to trial for the first time. The religious groups are arguing that prosecutions violate their First Amendment rights to "exercise of religious belief."

The civil suit is separate from appeals of recent criminal prosecutions of sanctuary workers in Arizona and Texas. It is also separate from an earlier unsuccessful suit brought by churches against federal government infiltration of sanctuary churches in the course of criminal investigations.

The churches' lawyers say it may be a year, or longer, before the case goes to trial.

Court ruling may help aliens seeking asylum

A March US Supreme Court decision called the Reagan Administration to relax its standard for granting asylum to aliens, according to the *New York Times.*

Donna Derr of the Church of the Brethren refugee office sees the ruling as a positive precedent that will pressure the Immigration and Naturalization Service to be fairer in determining who is eligible for asylum. Many cases will be resubmitted and reconsidered as a result of the ruling, she said.

The Refugee Act of 1980 determined that aliens who have "a well-founded fear of persecution" in their homeland "on account of race, religion, nationality, membership in a particular social group, or political opinion" may qualify for asylum.

Critics have charged that the administration has not applied the standard for admittance equally and has based asylum decisions on foreign policy goals or ideological concerns, noted the *Times.*

While the administration had argued that aliens must demonstrate "a clear probability of persecution" to qualify for asylum, the court stated that, according to the 1980 law, an alien need only demonstrate that "persecution is a reasonable possibility."

Brethren Press book wins national honor

The Brethren Press book *Laughing Together* received a certificate of excellence at the February Angel Award ceremony in Los Angeles.

The Angel Awards have been given annually for 10 years by Religion in Media.

Major awards are given as "Gold Angels" and "Silver Angels." Additionally, several hundred certificates of excellence and merit are awarded in the categories of television, radio, motion pictures, print and press media, and books.

Laughing Together, by Dotsey Welliver, was one of 30 books to receive a certificate of excellence or merit.

Brethren, Mennonites meet on health issues

Brethren and Mennonites had a record turnout at their March annual meeting, held in conjunction with the Protestant Health and Welfare Assembly. The Mennonite Health Association and the Brethren Health and Welfare Association related their theme to the United Nations designation of 1987 as the International Year of Shelter for the Homeless.

Paul W. Brand, longtime missionary doctor to people suffering from Hansen's disease (leprosy), addressed the first plenary session of more than 2,000 people. Another major speaker was C. Everett Koop, US Surgeon General, who affirmed his "straight talk" about sexuality and AIDS.

Speaking at the Brethren-Mennonite meetings, which attracted 370 people, was Granger Westberg, pioneer in wholistic health centers based in congregations. Among other speakers were Duane H. Ramsey, pastor of the Washington (D.C.) City Church of the Brethren, and Esther Ziegler, chaplain at the Brethren Home, New Oxford, Pa.

worldwide

Bankrupt farm families generally feel they have received little or no support from their churches, according to two rural sociologists. Speaking at a meeting where religious groups had gathered to hash out positions on the farm crisis, William and Judith Heffernan reported that such farm families listed their churches as least supportive among a list of eight selected groups, including lending institutions. In the March 30-31 meeting, sponsored by Interfaith Action for Economic Justice, several farm wives supported their report by telling of the failure of churches to reach out to them. Few farm families are aware of statements issued by national religious leaders, said Judith Heffernan. She said the real problems are on the "feeling level."

Socially responsible investing has gone mainstream, judging from presentations at a meeting held April 3 at the doorstep of the Wall Street financial district in New York City. More than 500 individual, institutional, and professional investors attended. Some speakers questioned the traditional business profit motive and spoke of incorporating ethical values into mainstream business decisionmaking. Henry Morgan, dean emeritus of the Boston University School of Management, said too often a company thinks only of its responsibility to its stockholders and not to its "stakeholders," those people affected by the company's decisions. Joan Bavaria, president of Franklin Research and Development Corp., said, "People used to think if you invested socially and were concerned about making money it was a contradiction in terms."

The number of Asian Americans enrolled in North American theological seminaries increased 16.6 percent last year, while enrollment of Hispanics decreased by 10.8 percent, according to the Association of Theological Schools (ATS) in the United States and Canada. Total enrollment of black students rose by 7.6 percent (231 students), and the percentage of blacks in the total student body was 5.8 percent, which the ATS called "an encouraging growth but still small in proportion to the percentage of blacks in the total population." The annual ATS report showed that the number of women theology students rose by 2.2 percent last year to a total of 14,900. Women now make up 26.4 percent of total seminary enrollments. The percentage of women serving as full-time faculty in theological schools rose to 13.3 percent from 12.4 percent in 1985.

This is the International Year of Shelter for the Homeless, a project sponsored by the United Nations Center for Human Settlements. Today, about one-quarter of the world's population does not have adequate shelter and lives in extremely unsanitary and unhealthful conditions, says the UN. For more information, write to UNCHS (Habitat), United Nations, Room DC2-946, New York, NY 10017.

The International Christian Youth Exchange (ICYE) has launched a campaign called "Peace and Justice: What in the World Can We Do?" ICYE spells out specific means by which not just young people but whole families, churches, and groups can contribute toward international peace and justice. In addition to a list of international projects, the organization offers ways people can work at peace and justice issues in the US. While ICYE has been known for its youth exchange programs, by offering stateside volunteer opportunities it expands its program to include people of all ages. ICYE was established in 1949 by the Church of the Brethren to rebuild relations between the US and Germany. Now the Church of the Brethren is one of 11 Protestant and Catholic national bodies supporting the organization. The Church of the Brethren representative on ICYE's national committee is H. Lamar Gibble.

The nation's Catholic bishops have issued a major revision of the New Testament that departs from the informal style of language adopted during the 1970s and avoids exclusive language. The revised New Testament is part of the New American Bible (NAB), a standard Bible for Catholics. In the revised version, "one," rather than "man," does not live by bread alone, and "sons" of God have become "children of God." But male language has been retained in instances where neutral terms would change the meaning of a passage or make it stylistically awkward. For instance, the new edition still has Jesus telling Simon and Andrew that he will make them fishers of men, rather than the possible alternative, fishers of men and women.

Whoa! Jeff Mathis (see April "Update") has been overwhelmed by requests for his book—60 in one day. Because he is not well enough to handle the load, he asks that inquiries be sent to his son, A. G. Mathis, 3010 Sabal Rd., Tampa, FL 33618.

Offering sanctuary. Voting 85 percent in favor, the Ivester (Iowa) Church of the Brethren in April became the ninth Brethren congregation to declare itself a public sanctuary for Central American refugees.

Gotta run. The Lititz (Pa.) church invites runners to the 1987 Run for Peace, Saturday morning , June 13. Proceeds from this year's run go to Habitat for Humanity. For more information, call Bill Longenecker, (717) 627-6868.

At home in Arizona. The Glendale and Phoenix First congregations, in Arizona, have become sponsors of the Glencroft Retirement Community in Glendale. Sponsored by 11 congregations representing the Apostolic Christian Church, Mennonites, Friends, and Church of the Brethren, Glencroft serves over 900 residents.

After the storm. Western Pennsylvania District disaster coordinator Shirley Norman was recognized recently by Senator Robert Byrd (D—W.Va.) for guiding the Brethren disaster response after severe flooding in West Virginia and western Pennsylvania in winter 1985. (See "Shirley Norman: 'Serving 24 hours a day," November 1986.)

The proof's in the pudding. The last National Youth Conference wasn't the first to include seven Spanish-speaking participants, contrary to the November MESSENGER. Peggy Reiff Miller, of Kalamazoo, Mich., points out that six or seven youth from the Castañer church in Puerto Rico were at the 1974 NYC in Glorietta. "They sold puddings to raise the money to make the trip," she says.

"The dry land springs of water." Workers in Nigeria had completed 320 new wells by December 31, 1986, in phase IV of the Rural Health Program, according to missionary Owen Shankster. More than 1,500 wells have been completed since the project started in 1979. Because of the devaluation of the Nigerian naira and the strength of the Deutsch mark, it appears the program will continue in its present phase up to two years longer than originally planned.

Campus comments. William A. Cook has been named academic vice president at the University of La Verne in California. He replaces Donald Clague, who recently retired. . . . Marlin Heckman, professor and librarian at La Verne, has written ***The Gem of Lordsburg: The Lordsburg Hotel/College Building, 1887-1927,*** in which he pieces together the history of the first building of the University of La Verne campus. . . . James H. Laue, professor of sociology at the University of Missouri—St. Louis, was the W. Harold Row Symposium on Reconciliation guest lecturer at Bridgewater College. He gave two lectures in mid-March on peacemaking and conflict resolution. . . . An international conference on "Coping with Modernity" will take place July 23-25 at Elizabethtown College. Sponsored by the Center for Anabaptist and Pietist Studies, under the direction of scholar-in-residence John Hostetler, the conference will feature presentations by noted scholars on aspects of Anabaptist and Pietist responses to modernity. The conference is supported by a grant from the National Endowment for the Humanities. . . . Jesse E. Hopkins Jr., associate professor of music at Bridgewater College, was one of 15 conductors featured at the March American Choral Directors national convention, in San Antonio, Texas, where he led the University of Texas choir in a performance of "That Bright Morning." Arranged by Alice Parker and written by Donald F. Durnbaugh, "That Bright Morning" was first performed at the Norfolk Annual Conference.

Milestone. The Westminster (Md.) church is commemorating its 50th anniversary all year long with special services planned around the theme "1937-1987; A Church in Touch." The celebration will climax in November with an anniversary eucharist, a dinner, and a worship service with guest speaker Robert W. Neff.

Remembered. Anna E. Lichty, 100, died January 9, in Greenville, Ohio. She was a Church of the Brethren missionary in India 1912-1947, with her husband, Daniel J. Lichty, who died in 1976. . . . Elizabeth Overholser, 101, died November 13, 1986, in Greenville, Ohio. A member of the Trotwood (Ohio) congregation, she served as a Brethren missionary in China 1916-1937, with her husband, Isaiah, who died in 1956. The couple served in pastoral work from 1939 until 1953, when they retired. . . . Emma K. Ziegler, 91, died January 9, in Sebring, Fla. She was a Brethren missionary in India 1930-1960, except for a one-year stint in Nigeria in 1953. . . . Hazel E. Moss, 80, a missionary in India 1931-1954, died March 4, in Dixon, Ill. She was a member of the Dixon congregation. . . . Susumu ("Sim") Togasaki, 86, died March 10, in Oakland, Calif. The native-born American citizen of Japanese descent learned of the Church of the Brethren while it ministered to his needs when the US government placed many West Coast Japanese-Americans in concentration camps in World War II. Sim joined Chicago First church in 1943, returning later to California. In the early 1960s he was a member of the General Board. His story was twice told in MESSENGER— "A Most Unlikely Dunker," December 30, 1961; and "Liberty and Justice Suspended," June 1976.

Foundations merger firming up

by Don Fitzkee

In the past, singing "How Firm a Foundation" during Sunday morning worship was about the extent of Brethren involvement with foundations. But in recent years, foundation issues, with their inherent complexity, have been before the Annual Conference body frequently.

The 1985 Annual Conference began examining two particular foundations—the Bethany Hospital Foundation (BHF) and the Brethren Health Education Foundation (BHEF). The delegate body asked specifically, "Do the Brethren really need two foundations related to Bethany Hospital?"

With Conference providing the impetus, the leaders of BHF and BHEF did some soul-searching and have come to the conclusion that forming one foundation is the best course of action. In February the boards of the two foundations voted to create a new Brethren Health Foundation to "bring together the purposes, functions, and activities of the Brethren Health Education Foundation and the Bethany Hospital Foundation." The proposal now needs the approval of the memberships of each organization.

Jim Poling, chairman of the BHF board and vice president of BHEF, explains: "The official leadership of Conference never seemed very interested in (the two foundations). But all of a sudden there was this big controversy: 'Why do we have two foundations? Why don't you guys merge?' We said, 'Oh, you're interested!' So we acted on it."

According to Jim, it was really an "accident of history" that gave birth to two foundations related to Bethany Hospital in the first place. "It could just have easily been one right from the start," he says.

The 1927 Annual Conference recognized the establishment of Bethany Hospital and Sanitarium, to be located in Chicago, Ill., across from Bethany Bible School, the forerunner of Bethany Theological Seminary. That action began a long love affair between the Brethren and their hospital.

Bethany operated a nursing school from 1930 to 1940, but was forced to discontinue it because of difficulty maintaining accreditation. In 1949, still hankering to have a Brethren nursing school, Conference gave Bethany Hospital permission to receive funds to reopen the nursing education program. But the 1958 Conference decided opening the school was not feasible, and opted for an alternate route.

The money that had been collected to reopen the nursing school was used to form an endowment to grant loans and scholarships to Church of the Brethren members in accredited nursing education schools elsewhere.

Facing financial difficulties, the hospital board of trustees established the Brethren Health Education Foundation in 1971 to protect and administer the $524,963 endowment fund.

Since then BHEF has provided loans, scholarships, and direct grants, primarily to promote education for nurses and related health professionals.

Jim Poling

Again facing financial crisis in 1976, the hospital board of trustees established the Bethany Hospital Foundation to protect financial contributions that were being collected to build a new hospital building. BHF was particularly active in a fundraising drive among Brethren from 1978 to 1983.

Since 1982 when Bethany merged with what is now Evangelical Health Systems—a United Church of Christ organization—BHF has represented Brethren interests in the hospital and channeled Brethren contributions into the construction of the new $35-million hospital building, completed two years ago. Currently Bethany Hospital is spearheading an extensive community renewal program in the Garfield Park neighborhood surrounding the hospital (see April, page 6).

"There is a lot more to this (merger) than just bringing together the two foundations," explains Jim Poling. "It's tied in with the excitement around Bethany Hospital and the whole interest in health ministries in the Church of the Brethren."

Tana Durnbaugh, president of BHEF, agrees: "This is an opportunity for people to see this foundation as something they can relate to—to see an opportunity for health ministry and to see an opportunity to give others who are interested in health and health education an avenue to really work with the church.

"Our foundations," she continues, "feel a real need for the Brethren to share the good messages they have about health and wholeness, with each other and the world. Hopefully, these foundations together can do that."

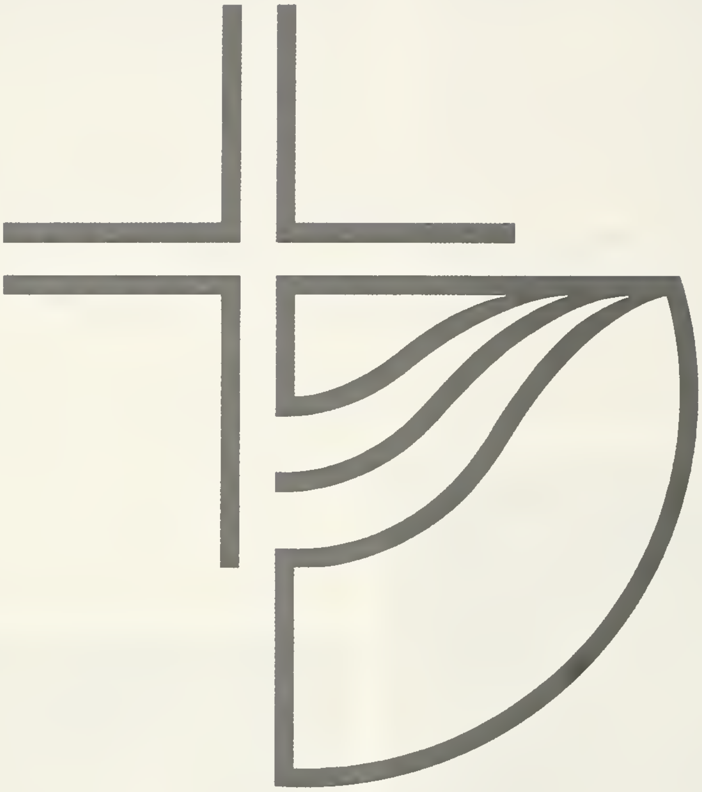
Both Jim and Tana agree that the primary goal of the new Brethren Health Foundation must be to continue doing what the two foundations have been doing, and then take it from there.

Tana Durnbaugh

The BHEF endowment for nursing education will still be used for that purpose, while the BHF commitment to the major community renewal project now in progress will continue.

At the same time, with additional funds, it is Jim and Tana's hope that the new foundation will be able to expand into other areas of health concerns, and become more closely tied to the church as a whole. They are optimistic.

"There's a real sense of excitement in the air when people in health ministries gather," says Jim, "and I think we're going to tap into that." ☐



Making our mark

by Wendy Chamberlain McFadden

While creeds are frowned upon in the Church of the Brethren, certainly there is no shortage of words written to explain who the Brethren are and what they believe. It's no easy task to summarize the Brethren with a few strokes of the pen.

But that was the assignment given to design consultants, when the General Board commissioned a logo for use in the Church of the Brethren. The task was to design a logo, or "mark," that feels Brethren but is not so literal that it will wear out in five years.

Creating a graphic to represent the Brethren is, in one sense, more difficult than writing a paragraph. On the other hand, perhaps it's easier to depict complexity through the richness of graphic design, which allows for layers of meaning and interpretation.

The Brethren never have had one common symbol, though various symbols have appeared regularly, among them the towel and basin, the dove of peace, the handshake of Brethren Service, the cross. The General Board's decision to commission a logo grew out of requests from congregations and districts.

But how to begin? How does an artist pull together those beliefs that are most dear to Brethren, and not end up with clutter? After all, any symbol representing the Brethren must necessarily be *simple.*

Designers Gale Grimmenga and Jackie Isler, from the Chicago-based Mobium Corporation for Design and Communication, tackled the assignment by examining a hundred or so ideas submitted by church members from across the country. From these people and from their examination of Church of the Brethren history and beliefs, the two designers could begin to identify basic elements.

Finally, they selected three images that together seemed to represent the essence of Brethren tradition and belief—a cross, a circle, a wave.

The cross recalls our baptism into Christ's death, "so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:4). The cross is a further reminder of God's plan to bring "the universe, all in heaven and on earth, . . . into a unity in Christ" (Eph. 1:10 NEB).

The circle (only partially defined in the final design) represents the whole world into which we are sent by Christ: "Go therefore and make disciples of all nations, baptizing them. . ." (Matt. 28:19). It reflects that "we, though many, are one body in Christ, and individually members one of another" (Rom. 12:5), as we confess "one Lord, one faith, one baptism" (Eph. 4:5).

The wave connotes new life in Christ, "born of water and the Spirit" (John 3:5). It summons us to "let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24), to serve sisters and brothers by rendering a cup of water in Christ's name (Mark 9:41), to uphold the basin and towel as a mark of discipleship (John 13:5), to say yes to the One who guides us to "springs of living water" (Rev. 7:17).

With sketches ranging from conventional to daring, the designers experimented with hundreds of ways to integrate the cross, circle, and wave. After many refinements and paring the design down to the essentials, they ended up with the mark approved by the General Board in March.

The strength of an effective logo is not whether individual people visualize the same literal message, but that a common overall message is communicated, say Gail and Jackie. This logo "immediately connotes a church, and evokes an aura of peace and simplicity. It represents a sense of reaching out, and world involvement."

They point out that observers will interpret the three elements in their own way—"an appropriate reaction to an organization built upon individual faith" rather than upon adherence to a creed. And they add that individual interpretation usually increases the logo's life span and people's personal interaction with it.

While the cross is the most explicit part of the design, observers have noted the suggestion of a dove, a path, a chalice, and a towel and basin, in addition to the flow of water. None are defined literally, but the design allows for a variety of images that would not be possible in a more literal logo.

The arc merely begins the circle, resulting in a distinct openness. The consistent line weight contributes to the design's stark simplicity, and also makes it easy to reproduce.

Ease of reproduction was an important consideration. The present General Board logo requires several screens to achieve its color gradations, making it relatively expensive to print and difficult to reproduce in black and white or in artistic renderings.

Though this new logo was commissioned and adopted by the General Board, it is available for use by Church of the Brethren congregations, districts, and related agencies. The present General Board logo, in use since 1965, sought more to distinguish the board from the rest of the denomination. Today the emphasis is on the common ministry of the church.

While the logo is widely available, the designers have recommended certain standards to ensure that its use is consistent. These standards and other information will be distributed to all congregations at the same time the logo is presented at Annual Conference.

Church of the Brethren

The General Board encourages congregations and districts to use the logo, but asks that all users respect the recommendations set forth by the designers.

The Mobium team also recommended a set of colors that will provide for both consistency and diversity. For all letterhead, the designers recommend a blue-gray paper with the type printed in a dark brownish-gray ink. The logo will appear in different colors for the different agencies, with lavender reserved for General Board use.

For congregations and districts, Brethren Press will market letterhead pre-printed with the logo. Church names and addresses will then be printed locally.

In addition to the packet to be mailed to churches later this month, several activities at Annual Conference will help church members learn more about the logo. Delegates will receive their own packets, and extra sets will be available at an exhibit booth. Designer Jackie Isler will be present at an insight session.

Does it really matter if the Church of the Brethren has a logo?

Perhaps more than we realize. As most organizations know, a strong and recognizable symbol bolsters identity. In the secular world, a company not recognized by a consumer will not survive.

Of course the Church of the Brethren does not need a logo to preserve its identity or to survive. But there's a noteworthy relationship between public identity and witness. A church that goes unrecognized has a diminished witness.

For Brethren, a logo is not unlike an Annual Conference position paper, in that it helps describe who we are. Unlike the position paper, however, the logo will inform not just us but all who pass by. Perhaps the first impression simply will be of a church that combines strength and gentleness.

But perhaps that first impression will be solid enough to cause passers-by to become visitors. If so, the second impression may be of a community of people who reflect the commitment to Christ-centeredness and outreach evident in the Church of the Brethren logo. ☐

At Ashland, ‘we and them

by Kermon Thomasson

M. R. Zigler, with great effort, brought together at Tunker House, in Broadway, Va., in 1973, 125 members of the five largest Brethren bodies "just to shake hands." A lot of Brethren just shook their heads, but the Tunker House feat succeeded, and the hand-shaking is still going on.

The most visible result of the 1973 meeting has been the 3-volume *Brethren Encyclopedia,* conceived in a "Tunker House" meeting at Bethany Seminary in 1976 and published in 1983. But the group has been holding study conferences every year or so ever since 1973. This past March 27-28, the latest study conference was held at Ashland College, in Ohio, to look at how the five Brethren bodies traditionally have approached the matter of mission.

Two Church of the Brethren scholars got this recent conference off to a good start with foundational papers that shaped the subsequent course of the discussion. Bethany Seminary professor of Christian theology Dale Brown organized his presentation around the four biblical words used to characterize mission—*koinonia* (fellowship), *kerygma* (proclamation), *didache* (teaching), and *diakonia* (service). Another Bethany don—Don Durnbaugh, editor of *The Brethren Encyclopedia* and recent Annual Conference moderator—looked at historical considerations, noting the two basic early methods of Brethren mission efforts—colonization (clustering) and congregational extension (spawning). He described the work of traveling elders, who ordinarily bore the major burden of fostering church growth.

Presentations on current mission activities and outlooks followed the Brown and Durnbaugh papers, describing the work of the Church of the Brethren, the Old German Baptist Brethren, the Grace Brethren, the Dunkard Brethren, and The Brethren Church. Small-group discussions fleshed out these descriptions, later reported in a plenary session

In the closing hours of the two-day meeting, Brethren Church scholar Dale Stoffer presented what he termed a "theoretical/theological conceptual model" of biblical mission emphases. Aided by diagrams presented with an overhead projector, Stoffer enabled the conference participants to integrate the variety of mission undertakings and understandings they had heard described the day before. He explained three biblically based mission emphases as "living witness," "active evangelism," and "social concern." An ideal mission thrust, Stoffer pointed out, focuses on all three of these. (An adapted version of Dale Stoffer's paper will appear in MESSENGER next month.)

Someone, hearing of the Ashland study conference, marveled that the five Brethren bodies could amicably discuss mission approaches so different as, say, those used by the Grace Brethren and the "Old Orders." Yet, the points of agreement and difference summarized by Don Durnbaugh at conference end had been reached in a gentle, loving atmosphere of understanding that awed and touched the participants even as they helped build it.

Durnbaugh noted nine points on which the conference participants and their respective church bodies could agree:

1) All Brethren bodies share two bases for mission—the lordship of Jesus Christ and the authority of the Bible.

2) Although elements of all four biblical characteristics of mission are present in Brethren mission, that of *koinonia* (fellowship) was most emphasized and discussed. This was seen as quite natural for Brethren, given their basic view of the church as the gathered, covenanted body of believers.

3) Mission begins where we are. It is not something done elsewhere. Mission flows from the total walk and witness of the church. (But not all Brethren agree on how far afield this flow should extend.)

4) Integrity is necessary for mission. It is essential to "possess the gospel" before it can be proclaimed to others.

ecame us’

5) The principle of indigenous leadership and ownership of the church was affirmed. While the gospel often is brought to cultures from the outside, the goal is for the churches thus established to move into self-direction and control.

6) Mutuality is important in mission. It is not simply a giving or a sending, but also is a receiving and learning process.

7) Mission has holistic dimensions. It combines embodiment, evangelism, and concern for the society.

8) There are several valid forms of mission among Brethren, each of which must be respected.

9) Accurate information and knowledge (including self-knowledge) are important for doing mission effectively.

Balancing the nine points of agreement were nine differences (or points needing further discussion):

1) Does mission work necessarily require organization (boards, fund-raising, publicity), or can it simply emerge from the lives of individual believers and informal groups of believers? The Brethren Church, Church of the Brethren, Dunkard Brethren, and Grace Brethren use various forms of mission organization. The Old German Baptist Brethren do not.

2) Can Brethren carry on effective mission work in urban areas? The historical record is not encouraging, although some notable exceptions to this generalization

Opposite, left: *Sara Filbrun (Fletcher, Ohio; Old German Baptist Brethren), Mary Eikenberry (Trotwood, Ohio; Church of the Brethren), and Julie Flora (Ashland, Ohio; The Brethren Church) share self-introductions during a small-group discussion.* **Opposite, right:** *Bridgewater College professor Emmert Bittinger (Church of the Brethren) (left) discusses with Dale Stoffer the Ashland Seminary (The Brethren Church) professor's diagraming of the five Brethren bodies' positions on mission.* **Below:** *four couples from the Old German Baptist Brethren listen as Marcus Miller describes their group's approach to mission; Lowell and Sara Filbrun (Fletcher, Ohio), Orville and Phyllis Bower (Rocky Mount, Va.), Ruth and Dennis Landes (New Carlisle, Ohio), and Jane and Curt Wagoner (West Alexandria, Ohio).* **Right:** *Bethany Seminary professor Donald F. Durnbaugh (Church of the Brethren), summarizes the participants' shared views of Brethren mission at the end of the two-day conference.*

Top: *All five Brethren bodies were represented among speakers at plenary sessions, as well as in other leadership roles. Among them were Robert Lehigh (Spring Grove, Pa., Dunkard Brethren, co-editor of* Bible Helps*); Richard Winfield (Ashland, Ohio, The Brethren Church, editor of* The Brethren Evangelist*)' and Ronald Clutter (Winona Lake, Ind., Fellowship of Grace Brethren Churches, professor at Grace Seminary).* **Below:** *David B. Eller (Elgin, Ill., Brethren Press book editor) makes a point in a discussion group that included (from left) Mary Ellen Drushal (Ashland, Ohio, Brethren Church), and Reva and Fred Benedict (Covington, Ohio, Old German Baptist Brethren). Fred is editor of* Old Order Notes *and president of the board of directors of The Brethren Encyclopedia, Inc.*

can be found. As more and more people become urbanized worldwide, this question grows urgent.

3) What is the role of minorities in the churches' mission? These include ethnic and cultural minorities, and also women. No such minorities except women were included among conference participants, and women had no leadership roles at this conference. Among the Brethren bodies participating, the Church of the Brethren has worked most actively at inclusion of women in leadership roles. Other Brethren bodies have varying degrees of restriction of such activity, on biblical, theological, and traditional grounds.

4) What is the relationship of creedalism and mission? Although most Brethren bodies have featured non-creedalism (and at least one discussion group found this a point of unity among Brethren), the Grace Brethren have found subscription to doctrinal statements to be important.

5) How does eschatology (the doctrine of last things) influence mission? Brethren hold varying views about this.

6) To what extent have Brethren from America who are involved in mission in foreign nations unconsciously shared colonial or imperial attitudes and practices? There seems to be a variety of sensitivity among Brethren bodies on this question.

7) How should peace and justice issues be related to mission? Are they essential or on the fringe?

8) How much diversity can be permitted within a church body, while still retaining adequate degrees of unity? This question is understood as directly impinging upon the vitality of mission.

9) Is it the case that differences among Brethren on the theme of mission actually derive from varying methods of biblical interpretation?

Many participants remarked about the warmth of fellowship evident at Ashland. Defensiveness and criticism were happily lacking, even though there were reminders that serious and fundamental differences of viewpoint exist and must be respected. James Black, director of the missionary board of the Brethren Church, summed up the spirit of the current study conference (and its forerunners) when he expressed to the group his feeling of what had happened at Ashland: "We and them have become us!"

Out of one small-group discussion came a suggestion that caught the fancy of the larger group: Why not hold a "World Brethren Assembly" in 1992 to mark the 250th anniversary of the first known Brethren Annual Meeting? Such an event would have to meet criteria that would enable all the Brethren bodies to participate in good conscience. Toward that possibility the board of directors of The Brethren Encyclopedia, Inc., which takes responsibility for calling together, in non-official ways, members of the Brethren bodies, was asked to study the "World Brethren Assembly" proposal for possible action.

Again, heads will be shaken, but who knows? In 1992, somewhere, there may be thousands of Brethren shaking hands, instead of the 125 who reached out in love to each other at Tunker House in 1973. ☐

Paul Brubaker: He packs a full suitcase

A free minister, a bank executive, chair of the denomination's Pension Board and a member of its General Board, a leader in the Brethren Revival Fellowship, and an artist and musician, to say nothing of being a champion cow milker, Middle Creek's Paul Brubaker 'carries a lot of baggage.'

by Don Fitzkee

Paul Brubaker likes to use the analogy of packing a suitcase to describe how he manages his time. That isn't to say that he stuffs his schedule beyond capacity and runs the risk of flying open at any moment. Rather, says Paul, "I use time as I would pack a suitcase, filling the small areas with small things. It's amazing what you can do in a 10- or 20-minute period."

Paul manages to pack a lot into those short periods of time. He has to in order to fit in all the things he does. A free minister, a bank executive, chairman of the denomination's Pension Board, a member of the Brethren Revival Fellowship, and an accomplished artist and musician, Paul has a very full suitcase.

As moderator at Middle Creek Church of the Brethren, near Ephrata, Pa., Paul spends much of his time carrying out tasks that would be performed by a pas-

In his role as chair of the Pension Board, Paul works closely with the board's executive, Wil Nolen (right). Wil appreciates Paul's thoroughgoing leadership, which, he says, "is especially appropriate in the consideration of Pension Board business where accuracy in details is essential."

tor in most congregations. But Middle Creek is served by the free ministry. Five ministers share pastoral responsibilities and receive minimal monetary support from the congregation. Paul prefers to call it a "plural, non-salaried ministry" since "nothing is free." In addition to performing most of the church's administrative functions and taking his turn at preaching and visiting, Paul works full-time as executive vice president at the Ephrata National Bank to support his wife, Evy, and their three children.

He started working there right out of high school and, attending the American Institute of Banking at night for 12 years, worked his way up through the ranks. This July he will mark his 26th year at the bank. He has served on the board of directors there the past seven years.

Despite 26 years in banking, Paul has never been just a banker. He knew he was called by God to be a minister too. "My wife sensed that call even before we were married," he says, "but the (church's) call to the ministry didn't come until six years after we were married," when he was 27. "I felt called by God and it was confirmed by the church," he explains.

No stranger to working a full-time job and studying too, Paul began the "three-year reading course" to train for the ministry. That was in 1970, and he has been preaching at Middle Creek ever since. In fact, "I've never been a member of any church other than Middle Creek," he says with satisfaction. "I've been there 43 years."

The way Paul was called to serve isn't at all unusual in a free ministry church. That's simply the way it is done. It's the way all Brethren used to call ministers, and how some congregations such as Middle Creek still prefer to do it. It is the ultimate expression of the priesthood of all believers. Paul sees the free ministry as a "viable form of ministry" with some tremendous advantages.

"The free ministry, to me," he explains, "promotes a team effort in the congregation. There needs to be a working together, realizing that with each of the ministers having secular jobs there are limitations. We need to elicit gifts from each other." And from members of the congregation.

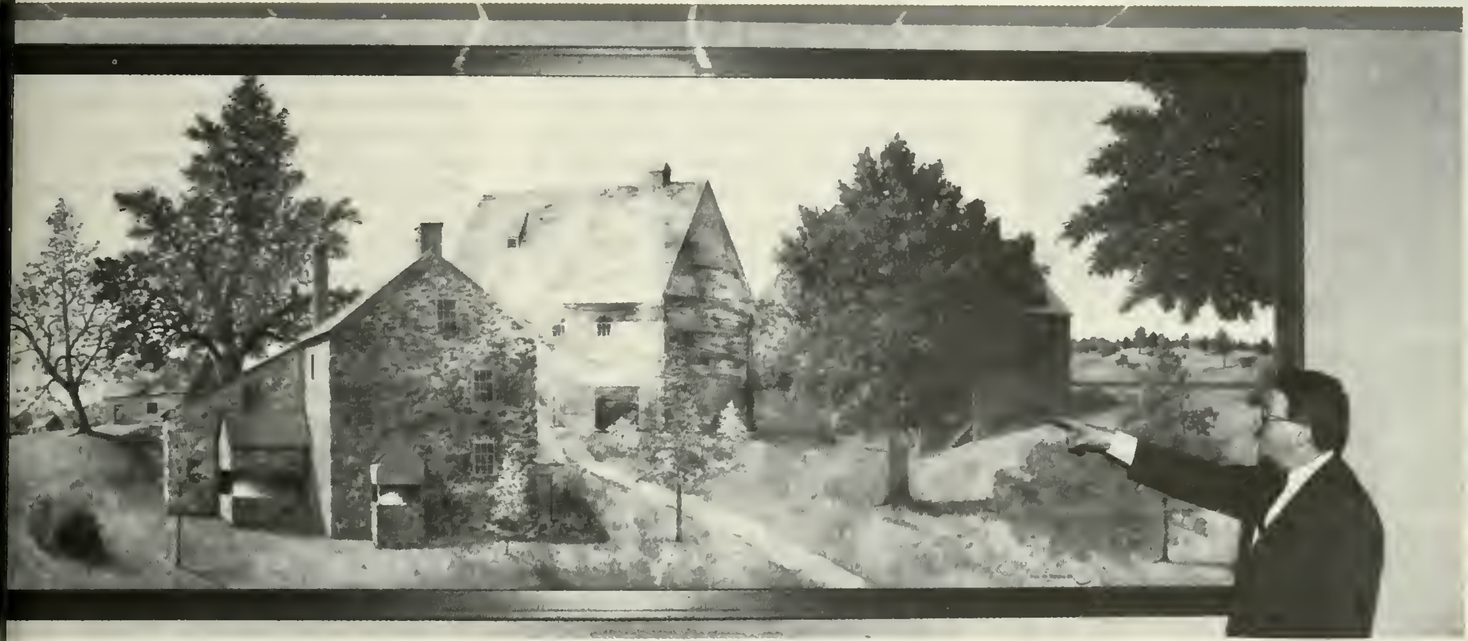
The commitment level at Middle Creek is high. Average attendance isn't far below the number of members—a rarity in the Church of the Brethren today; giving is strong; and "scads of children" can be heard during and after the services. It is a congregation with many young people, and Paul doesn't think things are that way by accident.

"I think our attendance says something about the preaching and the style of worship in general," he says. "We preach a lot of commitment." And members are asked to renew their commitment annually when deacons visit each home and ask whether members wish to "labor on with their brothers and sisters."

Paul also thinks people respond to the variety of preaching styles in a free ministry church, where ministers take turns preaching. "I've heard some pretty good preachers in my day," says Paul, "but as good as they are, if I had to listen to the same person every Sunday, I'm not sure how much I'd enjoy that."

It is also good for each minister to have another job in addition to the ministry, says Paul, because "it really helps us to empathize with people, to know where they are, the frustrations that they feel day after day." And when the ministers themselves run into daily frustrations, "there's a tremendous built-in support group among them. And that feels good."

One might suspect that the artist in Paul is coming through when he paints



Above: *Painting in oils is one of Paul's hobbies, which, he says, help him keep his sanity. He has done several hundred paintings, but his most ambitious work has been a 7-by-14-foot mural on the boardroom wall of his bank, depicting the Ephrata Cloister. The Cloister, the most imposing extant example of early Brethren heritage—architecturally and culturally—was founded in 1732 by Conrad Beissel after he separated from the Conestoga congregation of Brethren.* **Below:** *The artist in his studio.*

such a rosy picture of the free ministry, but he also recognizes disadvantages to this style of ministry, the biggest being the time commitment.

"I don't think a lot of people in the congregation have any idea of the time involvement that it takes to be a minister," he says. "I can see times when additional education would be helpful too, in some of the sticky problems we get into, but each of us as a minister brings a unique gift or gifts."

Despite potential weaknesses of the free ministry, Paul is sold on it and on Middle Creek. "I've preached at a lot of places," he says, "but there's no place I'd rather be than Middle Creek."

Even so, he doesn't spend all his time there. He has served on his district's board for six years, worked on a number of district study committees and an Annual Conference study committee, led the Annual Conference worship committee one year, served as a worship leader at Conference, and served a term on Standing Committee. He wrote a quarter of Sunday school material and has been serving on the General Board since 1984. At Middle Creek, in addition to his responsibilities as moderator, he has taught the post-high school Sunday school class

Paul was called to the ministry in the Middle Creek congregation when he was 27. He is enthusiastic about the "free ministry" concept, feeling it "promotes a team effort in the congregation."

for the past 25 years, and was organist and choir director before he was called to the ministry.

In addition, he frequently speaks at other churches' evangelistic services. "I have revival meetings promised through 1993," he says matter of factly. In normal times, he likes to speak at four week-long evangelistic meetings each year, but since being called to serve with the General Board he has found it necessary to cut back.

He calls himself the "General Board vagabond." In three years with the board he has served in three different capacities. His first year he worked with the Parish Ministries Commission. "The second year," he explains, "I was called to chair the General Services Commission, about which I knew absolutely nothing. I was petrified."

GSC executive Connie Andes recalls, "He was kind of awed that his colleagues would choose him to chair a commission. He really has a humility about being called to serve in leadership positions." She adds: "I just have complete confidence in him." Apparently others do too, since Paul was called to chair the denomination's Pension Board last year.

Wherever he goes Paul has no trouble being himself. He isn't the stereotypical board member, just as he isn't a stereotypical Brethren Revival Fellowship member. He is simply Paul Brubaker. As Pension Board chairman, that means Paul will call a Pension Board meeting to order by singing a verse of a hymn, much like he might do as his congregation at home surrounds the love feast tables. As a BRFer, he breaks many of the stereotypes of the Brethren Revival Fellowship that some people hold.

He chuckles, "It's always kind of amused me when people have said, 'Well, you don't look like a BRFer.' I'm not sure

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A Brethren welfare

by Wilfred E. Nolen

For over 40 years Brethren have been involved in a special welfare ministry that is largely unpublicized. It is the ministry of financial assistance for pastors and other employees of the church's agencies at retirement and in times of sickness, disability, and death. This assistance is programed in the pension plan and the insurance plans.

The ministry is not welfare in the popular sense. It is not a handout. Employees earn these benefits as a standard part of compensation. They also pay their share for pension and insurance premiums. But it is welfare in the sense of caring about the well-being of employees when they are unable to work or during retirement.

Medical insurance. Welfare benefits are more than financial. In the medical insurance program, the traditional reactive function of paying the bills when persons get sick is shifting to a proactive stance of helping them stay healthy.

Participants in the medical plans receive resources advocating healthful lifestyles through diet, exercise, safety, and stress management. Benefits will soon include coverage for annual physicals and 100 percent of costs for second opinions on selected surgeries.

Under consideration is a hospital precertification service, whereby insurees can consult with knowledgeable authorities about alternatives to hospitalization. New coverage for hospice care encourages more humanizing treatment of the dying and emotional support for families. Acknowledging the link between emotional and physical well-being, the plans have increased the outpatient psychiatric benefit to encourage employees to seek this care.

Disability insurance. Long-term disability insurance is an especially significant welfare program that is provided by most of our church's agencies (but not all). Statistics show that between ages 35 and 65 up to one-third of the work force will experience at least one illness lasting three months or longer, resulting in loss of work and compensation.

Worry prevents wellness. The fear of lost income, indebtedness, defaulting on loan payments, and a general inability to meet personal and family financial needs mitigates against recovery. The long-term disability plan provides income replacement after three months of illness, with the standard benefit being 60 percent of salary up to a monthly maximum.

But this benefit is also more than financial. For many people, disability insurance becomes enabling insurance. Persons who are disabled want to be back at their jobs. The benefit is structured to encourage resumption of work and earned income.

A partial benefit continues for up to 12 months during a re-entry period. In some cases it may require reorientation and retraining. Perhaps a person can only work a few hours per week and may never be able to resume full-time employment. A little bit goes a long way in restoring that person's sense of usefulness and well-being.

These measures encourage maintenance and restoring of health and have a long-term effect in containing the cost of insurance for all employers and employees in the Brethren plans. The amount of money spent to help keep our people well should result in savings of many times that amount by reducing

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future sickness claims.

The Pension Plan. Like the rest of society, the church has placed increasing emphasis on life after work—the well-being of workers in retirement. To help insure financial security, the church started the pension plan in 1943. Before that, pastors and lay employees were on their own to save and invest from meager salaries to supplement equally meager Social Security benefits. Hard times during employment became harder in retirement.

Even after the pension plan became available, retirement income for its participants did not increase significantly. Some of our pastors who spent 40 to 60 years in the ministry and contributed to the pension plan for many of those years still receive small pensions.

The church is concerned about this. Many have asked why the monthly annuities for older retirees can't be higher and more equitable with those of recent retirees. Why can't the benefit be based on years of service?

The answer is that the Brethren plan is a defined contribution plan. This means members' pension benefits are based solely on the amount contributed to their accounts, plus investment earnings. In the early years of the plan, contributions as a percentage of salary were quite small. Hence, benefits for persons who joined the plan during this period are also small. Annuities for those with small accounts cannot be increased without taking from the accounts of others. That would present both legal and moral problems.

Over the last two decades, contributions and member accumulations have increased significantly. Annuities for these persons are showing comparable improvement (see box on page 20). And annuities for all retirees have been increased by an equal percentage for six of the last seven years.

In 1986 an additional increase was given to persons whose annuities were originally calculated on the basis of a 4-percent interest assumption to compensate for the change in 1981 to an 8-percent rate. These increases were possible because of improved investment return.

In addition to the gradual improvement in annuities, there are other recent changes that have made the plan more attractive and helpful to current employees. Chief among these is a new system of accounting that shows member accounts at market value. It encourages members to be more interested and involved by choosing how they will divide their account among three investment funds. They also have the option of transferring among the funds as frequently as once a month.

This shift away from a more traditionally paternalistic style of pension plan management has been augmented by urging members to take more responsibility and initiative to secure their financial welfare both now and for retirement. This includes encouraging them to find and use a financial planner.

But some members feel uncomfortable with the increased emphasis on personal finances, and are critical of changes that require them to become more involved. Others believe too much concern over money detracts from their ministry. These persons tend to deemphasize compensation and benefits and to trust the church to do what is best "to take care of us."

Many other members show a real hunger for financial knowledge and a desire to multiply their resources through wise and prudent management. This commitment is basic to financial well-being. It is also basic to stewardship.

Like the insurance programs, the pension plan ministry is concerned about the broader welfare of its members—not just their financial well-being in retirement. Five years before retirement, members begin receiving a quarterly resource that provides helpful handles on subjects as diverse as savings and investments, mental health, legal affairs, family relations, community resources, frauds, estate planning, and healthful living. During retirement, members receive the monthly "Retirement Advisor," which is loaded with timely information and counsel, all oriented to making retirement years the best years.

The staff provides a newsletter as a regular communication link with our members and holds periodic meetings in the field to interpret programs, but mostly to be in touch with plan members. There are also countless telephone calls between staff and members. Having toll-free access encourages people to call, usually for information and clarification, but sometimes just to talk with someone who cares.

Caring about others is the hallmark of our church's witness. But "others" usually means other than ourselves. The commandment of Jesus was "love your neighbor as yourself." The employee welfare ministry is a way of loving ourselves, of supporting our mutual well-being. □

Wilfred E. Nolen is executive secretary of the Church of the Brethren Pension Board.

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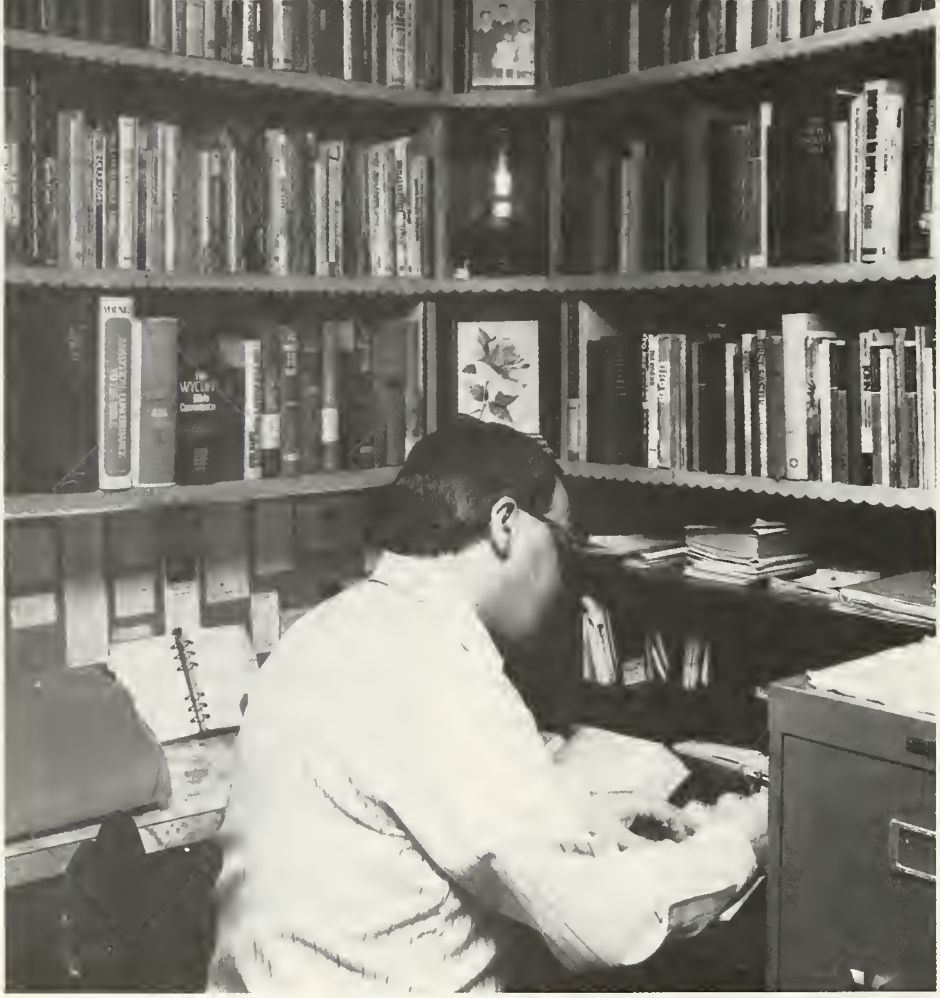
what a BRFer is supposed to look like." He served 11 years as secretary of the Brethren Revival Fellowship and continues to write "The Bread Basket," a column in the *BRF Witness,* the group's newsletter. While he believes the BRF "has a right to exist in the denomination," he is not trying to push it on anyone else. "It goes against my grain to push a point that someone may disagree with."

Connie agrees. "He has been very open to others' differences. He doesn't try to inflict his views. He's very sensitive." She continues, "His sense of humor breaks down a lot of potential barriers. I think sometimes we're too serious. Paul has a real good-naturedness about him."

And he is about breaking down barriers. "I like to think of myself as an 'open-minded conservative.' To me, my General Board experience has been very stretching," he says.

"I've come to see that some of my



Paul retreats to his study to prepare a sermon for Middle Creek. In addition to serving in the ministry in his home congregation, Paul frequently serves in area churches as an evangelist. "I have revival meetings promised through 1993," he says matter of factly.

stereotyped ideas of the 'Elgin crowd' have really diminished," he adds. "And I think some of the 'Elgin crowd's' stereotypes of what a BRFer is like have diminished too. That feels good."

He's not a typical bank executive either, unless of course most bank execs do oil painting, collect antiques, and milk cows just for fun. Paul has been oil painting for 31 years and during that time has completed several hundred paintings. "It's one thing I can really do and relax," he says. "Some people say to me, 'How do you find time?' My response is that I take time, even if it's 10 or 20 minutes because that's one of the ways I keep my sanity."

He shows off his "pride and joy," a still life he did, in his secretary's office at work. He has also done a 7-by-14-foot mural of the Ephrata Cloister on the boardroom wall at the bank, a project which, he estimates, took him 75 hours to complete.

"I'm a morning person," he explains. "I'd go in at 5 or 5:30 in the morning and paint for several hours until it was time to put my banker clothes on."

Also in his office is the trophy he won as three-time champion of the Ephrata Fair cow-milking contest. With a hint of pride in his voice he says, "It's a conversation piece." His milking days are now over. Once a contestant wins the contest three years in a row, he is no longer eligible to compete.

Just as the milking contest went on without Paul in 1986, he sees a day in the future when it will be time for him to let others do more of the work at Middle Creek. "As ministers get older, you've got to keep calling new ones to keep the ministry strong," he says. "The older ministers take a backseat as new, younger ones, who have a lot of energy and vision are called. To me, that feels good because there's tremendous continuity as one generation melts into the next."

So one of these years Middle Creek may need to call another young man to work for the church. One day Paul will see it is his time to pass on the suitcase. In the meantime, he had better continue to pack wisely. ☐

The Pension Board and its programs

The trustee and administrator of the pension and insurance plans is the Pension Board. While composed of the same 25 people as the General Board, it is a separate board with its own organization and 12-member staff. A new and separately composed board has been authorized by Annual Conference.

All programs are for employees of the church and its agencies. Current participants include employees of congregations, districts, national boards, seminary, colleges, and retirement homes. The general membership of the church is ineligible because of IRS regulations.

Insurance plans are medical, dental, long-term disability, life, and supplemental life. All plans are group plans. Some of the employer subgroups have variations in coverage and costs, but all groups are "experienced" together for the purpose of rate adjustments.

The medical plan has the largest participation, covering 3,000 primary insurees and approximately 7,000 dependents. It is self-funded and self-administered and pays claims of approximately $4 million annually. After large premium increases in 1982 and 1983, there were no increases in 1985 and 1986. An increase is expected next month.

The pension plan has 1,820 members, with 550 of these receiving annuities. Through 1986 the average of all monthly annuities was $259. By contrast, the average of those beginning annuities in 1985 and 1986 was $432. All new annuities are based on an interest assumption rate of 8 percent. In the "active lives" sector, the investment return in the three funds for the 15-month period ending March 31 was as follows: Stock fund 25.7 percent, balanced fund 25 percent, short-term fund 7.8 percent. Assets totaled $63,612,000. ☐

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Former Redskins Star Smith Is Dead of AIDS at Age 43
on't Panic,
Over Advertise
AIDS Condoms
In spite of fears that it's spreading to straights, gays and those who shoot drugs remain at highest risk

In the AIDS agony . . .

Christians have a special calling

by Larry K. Ulrich

The devastation and death from AIDS has struck humankind like a whirlwind raging out of the desert. According to the World Health Organization, 10 million people have AIDS. In the United States, the disease was only identified in 1981, yet one and one-half million Americans have already acquired AIDS. Within the next decade, that number is projected to jump to 10 million. There is no cure, no vaccine, and few methods of supportive treatment. More Americans soon will have died from this disease than died in the Vietnam War. Every state has reported cases, but the national government has presented no comprehensive strategy to respond to this public health crisis.

AIDS (Acquired Immune Deficiency Syndrome) is caused by HTLV III/LAV virus. It is a fatal disease that damages the human immune system, rendering it unable to resist common and complex infections and some malignant tumors. It often triggers a neurological disease similar to Alzheimer's. Before 1985 some people were exposed to this virus through blood transfusions, but usually AIDS is transmitted through intimate sexual

(continued)

"You Haven't Heard Anything Yet"
Condoms
Should I avoid places where people who might have AIDS are likely to be found?
AIDS
AIDS Discrimination
CRISI
Mushrooming
Ethical Question

contact, drug addicts sharing infected needles, and mothers with AIDS passing the disease to the fetus.

AIDS is a dangerous virus, but it's not as easy to "catch" as other viruses. No one gets AIDS from airborne germs, water, food, family activities, using a common toilet or bathing facilities, a mosquito bite, or hugging and kissing. Casual contact does not spread AIDS. In 10 studies of several hundred families covering a two-year period where one person had AIDS, no one sharing normal family life has contracted the disease.

While we do not need to be afraid of casual contact, we should be aware of the large number of people who have ARC (AIDS-Related Complex) and who make up the huge and hidden part of the iceberg that is AIDS. For every person with active AIDS, it is estimated there are 10 with ARC. AIDS is a life-long disease and persons with ARC may not even know they have AIDS because they haven't developed one of the "opportuntistic infections." Both AIDS and ARC seem to strike the poor, blacks, and Hispanics in larger numbers than their proportion of the population. This should challenge us additionally to love and serve the poor and the deprived.

In addition to AIDS and ARC there is a third destructive force, "AIDS-phobia," the fear of AIDS. Like racism and other prejudices, this reaction is irrational and usually based on ignorance, intolerance, and a rigid judgmentalism. Some have contended that AIDS is a "gay disease"—divine retribution on homosexuals. But the Center for Disease Control predicts that within the next five years the ratio between men and women with AIDS will be one-to-one and well over 90 percent will be heterosexuals. This follows the pattern occurring in Africa.

William Sloan Coffin, senior minister at Riverside Church in New York City, has preached: "To picture a God of love rooting for a virus that kills people, to picture a God of justice waging germ warfare on sinners and not going after warmakers, polluters, slum landlords, and drug dealers—all of whose sins affect others so much more profoundly—that's not distortion of the gospel, that's desertion."

The stories of rejection, alienation, and abandonment of persons with AIDS are repeated with wrenching frequency. The snapshot descriptions reported in the media are only fragments of the ugly expressions of prejudice and persecution heaped on many already suffering AIDS victims. It doesn't have to be this way.

Apathy and denial must be confronted. We may not have a cure for AIDS, but we can find ways to limit its expansion. Education is the best prevention, and we can work with ecumenical and community efforts to provide accurate information about this virus, its consequences, and prevention.

Christians have a special calling. Media articles and video presentations, school programs, and community education will not replace the prophetic message of God's love, forgiveness, and call to a discipleship that includes sexual discipline. We cannot expect others to speak with the power of faith to reach victims and families who feel powerless.

Our responses can begin with prayer, honest talking, patient listening, learning, and faith-filled choices within families, church youth groups, congregations, and pastoral care and counseling. While it is not easy to alter our social etiquette to talk more accurately and explicitly about our views of sexuality, fidelity, abstinence, and the use of condoms and other methods of protection against

(continued on page 24)

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(The following statement on AIDS will be a item of new business at Annual Conference in Cincinnati. Originating in the Parish Ministries Commission, it was adopted in March by the General Board, which passed it to Standing Committee. MESSENGER *believes that this may be one of the most serious items considered by this Conference.*

The purpose of this statement is to call the Church of the Brethren to compassionate care for persons with AIDS, their families, and friends. This statement does not seek to engage in a comprehensive study of lifestyle choices or sexual behavior. The committee believes the denomination has adequately addressed those issues in two previous Annual Conference Statements, "Human Sexuality from a Christian Perspective" (1983) and "Christian Lifestyle" (1980).

A new plague is appearing upon the face of the earth. It is a plague of epidemic proportions affecting the lives of men, women, and children on all con tinents. The epidemic is spreading rapidly. It is devastating certain populations and affecting the lives of many people not directly contracting the disease. This worldwide epidemic is Acquired Immune Deficiency Syndrom (AIDS).

In the United States alone more than 30,000 persons have been diagnosed wit AIDS since 1981, with the death toll exceeding 16,000 (as of December 26, 1986). One and one-half million people now carry the AIDS virus, 90 percent of whom are undetected. Of these at least 2 percent will develop the disease. The fatality rate approaches 80 percent withi two to three years of diagnosis. Among children contracting AIDS (during birth from affected mothers), the death rate within six months of the onset of illness is almost 70 percent. Published AIDS statistics project 108,000 deaths and 270,000 cases over the next five years.

The World Health Organization refers to AIDS as "a disease of global proportions." In one 11-nation area of Africa, 50,000 people have died from the disease since its first confirmed appearance in the late 1970s. Some researchers estimate that as many as five

all to compassion

the Brethren statement on AIDS

lion Africans are now carriers of the
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disease.
IDS is a medical condition charac-
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ead because of confusion, ignorance,
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nsmission.

The AIDS virus is particularly
vastating because it continually
anges its structure, making treatment
ffective. No cure, vaccine, or totally
iable diagnostic tests for the disease
ve thus far been developed.
In the United States, AIDS was first
gnosed among the male homosexual
d bisexual population. Public attention
s focused primarily on the spread of
disease among gay men, who currently
present 73 percent of the reported cases.
cent statistics (1986), however, indicate
increase in the percentage of cases in
heterosexual population.
search also indicates that heterosexual
olescents and young adults are increas-
their risk to AIDS exposure. This is
part because of casual attitudes about
ual relationships, denial that the dis-
se could be contracted by them, and
barrassment over taking the necessary
ecautions. Within the next five years,
Center for Disease Control projects
at the ratio of men to women with
DS will be one-to-one, as has already
come the situation in Africa. The dis-
se currently affects marginalized racial
and ethnic minorities in the United States. Eighty percent of children with AIDS are black and Hispanic.

Members of the Church of the Brethren are being called upon to help persons with AIDS, their families and friends. Health care and social welfare workers are being asked for professional services. Pastors are being sought out for counseling, for spiritual guidance, and for activating a network of community support. Educators and members of the legal profession are being challenged to offer ethical and moral guidance. What does the Church of the Brethren have to say about this newest epidemic that devastates the body, mind, and spirit of so many?

If we look to the New Testament to guide our response, we find that illness is viewed in more than one way. At times illness is seen as resulting from God's judgment on sin (cf. 1 Cor. 11:29-32; James 5:14-16). At other times, however, there is no apparent link between sin and illness, and at least one New Testament story warns against assuming such a link. We read in John 9:1-3, "As he passed by, he saw a man blind from his birth. And his disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'It was not that this man sinned, or his parents, but that the works of God might be made manifest in him.' "

Whatever the causes that contribute to human illness, our Christian response to illness must be one of compassionate care. As followers of Jesus, and as members of the Church of the Brethren, we are called to be about the ministry of healing.

To encourage healing and compassionate care for people affected by AIDS, the 1987 Annual Conference of the Church of the Brethren recommends that:

1) Congregations and individual members become informed about AIDS in order to (a) help reduce fears concerning the disease and persons with AIDS, and (b) understand appropriate methods of AIDS protection and prevention.

2) Congregations and individual members explore prayerfully the faith issues raised by the AIDS epidemic through (a) affirmation of sexual relations within the marriage covenant, and (b) lifting up the values of a wholistic lifestyle free from substance abuse.

3) Congregations and individual members become involved in direct care for persons with AIDS, care for the affected families and friends, and the giving of spiritual support through the healing ministries of visitation, counseling, anointing, and in other appropriate ways to promote wholeness and acceptance.

4) Congregations and individual members assist in the development of financial, medical, and legal resources in the local community for persons with AIDS. If such resources are not available, congregations may consider some level of direct support.

5) Congregations and individual members speak out boldly concerning discrimination against persons with AIDS. While observing necessary precautions to public health, the civil and human rights of those with AIDS must be protected and respected.

6) Congregations and individual members encourage adequate funding for AIDS research and the public dissemination of accurate information. Such information may be channeled through the mass media, public schools, community forums, and within local church settings with special attention directed to those groups at highest risk.

7) Congregations and individual members in ministry to persons with AIDS be supported through a coordinated network of district and denominational health and welfare representatives.

8) Church-related health and welfare institutions (such as day care centers, soup kitchens, long-term care facilities and nursing homes) consider the special needs of persons with AIDS and respond to those needs with appropriate institutional resources.

A health crisis of enormous proportions faces the church and the world. Denial and prejudice only serve to make the crisis worse. In the face of this reality the church and its people are called to be a community of healing, hope, and compassion. ☐

Condemnation
AIDS Victims
Dead of AIDS
Panic at Age 43
FEAR deaths
HYSTERIA
AIDS and the churches
AIDS

(continued from page 22)

AIDS, it will be far more difficult to hear the words of eulogies and feel the pain of grief.

When an AIDS sufferer or family member comes to church, we should be prepared to offer welcome and hospitality. Our preparation as individuals and congregations can help us to provide acceptance, reconciliation, and comfort. Our sanctuaries, physical and relational, can radiate the grace of persons sharing God's presence.

People in congregations won't "catch" AIDS by sitting next to each other in the same pew, washing one another's feet, breaking bread, or even sharing the kiss of peace. In fact, the consolation of communion is especially needed by those who suffer from the disease. The celebration of worship together can itself be a ministry of reconciliation and a renewal of unconditional love coming alive in us. The healing mystery of shared prayer expresses our concern and God's acceptance.

The church can witness for the government and other citizens to fund research, treatment, and palliative care for those with this costly disease. Laws that restrict treatment of persons with contagious diseases need to be modified to be appropriate for AIDS patients. We must challenge politicians who call for quarantining, mass testing, invasion of medical records, publicizing the names of persons with AIDS, tattooing, and other forms of social harassment and restriction. We are not Nazis.

Congregations may be called upon for hospice care for dying persons or to provide other volunteer support services. Deacons and others may need to learn longer-term support measures. The devastating cost of this disease will cause whole families to need financial assistance from congregations in addition to government support.

As we minister in the midst of the AIDS crisis, we will learn a lot about ourselves. We may also gain new perceptions of what God is saying to us—if we listen. Those of us with high needs to protect ourselves, to control our situations, and to strive to be invulnerable may learn afresh the image of Jesus as servant, steward of a new testament of love, and sacrificial sufferer.

In the beginning of the 12th century, the Christ figure was displayed in churches as standing in kingly or priestly robes, smiling and arms outstretched, and behind was a bejeweled cross. Life was precarious and death was a present reality. Even bridges were painted with skeletons dancing the "dance of death," reminders of human fragility. At the end of that century, the Christ figure was depicted as the crucified corpse. We may weep and share the agony of AIDS, but we also may experience a new vision of our God being revealed to us. We may learn to serve more faithfully. ☐

Larry Ulrich is director of education and consultant for clinical medical ethics in the Department of Family Practice at Cook County Hospital in Chicago. He serves as moderator of the York Center Church of the Brethren in Lombard, Ill.

For more AIDS information . . .

- National AIDS Hot Line: (800) 342-2437 for recorded information about AIDS, or call (800) 443-0366 if you have specific questions.
- *Surgeon General's Report on AIDS:* Free from InterAmerica Research, 1200E North Henry St., Alexandria, VA 22314. (InterAmerica Research is a private firm that distributes AIDS-related literature for the Red Cross and the US Public Health Service.)
- *Answers About AIDS:* Free. Send a self-addressed business-size envelope with 66 cents postage on it, to: AIDS Report, American Council on Science and Health, 47 Maple St., Summit, NJ 07901.
- Local or state health department: Information provided about where to go for confidential testing for the presence of the AIDS virus.
- National Gay and Lesbian Crisis Line—AIDS 800: (800) 221-7044.
- *Gay and Bisexual Men and AIDS:* Free pamphlet from InterAmerica Research, 1200E North Henry St., Alexandria, VA 22314.
- *What Gay and Bisexual Men Should Know About AIDS:* Free booklet from the Office of Public Inquiries, Centers for Disease Control, Building 1, Room B-63, 1600 Clifton Rd., Atlanta, GA 30333.
- *Caring for the AIDS Patient at Home,* and *If Your Test for Antibody to the AIDS Virus Is Positive:* Free pamphlets from InterAmerica Research, 1200E North Henry St., Alexandria, VA 22314.
- *Facts about AIDS and Drug Abuse:* Free pamphlet from InterAmerica Research, 1200E North Henry St., Alexandria, VA 22314.
- *AIDS and Shooting Drugs:* Free booklet from Office of Public Inquiries, Centers for Disease Control, Building 1, Room B-63, 1600 Clifton Rd., Atlanta, GA 30333.
- *AIDS and Children: Information for Parents of School-age Children:* Free pamphlet from InterAmerica Research, 1200E North Henry St., Alexandria, VA 22314.
- *AIDS and Children: Information for Teachers and School Officials:* Free pamphlet from InterAmerica Research, 1200E North Henry St., Alexandria, VA 22314.
- *AIDS and Your Job — Are There Risks?* Free pamphlet from InterAmerica Research, 1200E North Henry St., Alexandria, VA 22314.

Small talk

by Kathy Kline

Forgiveness

Forgive us the wrongs we have done, as we forgive the wrongs that others have done to us.
Matthew 6:12 (TEV)

Sue and Jim were best friends. They did everything together. Sometimes they played in Sue's treehouse pretending they were on an adventure in the jungle. At other times they watched funny movies and ate popcorn. No matter what they did Sue and Jim always had fun together.

One day they were out in a big field flying Sue's brand new kite. Jim asked if he could try it, so Sue handed him the string. He made the kite go higher and higher until you could hardly see it. All of a sudden the string broke and the kite was carried away by the wind. Jim felt really sad that he had lost Sue's kite. How do you think Sue felt?

Write two endings to this story. Try one ending where Sue does not forgive Jim and one where she does. Think of some times when you forgave someone and times when you did not.

Parrot
Loan Chau, age 12
Lincoln, Neb.

How much do you know?

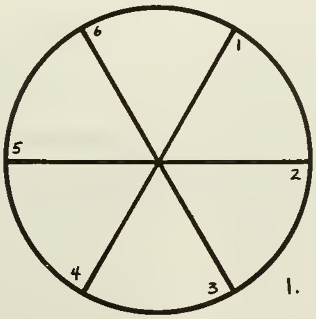
What does the Bible say about forgiveness? Try to fill in the blanks with the right answer before using the scripture hint. All Bible verses were taken from the *Today's English Version.*

1. ______________ is the only one who can forgive sins! (Mark 2:7)
2. ______________ said, "Forgive them, Father! They don't know what they are doing." (Luke 23:34)
3. Is it easier to say, "Your sins are forgiven," or to say, "Get up and ______________"? (Matthew 9:5)
4. ______________ are those whose sins are forgiven, whose wrongs are pardoned. (Psalms 32:1)
5. Lord, forgive your people Israel, whom you rescued from ______________. (Deuteronomy 21:8)

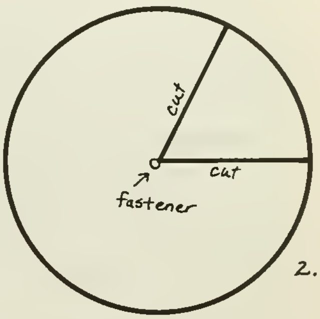
Make a Bible story wheel

The following creative activity would be fun to do on a rainy afternoon or as an evening family project.

1. Pick a favorite Bible story.
2. Cut two circles twelve inches in diameter from posterboard or light weight cardboard.
3. Draw lines on each circle dividing them into six pie-shaped sections. *(See figure 1).* Cut one of the sections from one of the circles *(See figure 2).*
4. Draw pictures on the uncut circle to show what is happening in your Bible story. Remember to keep your story in order on the circle. Number the sections from one to six.
5. Fasten the circles together in the center with a paper fastener.
6. Rotate the top circle to show the different pictures and tell the story to your friends.



1.



2.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Anointing: An ancient rit

'Healing will occur in a congregation where accepting, caring, forgiving, and loving people unite in prayer and demonstrate support to those who come seeking to be anointed.'

by Dean M. Miller

Those persons who draft position statements and committee reports for Annual Conference may often feel that, once Conference votes, their work is locked up in the seldom-opened pages of official minutes. Not so with the 1963 Annual Conference paper on "The Anointing Service." After nearly 25 years, we are finally getting around to implementing some directives passed more than two decades ago.

Meeting that year in Champaign-Urbana, Ill., the 1963 Conference delegates declared, "Since the anointing of the sick is a concern for the whole congregation and can minister to a wide range of mental, emotional and physical disorders under varied circumstances, (we) . . . should seek new and creative ways in which to make the healing ministry of anointing more available to the membership. . . . The possibility of anointing before larger groups of genuinely concerned members might be explored."

This year in Cincinnati, Ohio, the 1987 Conference delegates gather under the banner of "Anointed!" Plans are underway to include the ancient rite of anointing in what is quite likely the largest assembly in our history to ever use the anointing oil on a single occasion.

Our historians tell us that the Brethren have practiced anointing since our beginnings. But the first mention of the ordinance in Brethren literature comes in Annual Meeting minutes of 1797.

The usual settings are a hospital room or the bedroom of a private home or nursing-care facility. The small group that gathers consists of congregational representatives and family members. The pastor or elder, assisted by deacons, administers the oil after the manner described in James 5:13-18. Prayers are offered during the traditional laying on of hands. Testimonies are frequently heard from participants as they affirm the blessings received.

Across our denomination anointing, rooted in our heritage and theology, is being practiced in larger gatherings and is being utilized for other reasons

n new settings

than physical illness or impending surgery.

A few congregations offer regular healing services during which persons are anointed. Partners in a marriage are anointed as they work through the tension and anguish of a strained relationship. Someone who has lived through the painful illness and death of a spouse now looks toward anointing as a resource for the healing of heart wounds. A critically ill cancer patient within weeks of death is anointed primarily for the sense of feeling the reality of God's forgiveness. Another who has been abandoned in a relationship requests anointing as an aid in the healing of memories.

In the not-so-distant future we may witness the anointing of our Conference officers as they begin their new assignments. When persons are commissioned for church work overseas they may be surrounded by members of their home congregation and anointed for the risky adventure ahead. When two persons in the congregation resolve a longstanding feud, both may be anointed as they look ahead to the uncharted waters of a reconciled relationship.

And why not? The biblical references indicate a familiarity with anointing. The practice was incorporated in the ministry of the disciples as Jesus sent them out to preach, teach, and heal. In the James passage, healing is no longer a special gift, a unique *charisma* that God gives to certain individuals. It has now become the official action within the congregation.

Groups of Christians through the centuries, especially in the eastern orthodox churches, met in private and public settings for experiences of anointing. When the Christians assembled for worship, oil was sometimes taken from the lamp hanging before the altar. Frequently people brought their own oil, which would be blessed by the bishop. On some occasions there were more persons seeking anointing than could be ministered to at the time, so the presiding official would send them home and later elders would come and anoint the individual and family members in the home setting.

There are situations in which stressful relationships within the congregation can produce conditions in individuals that are accompanied by physical and emotional symptoms. Just as a family can choose one member to be "sick," to be the scapegoat, so a congregation may by sheer neglect and lack of understanding precipitate certain illnesses in the lives of members who are not in sympathy with the present programs or with the current patterns of worship.

Reports in medical literature have singled out real or threatened loss as a factor in the development of a variety of disorders. Some persons who have been alienated from a congregation will tell of hurt experienced as long as 10 years before. Doubtless such events and the intensity by which they are remembered create physical stress and emotional pain.

Through an anointing service where congregational members are present, those who have known alienation and its accompanying hurts are now introduced to realities of belonging and healing. We become "whole" as our relationship with God and the faith community moves out of previous encumbrances. Some illness is seen as deeply influenced by spiritual and emotional conditions, by separation from loved ones (whether in home or church), by real or fantasized loss, by lack of meaning in life, or by a sense of guilt. Certain possibilities for health open up when biblical teaching and a healing rite with historic roots are lived out in a congregational setting. The sufferer gains reinforcement and support that will prove sustaining even if physical symptoms remain and severed relationships are not restored.

When members of the congregation participate in an anointing service, everyone becomes the potential recipient of blessing. Those who pray for the healing of others become more centered, grounded, secure in their own space. They are less fragmented, less pulled this way and that way by outside stimuli, less anxious and more confident than is normal for a person to be in the process of change and spiritual transformation. In the quiet sanctuary, meditating on the stories of the Bible, reflecting upon the insights given in interpretation, visualizing the sufferer as being whole and made new in the healing presence of Christ, worshipers begin to experience the reality of Jesus' gift of peace.

Why are sick and hurting individuals now flocking to huge arenas and convention centers to sit in the presence of highly acclaimed faith healers? When persons are surrounded by strangers and TV cameras, it is impossible to sense the interaction of a loving, caring faith community where members will continue to reach out with expressions of affirmation and acceptance.

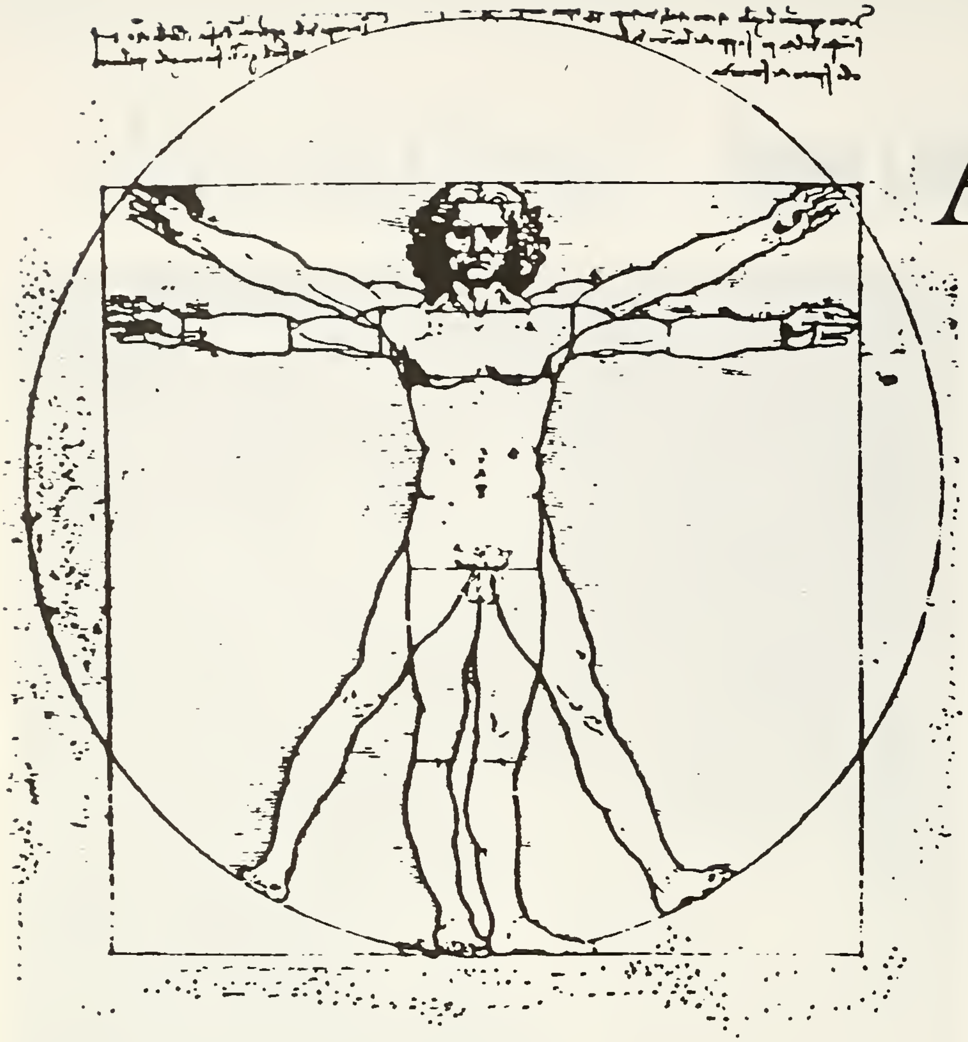
Certainly the element of confession and the emphasis on reconciliation, long deemed essential in the Brethren anointing service, are foreign to the message of many media evangelists and exponents of spiritual healing. Frequently, we are appalled by the sensationalism of people falling over backward and the loud shouting by preachers "commanding" God to heal. The worshiper's attention is riveted on the charismatic presence of the healer, rather than the supportive presence of others in the faith community with whom one has ongoing accountability.

Brethren anointing services have reflected a quiet piety, with the focus of attention centered in the congregation's concern for the one seeking healing or for the one desiring reconciliation.

As the hymn affirms, "new occasions teach new duties." Let us welcome and encourage the use of anointing in congregational settings. Healing will occur in a congregation where accepting, caring, forgiving, and loving people unite in prayer and demonstrate support to those who come seeking to be anointed with oil. Worship services, accompanied by biblical instruction and creative adaptation of an ancient ordinance, will bear witness to God's power to heal, forgive, and make one able for the new task. ☐

Dean M. Miller is pastor of Christ Church of the Brethren, Carol Stream, Ill. Portions of this article are taken from a new booklet, "Anointing: The Congregation's Intentional Use of Anointing to Facilitate Healing and Reconciliation," written by the author for introduction at Annual Conference.

Geneti A secon



We must weigh both risks and benefits before deciding whether or not to become sovereigns of our own destiny. It's a step that will affect intimately all future generations of life on this planet. Is it worth it?

by Shantilal P. Bhagat

A new era has opened. For the first time, biological engineers can directly manipulate the genetic instructions that determine the nature and development of living organisms.

Biotechnology of course is not new. For thousands of years, people have controlled biological processes to make foods, dyes, drugs, fuels, adhesives, paper, and fertilizers. People have been domesticating, breeding, and hybridizing animals and plants for a long time.

But in the long history of such tinkering we still faced the natural constraints imposed by mating walls and species borders. We faced built-in limits to how much can be manipulated.

Genetic engineering bypasses such restraints. The manipulation occurs not at the species level but at the genetic level. The working unit is no longer the organism, but the gene. The implications are enormous and far-reaching.

Genetic engineering is the process by which scientists make genetic changes in plants, animals, and bacteria, through a technique called "recombinant DNA," or "gene splicing."

DNA (deoxyribonucleic acid) is the complex substance of which genes are made. Each DNA molecule consists of two strands in the shape of a double helix. The technique of isolating DNA molecules and inserting them into the DNA of a cell is "recombinant DNA."

Genetic engineering thus becomes more than a set of products, more than a technology. Genetic engineering signals the most radical change in our relationship with the natural world. It is now possible to snip, insert, stitch, edit, program, and produce new combinations of living things, just as our ancestors were able to heat, burn, melt, and solder together various inert materials to create new forms.

Once we begin recombining genetic traits across mating walls, the entire notion of a species as a recognizable entity becomes blurred. For example, in 1983 scientists inserted human growth hormone genes into mice embryos and succeeded in creating "super mice." They have thus created a strain of mice that will forever possess human growth genes, generation after generation.

The "super mice" never could have come into being in nature, but they can be produced in the laboratory. The possibility of combining genetic material across natural boundaries changes both our concept of nature and our relationship to it. Humans have become creator and designer of life itself.

We are deluged by reports of the great advances and benefits this technological revolution will bring to us. And the short-term benefits do look attractive.

New organisms are being built to carry out all kinds of hitherto inconceivable tasks. Bacteria can now make human proteins, excrete plastic, manufacture anti-freeze, digest wood chips and turn them into edible protein, live in waste oil, and break down herbicides such as 2-4-5-T. Possibilities include abundant crops immune to pests and frost, and bigger, healthier livestock. A new generation of pharmaceuticals will provide drugs never before dreamed of.

So now scientists can program the genetic codes of living things to suit our cultural and economic needs. Humans are about to become sovereigns of their own biological destiny. Apparently a second genesis is in the making, but it is one aimed at productivity and the

engineering: Genesis?

nation's economy.

But a word of caution is necessary. History teaches that every new technological revolution brings with it both benefits and costs. The cost is higher when the technology is immensely powerful, like the nuclear and petrochemical technologies.

Genetic engineering represents the ultimate tool. Its impact over the forces of nature is second only to the nuclear bomb. Genetic technology gives humankind the power to assume control over the hereditary blueprint of life itself. Is such unprecedented power without risk?

Should humans become the architects of life itself? The ecological and environmental questions raised by such a prospect are mind-boggling; the economic, political, and ethical questions are without parallel.

For Christians, charged with the stewardship and care of God's creation, these questions are critical. Our vision of wholeness leads us to believe that we must "balance the budget" with nature, acting as partners with the natural environment—not exploiters.

We place a premium on preserving our biological and physical environment for future generations to enjoy. We would live simply and in harmony with the rhythms of the ecosystem, take only our fair share of the earth's resources, and respect the rights of all living things to fulfill their unique nature.

Therefore we must weigh both risks and benefits before deciding whether or not to embark on this quest, a quest that will affect intimately all future generations of life on this planet. Can we continue to indulge ourselves in the belief that if it *can* be done it *should* be done?

If certain types of scientific activity undermine the ethical principles and concerns of civilization, can we not say "no" without feeling guilty of stifling freedom of inquiry or "progress"?

Should the cultural biases of a particular moment in human history dictate basic changes in the biological blueprint of animals and humans?

Should social criteria such as efficiency, profit, productivity, and national security determine which traits should be transferred between species?

These are fundamental questions deserving long and prudent public debate. The time to discuss these questions is now—if it is not too late already—and not after the technology has run its course. ☐

Shantilal P. Bhagat is rural crisis/economic justice consultant on the World Ministries Commission staff.

Windows in the Word

by Timothy K. Jones

Thirst

On a summer day some years ago, I stood before our kitchen sink, needing a drink. But as I turned its handle, the faucet only sputtered, yielding a couple spurts of water, then nothing. Drought that year had dried up the rural well supplying our parsonage. How quickly I came to long for the refreshment of water!

Thirst is more than a dry mouth, more than craving a drink's cool wetness on a blistering day. Thirst is an apt picture for our longing for God, our craving for One who can revive and replenish the spirit.

Leafing through the pages of my journal the other day reminded me of this. Beside daily entries steeped in wonder over God's doings were pages written during times of dry waiting. A page where I recorded, "I have been filled lately with a warm, alert, energizing awareness of God" is followed pages later with an entry where, struggling with God's distance, I anguished like the psalmist: "As a hart longs for flowing streams, so my soul longs for thee, O God" (Psa. 42:1).

David used the image even more strikingly: *O God . . . my soul thirsts for thee, my flesh faints for thee; . . .as in a dry and weary land where no water is (Psa. 63:1).*

Such words are not strange to a people who trace their beginnings to wandering in a wilderness of "thirsty ground where there was no water" (Deut. 8:15). Dry times of God's seeming absence are a recurring theme in the biblical story.

But the language of thirst is ultimately hopeful. This is why the Old Testament so frequently records the miracle of Moses striking water from the rock. Or of God appearing as a fountain or spring in the desert. "Ho, everyone who thirsts," invited Isaiah, "come to the waters" (55:1).

Jesus promised blessed happiness to those who "hunger and thirst for righteousness." To the woman of Samaria, Jesus offered living water. "Whoever drinks of the water that I shall give him," he declared, "will never thirst" (John 4:14).

That is a reassuring word. It means that our thirst will be our salvation, for it points to the dry emptiness of much of what fills our days and our desires.

A friend married to a corporate executive discovered what I mean. "I used to believe that when my husband moved up the corporate ladder, when we made more money, when we bought a bigger house, *then* we'd be happy. I'm beginning to see that's not true. You only want more, and are still not satisfied."

That kind of thirsting, Jesus assures, will not long remain unquenched. God does not allow us to wander in our deserts without replenishment.

When we know where to go for relief, we do not despair. Our longing will lead us to drink more deeply from the wells of salvation, for when you are truly thirsty, a swallow or a taste won't do.

And it needn't. God promises to be an overflowing spring of life and grace that will never run dry. ☐

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

On BVS, veils, fringe benefits, interims

Cathy Boshart

BVSers should profess Christ

With great interest I have followed conversations in MESSENGER and elsewhere about the future of the Brethren. Most recently I have read again Carl Bowman's article on "The Church of the What?" I truly believe that we must not lose our identity as Christians foremost, and as the Church of the Brethren.

Carl Bowman says in his study that "only 28 percent of Brethren (under age 35) feel that valuable parts of our heritage have been lost." This prompts me to ask a question about our youth and Brethren Volunteer Service.

I was recently at a church meeting in which someone said that a person doesn't need to profess to be a Christian to serve in BVS. I was appalled and very disappointed. I believe that we dare not compromise our position as Christians to share the outreach mission in this form of service and have persons who have as their only motive to "do good."

The scripture that so vividly speaks to me in this regard is Colossians 3:17: "And whatever you do in word or deed, do everything in the name of the Lord Jesus. . . ." If we do not have this profession of faith, "the end does not justify the means." Works done well will not get anything more than humanistic rewards. Faith is the very important element.

I have children old enough to be considering BVS. But as a parent, I want to be very clear that they have a mission of service to be done in unity with others of like mind and with a unified purpose, as stated in Matthew 25:40, where Jesus says, "You did it to me."

In the early 1960s, when I was active in a Christian fellowship at college, we were challenged to put our faith into action and go to Washington, D.C., and march to "ban the bomb." As I prayerfully considered this opportunity, I felt that I had to say "No" to going along because we were told that we would not be able to talk with people about our faith but would merely carry signs. It was purely humanistic in its approach. The scripture in Colossians was my main concern. If I were to go, I needed to be able to make a Christian statement of faith. Instead I chose to express my faith in other ways, such as writing letters to my representatives in government.

I pray that as the Church of the Brethren we will not be abstract but will be very clear and concrete as to our mission and examine our commitment to Christ. I value BVS, and I want to be assured that we be Brethren and Christian, with a common ground, cherishing our values and heritage. ☐

Cathy Boshart is a member of the Lebanon (Pa.) Church of the Brethren.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Harold S. Martin

Veil combines two meanings

The article on the sisters' prayer covering (January, page 16) brings before members of the Church of the Brethren an issue that has been too little discussed and practiced in recent decades. Larry Dentler has done the Brotherhood a real service in once again bringing the issue to the attention of brothers and sisters across the nation. As the concluding sentence of his article states, "It is far too important to our Brethren heritage . . . to just ignore it any longer without some renewed work at thorough study and discussion."

My name is mentioned twice in the MESSENGER article in connection with materials that I have written on the subject, and therefore it seems appropriate to write a response and to enter into what I hope will not be a jejune discussion. The core idea in the Dentler article centers on the concept of "authority" ("power") in verse 10 of 1 Corinthians 11 (KJV). Brother Dentler distinguishes between a "submission position" and an "authority position."

In writing about the veiling, I have tended to stress the "submission position" (as Dentler points out), and that is likely because the key principle upon which the whole practice seems to be based is stated in 1 Corinthians 11:3: "The head of every man is Christ; and the head of the woman is the man." The veiling acknowledges the authority of man, and *symbolizes* the fact that the woman is taking her rightful place in God's divine order (verse 5).

On the other hand, Dentler is right in stating that the principle of authority surfaces again in verse 10, and that there the veiling is flatly stated to be "a sign of power (authority) on her head." The use of the word "authority" in verse 10 conveys the thought that the veiling is a symbol that gives the woman equal access with the man in approaching God and in serving God. The passage (in verse 10) surely means that in Christ the woman shares equally with the man in the blessings of redemption.

However, verse 10 cannot mean across-the-board equality with the man, because administratively the woman is to recognize the role of the man (1 Corinthians 11:3; 1 Timothy 2:11-14; etc.).

It has always been my position (and to my knowledge, the position of nearly all those who take the teaching of 1 Corinthians 11 seriously), that *both* the submission *and* the authority principles are taught in the passage. While man remains the "head" (verse 3), he is indeed to respect the new spiritual place and "authority" (verse 10) of the woman, which is safeguarded by the sign of veiling her head.

Thanks to MESSENGER for printing Dentler's fair and helpful essay on the teaching regarding the sisters' prayer veil. The last Annual Conference decision on the matter (1926) clearly says (after giving a concise commentary on 1 Corinthians 11:1-16), "We therefore con-

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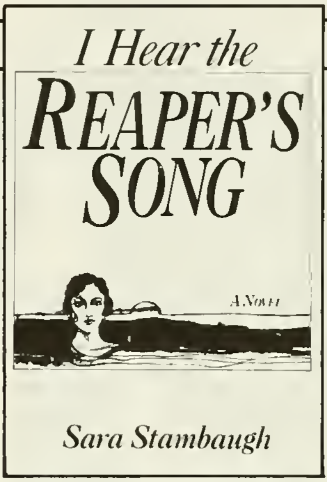
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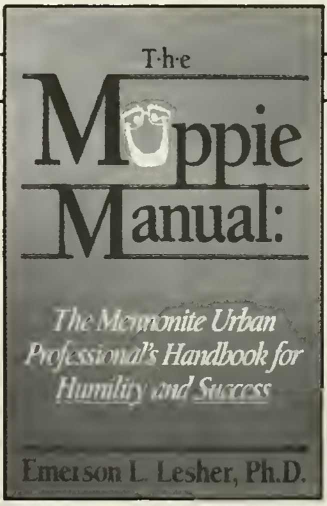
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clude that Paul's arguments on this subject, instead of being local in their applications, are general and apply to the churches throughout all Christendom." This decision of Annual Conference has never been rescinded, and it should be an incentive to reinstate the practice of wearing the veiling in congregations where it has disappeared. If we are expected to pay heed to Annual Conference guidelines, why not take seriously a biblical guideline that has been in the Church of the Brethren Minute Books for 61 years? The teaching is still printed in black and white on the pages of the New Testament also! ☐

Harold S. Martin is a nonsalaried minister in the Pleasant Hill Church of the Brethren, Spring Grove, Pa. He also serves on the staff of the Brethren Revival Fellowship.

Doug Fike

Should Brethren be on the fringe?

In 1984 Brethren Press published Jim Lehman's book *Thank God for New Churches!* The book explored exciting events in new church development, describing a "movement" with potential long-range implications for the larger Brethren family. Growth, new life, and diversity were identified as probable outcomes of these stirrings of the Spirit in our midst.

With characteristic far-sightedness, Jim closed the book with a chapter titled "The New Brethren," focusing on some of the issues that must inevitably come to the fore as the new congregations come of age. Their very presence signals the emergence of a fresh and vital "Brethren identity" that will (I hope) carry us into the 1990s. How will we respond as the new Brethren become integrated into the family?

"Do we really want to grow?" Jim asks. "Are we a 'right little, tight little denomination'? . . . The question is not whether the Church of the Brethren as we know it is good or bad. The question is, Will we insist upon it? Will we cling to it? How open are we? If we are called upon to grow, will we?" (pages 104-105).

Responses to the MESSENGER story on Communion Fellowship ("A Church With No Back Pews," October, page 11) indicate that we Brethren are uncertain just how we will answer these questions. As is usually the case during times of change, responses (from whatever perspective) tend to be strong. Luke Brandt's letter ("The Price of Fringe Groups," December) is a case in point. As a fellow Brethren and brother in the Lord, I am grateful to Brother Brandt for so clearly expressing opinions no doubt shared by others in the denomination, and giving us a chance to reflect on them.

I guess it's obvious that Communion Fellowship appears somewhat atypical when set alongside a more traditional Brethren congregation. That, of course, is not unusual for new fellowships.

In our case, we are predominantly younger (29 is our average age). On a Sunday morning you may see Hispanics, blacks, Filipinos, Indonesians, Indians, South Africans, Vietnamese, Trinidadians, Haitians, and others, as well as Anglos. And these brothers and sisters are vitally involved, providing pastoral care, leading worship, heading up outreach, leading small groups, and so forth. Street people worship with doctors and college professors. Jeans, battle fatigues, and multi-colored punk attire mix with three-piece suits. Some members come from Brethren or Mennonite stock, while others may have Buddhist, agnostic, atheist, Satan-worshiping, or animist backgrounds, or come from any of the 23 other denominations represented.

Communion Fellowship is dually affiliated with both the Church of the Brethren and the Mennonite Church. We sing from overhead projectors rather than from a hymnbook. We draw from charismatic as well as anabaptist emphases. We have a strong global vision. The list could go on.

The question is, Which of these characteristics automatically classifies us as "fringe" and essentially "non-Brethren"? Without clearly establishing what that essential ingredient is that places him "in" and Communion Fellowship (and by implication, many others) "out," Brother Brandt draws the conclusion that "the longer we pay too much attention to fringe groups of the church, the more financial problems we have, and the more our membership decreases."

Brother Brandt reports that Communion Fellowship gave "one big fat zilch to the Brotherhood fund in 1985." We too have been puzzled as each year our contributions to the General Board fail to appear in the statistical summary, so we engaged in a little sleuthing. A call to Elgin revealed that a number of congregations have names similar to ours (i.e., "Community Fellowship"). Our annual contributions have mistakenly been credited to one of these groups. The mystery has been solved. We regularly give above the top "Mission '80s" askings, and our giving should be reported accurately in the upcoming Yearbook.

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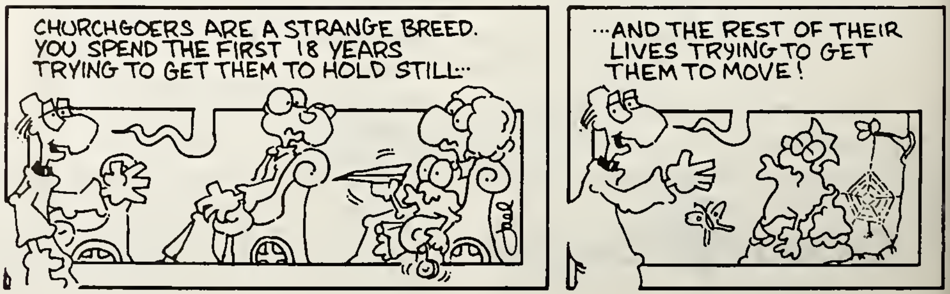
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Regarding the issue of declining membership, new congregations that do not duplicate the prevailing Brethren cultural norm should prove to be a tremendous asset over the years. A significant portion of persons leaving the Brotherhood are young adults, or others who for one reason or another don't feel as though they fit in a more traditional Brethren congregation. Many such persons are being "reclaimed" for the kingdom and are remaining in the Brotherhood because they found a place where they could fit. New churches in general tend to provide such a setting, and Communion Fellowship is no exception. Add to this the significantly higher number of first-generation believers and the renewed practice of evangelism in most new churches, and the "differentness" of many new congregations begins to emerge as an asset rather than a liability.

Of course, declining membership and subsistence giving were around long before Communion Fellowship came on the scene. Moreover, it would be difficult to find in Brethren history or that of any denomination a correlation between the planting of new, growing fellowships and the decline of the denomination in question. I can certainly understand, given the inaccurate information in the Yearbook, the perception that Communion Fellowship was not actively contributing to the life of the Brotherhood.

But the inaccurate reporting of our giving serves as a reminder that printed statistical information has its limitations. We'd much prefer to talk with Brother Brandt or anyone else with questions or concerns about the fellowship. A visit among us would reveal a group of people with our share of the growing pains, conflicts, and inconsistencies common to the human race. But it would also give evidence of our responsible participation in the Brethren family and in the larger kingdom of God.

The common concern that emerging new congregations be "truly Brethren" is understandable. The challenge before us is to rediscover for our times the vision of the kingdom of God that gripped Alexander Mack and company, and compelled them to live a life of costly, radical discipleship. The standard for what it means to be "Brethren" in the 1990s must be based on more than culture, ethnicity, worship styles, or simply "the way we've always done it." Scripture alone is adequate to the task of setting before us a vision of the kingdom of God and of the Lordship of Christ capable of uniting us in the midst of our diversity.

"Fringe groups"? The early Brethren understood what it meant to be "fringe" in the most profound sense—as citizens of another kingdom owing allegiance to only one Master. It was that vision embedded in the Gospels and embodied in the early church, that supplied the original definition of what it meant to be "Brethren." May the Lord help us discover that vision today. ☐

Doug Fike is pastor/overseeing elder ot Communion Fellowship, in Goshen, Ind.

Dee Mari Moore

Anderson's story had a flip side

As we sat listening to our new interim pastor sing "Jesus Loves Me," accompanying himself on the piano, we could tell that he was gifted. Liberty Mills' regular pastor, Opal Nees, sings with her heart, but she never does solos. We are used to Opal, and now our antennae were out, assessing this newly ordained young man who had come to fill her shoes while she, responding to an emergency request, served as interim pastor for the Anderson congregation. (See "Opal Nees

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Comes Over to Macedonia," March.)

At our church council meeting we had discussed the fact that nobody fits somebody else's shoes exactly. We felt sure, however, that Gary Wagner would have strong points of his own. We thought that we could help him, just the way any strong congregation can help a new, untried pastor. Maybe Gary could help us answer the question, "What is unique about being Brethren?" Gary had not grown up in the Church of the Brethren. He chose our denomination for many of the same reasons that I had. He and I were drawn to the Brethren by a belief in the rightness of following a simple lifestyle and in pacifism—both as exemplified by Jesus Christ.

But as suggested by Carl Bowman's MESSENGER series, "Who Are the Brethren of 1986?", not all Brethren embrace all the Brethren tenets. Our congregation at Liberty Mills is no exception.

Is it fair to compare pastors? Can you fairly compare any people? Any such comparing seems somewhat presumptuous. But Opal was "over in Macedonia" and Gary Wagner was here at Liberty Mills with his *first* congregation. And it wasn't really his; rather, it remained Opal's. It was an awkward position for a young, inexperienced man.

Opal is so wonderful at knocking on our doors. Her visits are so characteristic of her loving style. They encourage and enlighten us. While Gary was not a knocker at doors, he did help us with one of his strengths—prayer workshops that enriched our lives with God's peace.

Gary didn't just pray for *us*, although he recognized that we all hurt and all needed Jesus' example to sustain us. He often remembered the war-torn, the starving, those "less fortunate than us." His different priorities found different believers.

Many in our congregation turned away from Gary, and some of those sought out Opal. Several members drove the miles necessary to worship with Opal at Anderson. Probably there were as many reasons for doing that as there were people who made the trip.

I hope this kind of support and trust in Opal gave her added strength to deal with Anderson's burdens. She had dreams while at Anderson in which we at Liberty Mills were not sure we wanted her back. It was important, understandably, for Opal to have assurance that we cared for her, and looked forward to the return of her ministry. And we did. She is more than our pastor; she is our friend.

To a young, first-time pastor, however, our leanings toward Opal may have seemed like a rejection of him. Every person has a strength, an insight, to offer others. Gary felt drawn to God's guidance and wanted to share God's unconditional love for us, all of us. Yet I did not easily accept all that Gary did or said or omitted doing or saying. He has much experience yet to gain, as anyone his age does.

From time to time, now that Opal has returned and Gary has gone, someone in our congregation says, "May the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord." (And I pray that now, as I write this.) This is a prayer that Gary spoke so often that we all picked it up. When we hear that prayer now, it reminds us of those six months with Gary.

Anderson had quite a six months. We at Liberty Mills did too. Confusing times can be growth times. I pray that our confusing times at Liberty Mills did aid our faith journey, and will continue to aid it.

Opal is home now, and most welcome. Gary, when he did not find a Church of the Brethren congregation willing to give him a try, became a pastor in another denomination.

Yet, ironically, Gary reinforced my Brethren values of simplicity, pacifism, and God's unconditional love as found in the New Testament. Those values led Gary to choose our denomination instead of the one in which he grew up. And recently those values led me also to choose this denomination and join the church.

But now I question if those values are part of the Brethren's past, but not its present. Gary must have wondered too, having left the Brethren after so short a stay. Christ's church would be a peace church, with emphasis on loving and forgiving one another. I am not sure after seeing our response to Gary (and MESSENGER readers' responses to the "radicals" in Elgin) that the Church of the Brethren is that type of church anymore. Surely I *want* to believe it is.

Well, Opal is back, and emphases have shifted. We deal with our ups and downs, finding our strengths, using our skills, and coping with our sufferings. Those are everpresent concerns that we all need help with.

Any congregation that has an opportunity to share its pastor with another congregation, or to "borrow" a pastor for a few months, may find it a good growth experience. But let no one ever say that growth is always easy. ☐

Dee Mori Moore is a teacher, and a member of the Liberty Mills Church of the Brethren, near North Manchester, Ind.

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turning points

178th BVS Orientation Unit

(Orientation completed April 4, 1987)

Adler, James, French Lick, Ind., to Jubilee House Community, Statesville, N. C.
Collier, Donald, Rodney, Mich., to Camp Brethren Heights, Rodney, Mich.
Collier, Olive, Rodney, Mich., to Camp Brethren Heights, Rodney, Mich.
Herschelman, Ellen, Galesburg, Ill., to Camp Stevens, Julian, Calif.
Martindale, Steven, Oxford, N. C., to Habitat for Humanity, Americus, Ga.
Rodgers, Christine, Brooklyn, N. Y., to University Baptist Church/Sanctuary Program, Seattle, Wash.
Schleinitz, Dale, Pleasant Hill, Ohio. to Friendship Day Care Center, Hutchinson, Kan.
Troxell, Mark, Akron, Ohio, to Glebe House, Belfast, Ireland
Vashisht, Krishan, Jaipur, India, to Washington Office on Africa, Washington, D. C.

Licensing/ Ordination

Haas, J. Craig, licensed Jan. 4, 1987, Jennersville, Atl. N.E.
Heilman, Edwin C., ordained Jan. 18, 1987, Swatara Hill, Atl. N.E.
Oliver, Gordon Verle, licensed Feb. 15, 1987, Libertyville, N. Plains
Ritchey, Lucretia M., ordained Feb. 1, 1987, Florin, Atl. N.E.

Pastoral Placements

Bain, Paris E., from Copper Hill to Pleasant Dale, Virlina, part-time
Bland, Gregory A., from White Pine/Kelly Chapel to Knobley, W. Marva
Lewis, Joseph A., from Laughlin to Bethesda, W. Marva
Light, Horace D. Jr., to New Hope, Virlina, interim
Ringler, W. Harold, from Brothersvalley, W. Pa., to Park View, Mid. Pa.
Scholl, Emory F., to Koontz/Waterside, Mid. Pa.,
Wagoner, Stephen E., from Eden, N. Ohio, to Broadfording, Mid-Atl.

Wedding Anniversaries

Brown, Claron and Alvera McEwen, Roanoke, Ill., 50
Brubaker, Daniel and Amy, Ephrata, Pa., 53
Brumbaugh, Raymond and Berdella, Hartville, Ohio, 61
Bucklew, Jesse and Mary, Brookville, Ohio, 65
Connelly, Pauline and Chester, Bryan, Ohio, 60
Fox, Ivan and Eva, Lititz, Pa., 50
Frederick, Harvey and Ruth, Nappanee, Ind., 72
Frederick, Jacob and Ada, Roaring Spring, Pa., 60
Hamilton, Wayne and Claudia, Red House, Md., 50
Lichty, Clark and Hope, Waterloo, Iowa, 64
Metzler, Howard and Miriam, Lititz, Pa., 50
Petticoffer, Lee and Eva, Lititz, Pa., 50
Post, Lawrence and Ruth, Chadwick, Ill., 63
Ringer, Harold and Bertha, Hartville, Ohio, 53
Seilheimer, Chester W. and Fern, Hagerstown, Md., 50
Snider, Daniel J. and Treva, Nappanee, Ind., 68
Stouffer, Fred and Edna, Greencastle, Pa., 50
Thompson, Floyd and Mabel, Freeport, Mich., 64

Deaths

Arnold, George R.. 98, La Verne, Calif., Jan. 11, 1987
Ashton, Franklin P., 60, Conshohocken, Pa., Dec. 6, 1986
Barb, Ida, 75, Midland, Va., Feb. 1, 1987
Barkdoll, Galen, 89, Columbia, Md., Jan. 27, 1987
Blickenstaff, Mabrye Anne, 85, Tulsa, Okla., Sept. 5, 1986
Botdorf, Charles S., 73, Ashland, Ohio, Feb. 25, 1987
Bowlby, Glenn H., 69, La Verne, Calif., Feb. 24, 1987
Bowman, Bessie, 90, Boones Mill, Va., Dec. 4, 1986
Bowman, Oliver, 97, Astoria, Ill., Feb. 26, 1986
Brubaker, Issac, 74, Lititz, Pa., Jan. 16, 1987
Clark, Charlotte, 79, Bridgewater, Va., Jan. 28, 1987
Dayton, Harry Jr., 57, Windber, Pa., Jan. 21, 1987
Dell, S. M., 87, McPherson, Kan., Oct. 18, 1986
Eberly, Light, 83, Ft. Lauderdale, Fla., Jan. 6, 1987
Edeburn, Jessie E., 71, Eglon, W. V., Feb. 17, 1987
Eikenberry, Belle, La Verne, Calif., Dec. 8, 1986
Everitt, Anna, 90, Bristolville, Ohio, Feb. 27, 1987
Fox, Ivan M., 61, Ephrata, Pa., Feb. 13, 1987
Gettel, Ammon, 84, Sebring, Fla., Dec. 2, 1986
Gilbert, Marguerite, 86, La Verne, Calif., Oct. 30, 1986
Grable, Myrtle E., 90, Uniontown, Ohio, Jan. 24, 1987
Groff, W. Erwin, 84, Arcola, Pa., Jan. 18, 1987
Hawkey, Christine, 26, Sebring, Fla., June 7, 1986
Hollar, Eunice M., 66, New Market, Va., Feb. 7, 1987
Hunsberger, Clarence W., 80, Mercersburg, Pa., Sept. 8, 1985
Ingold, Clara, 98, La Verne, Calif., Nov. 25, 1986
Kendall, Alta, 97, Milledgeville, Ill., March 7, 1987
Kessler, Esther B., 75, Astoria, Ill., May 9, 1986
King, Polly, 97, Lancaster, Pa., Jan. 5, 1987
Klinedinst, Clara M., 86, Astoria, Ill., March 25, 1986
Koontz, Amy, 81, Everett, Pa., Feb. 8, 1987
Kreitzer, Howard, 93, Brooksville, Ohio, Feb. 22, 1987
Lee, Verna E., 95, Eldorado, Ohio, Feb. 26, 1987
Lehman, Pearl, 74, Lebanon, Pa., Jan. 5, 1987
Mangus, Lottie Dulabaum, 90, Uniontown, Ohio, Jan. 24, 1987
Metzker, Mary Melda, 75, Modesto, Calif., Feb. 10, 1987
Miller, Oscar P., 91, St. John, Kan., Nov. 6, 1986
Morris, Mayme, 88, La Verne, Calif., Jan. 17, 1987
Mowrer, Charles, 76, Sebring, Fla., Aug. 14, 1986
Overly, Susan, 101, Lancaster, Pa., Jan. 31, 1987
Peck, Evelyn, 74, Waterloo, Iowa, Feb. 10, 1987
Petry, Michael T., 18, Dayton, Ohio, Feb. 3, 1987
Poff, David, 47, Dayton, Ohio, Jan. 30, 1987
Reynolds, Joseph P., 84, Franklin Grove, Ill., Feb. 5, 1987
Shaffer, Orin, 94, Laura, Ohio, March 1, 1987
Skipp, Mattie, 78, Mercersburg, Pa., Feb. 7, 1987
Snodgrass, Russell, 69, Lima, Ohio, March 3, 1987
Swank, George, 86, Sebring, Fla., July 24, 1986
Swartz, Stella, 85, Huntsdale, Pa., Jan. 29, 1987
Tridle, Earl, 71, Sebring, Fla., Nov. 12, 1986
Ward, Ralph, 72, Sebring, Fla., July 26, 1986
Webster, Buford C., 57, Boones Mill, Va.. Nov. 14, 1986
West, Russell Greene Sr., Houston, Texas, 92, Nov. 24, 1986
Whitacre, Mary, 80, Ridgeley, W. V., Jan. 23, 1987
Wilson, Dave, 94, Modesto, Calif., Jan. 24, 1987
Yoder, Glen, 80, Sebring, Fla., May 29, 1986
Ziegler, Randy, 33, Elizabethtown, Pa., July 11, 1986

The pitfalls of fund appeals

Don't ask me how I ever got on Jerry Falwell's mailing list. How have I gotten on all those *other* mailing lists that bring me junk mail by the armload, both at home and at the MESSENGER office?

At home I just scoop it out of the mailbox and into the waste basket, but at the office I do sort of riffle through the stack before discarding it, so as to keep a finger on the pulse of our society.

And with Jerry Falwell figuring so prominently in the newspapers and on TV lately, what with the PTL scandal, an appeal letter from him generated more than usual interest.

Falwell was in high dudgeon. Here AIDS is about to wipe us all out, and a massive cover-up is keeping us all in ignorance about our peril. "Now who would benefit from covering up AIDS?" I wondered. Remarkably, if Falwell were to be trusted, it would be America's gays "who originally spawned the AIDS epidemic," and they and "the pro-homosexual politicians have joined together with the liberal, gay-influenced media to cover up the facts concerning AIDS." He labels it all "sexual TERRORISM."

Well, my goodness! Who would have thought it? Here I figured the gay community—the group so far the most heavily hit by the disease—would be in the vanguard of those agitating for faster AIDS research and for getting the word out on AIDS prevention. But not according to Jerry Falwell, a TV preacher who is on record as saying that AIDS is God's punishment of homosexuals.

Well, what Falwell wanted in his letter, it turned out, was for me to send him "at least $25" to help pay the cost of a Jerry Falwell TV special on AIDS. And what did he propose to do on the special? He would "expose the myths and the cover-up of the facts about the AIDS epidemic."

Meanwhile, although the great man has found time to put the finger on me for my $25 contribution to help pay for his TV special, he is now back asking for $25 *million* to bail out the PTL. Never mind that that corruption-riddled outfit currently is wondering where it may have mislaid $92 million it already has milked from the public.

Aren't we glad Jerry Falwell is taking charge? Hand me my checkbook. And if I send in "at least $25," I'll get a "free" book called *The Aids Cover-up?* Boy, that must be hot reading! And Jerry says I "must have this book."

Why am I being cynical about this letter? To begin with, there isn't a dime's worth of truth in it (much less, $25 worth, even with the book thrown in for good measure). But more importantly, Falwell is using this "deadly disease" (that much we agree on) to malign its victims and, by use of hate and scare tactics, is fleecing the public for his own benefit.

He uses tactics that are as successful as they are sinful—spreading lies, half-truths, and innuendos in order to gain personally from a tragedy whose victims need all the Christian compassion and caring we can muster. Jerry Falwell ought to know as well as I do that no group "spawned" this epidemic, any more than somebody "spawned" the bubonic plague or Spanish flu. And whose logic is so poor that they can believe that the very group currently most threatened by the disease is doing less than *pleading* for something to be done about it, and fast?

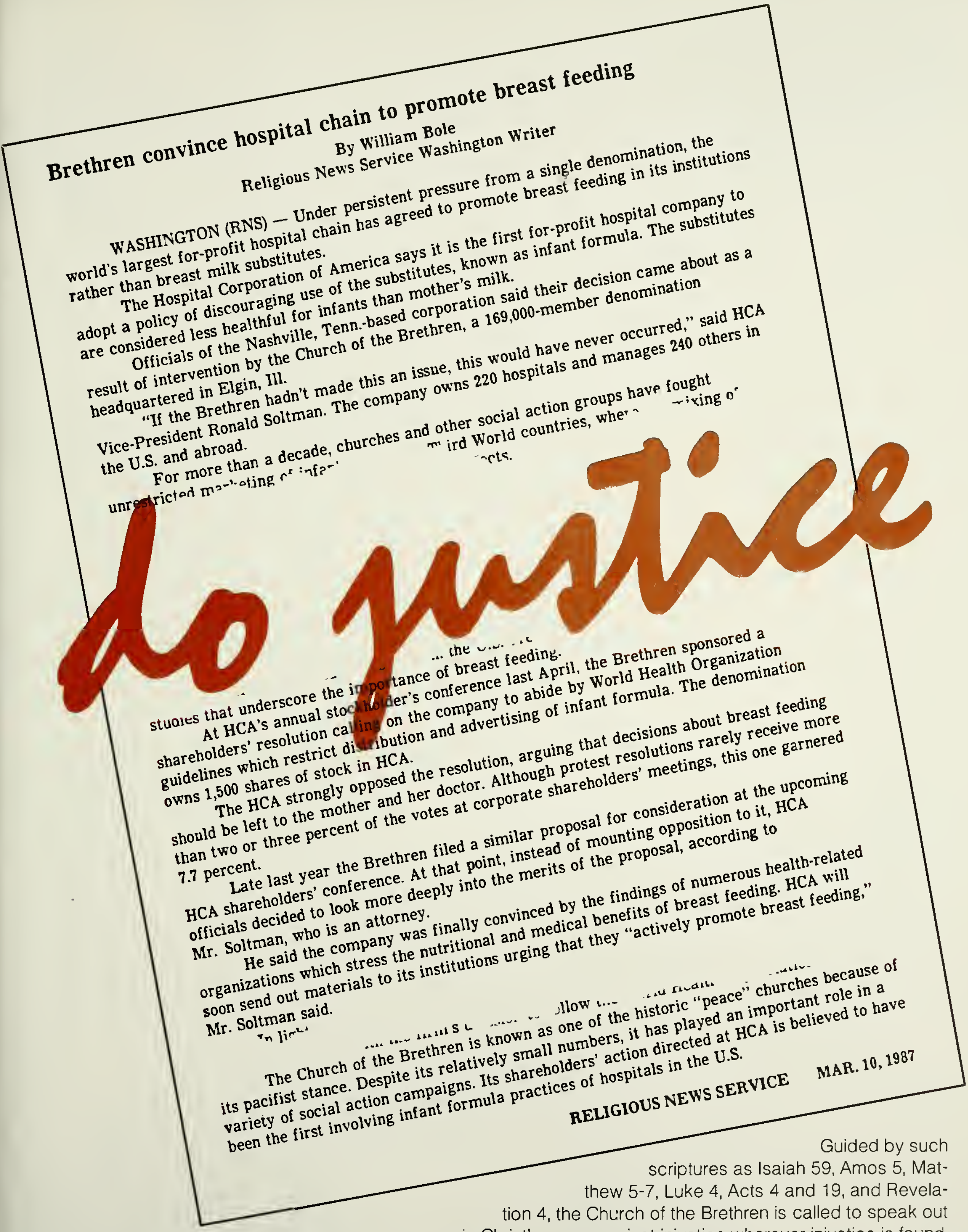
"Cover-up," my granny! The papers, television, and the news magazines are filled with the latest information, the latest research, the latest experimental drug, the latest breakthrough. The only thing being covered up is a bigotry so deep that even its perpetrator probably is unaware of how it sounds.

Fundraising by TV preachers is too open to abuses, even by the most reputable operator, to prevent it finally from getting out of hand. To be effective you have to be dramatic; you have to manipulate people's minds; you have to wring their hearts out (or scare their pants off); and you have to keep raising the score. The very techniques of manipulation carry the seeds of their own destruction. Once you start resorting to emotional appeals, or to scaring people into giving, your success obliges you to keep edging farther into exaggeration and unreality. People can tolerate only so many photos of starving Ethiopian children. Pretty soon the desperate hucksters need a more dramatic gimmick to touch people's hearts and pocketbooks.

But the most despicable gimmick of all is going beyond the emotional or scare tactic, and stooping to use the hate tactic, in order to enrich oneself and one's enterprise. The Bura folks in Nigeria have an apt proverb, "Ma ga ata la ku ar kumanggurkur, ga adi ya la ni zulang wa," which translates "If you dig a pit of wickedness, don't dig it deep" (that is, you'll be needing to climb out of it, yourself, some day).

The Falwell letter is certainly the pits. According to it, "What needs to be done to stop the spread of AIDS (are things) such as mandatory blood-testing programs and the confinement of AIDS carriers who refuse to stop spreading the deadly disease."

Well, break out the pink patches and heat up the ovens. We'll stop this thing yet. —K.T.



Brethren convince hospital chain to promote breast feeding

By William Bole
Religious News Service Washington Writer

WASHINGTON (RNS) — Under persistent pressure from a single denomination, the world's largest for-profit hospital chain has agreed to promote breast feeding in its institutions rather than breast milk substitutes.

The Hospital Corporation of America says it is the first for-profit hospital company to adopt a policy of discouraging use of the substitutes, known as infant formula. The substitutes are considered less healthful for infants than mother's milk.

Officials of the Nashville, Tenn.-based corporation said their decision came about as a result of intervention by the Church of the Brethren, a 169,000-member denomination headquartered in Elgin, Ill.

"If the Brethren hadn't made this an issue, this would have never occurred," said HCA Vice-President Ronald Soltman. The company owns 220 hospitals and manages 240 others in the U.S. and abroad.

For more than a decade, churches and other social action groups have fought unrestricted marketing of infa ird World countries, whe ixing o cts.

the U.S.

studies that underscore the importance of breast feeding.

At HCA's annual stockholder's conference last April, the Brethren sponsored a shareholders' resolution calling on the company to abide by World Health Organization guidelines which restrict distribution and advertising of infant formula. The denomination owns 1,500 shares of stock in HCA.

The HCA strongly opposed the resolution, arguing that decisions about breast feeding should be left to the mother and her doctor. Although protest resolutions rarely receive more than two or three percent of the votes at corporate shareholders' meetings, this one garnered 7.7 percent.

Late last year the Brethren filed a similar proposal for consideration at the upcoming HCA shareholders' conference. At that point, instead of mounting opposition to it, HCA officials decided to look more deeply into the merits of the proposal, according to Mr. Soltman, who is an attorney.

He said the company was finally convinced by the findings of numerous health-related organizations which stress the nutritional and medical benefits of breast feeding. HCA will soon send out materials to its institutions urging that they "actively promote breast feeding," Mr. Soltman said.

In li allow

The Church of the Brethren is known as one of the historic "peace" churches because of its pacifist stance. Despite its relatively small numbers, it has played an important role in a variety of social action campaigns. Its shareholders' action directed at HCA is believed to have been the first involving infant formula practices of hospitals in the U.S.

RELIGIOUS NEWS SERVICE MAR. 10, 1987

Guided by such scriptures as Isaiah 59, Amos 5, Matthew 5-7, Luke 4, Acts 4 and 19, and Revelation 4, the Church of the Brethren is called to speak out in Christ's name against injustice wherever injustice is found.

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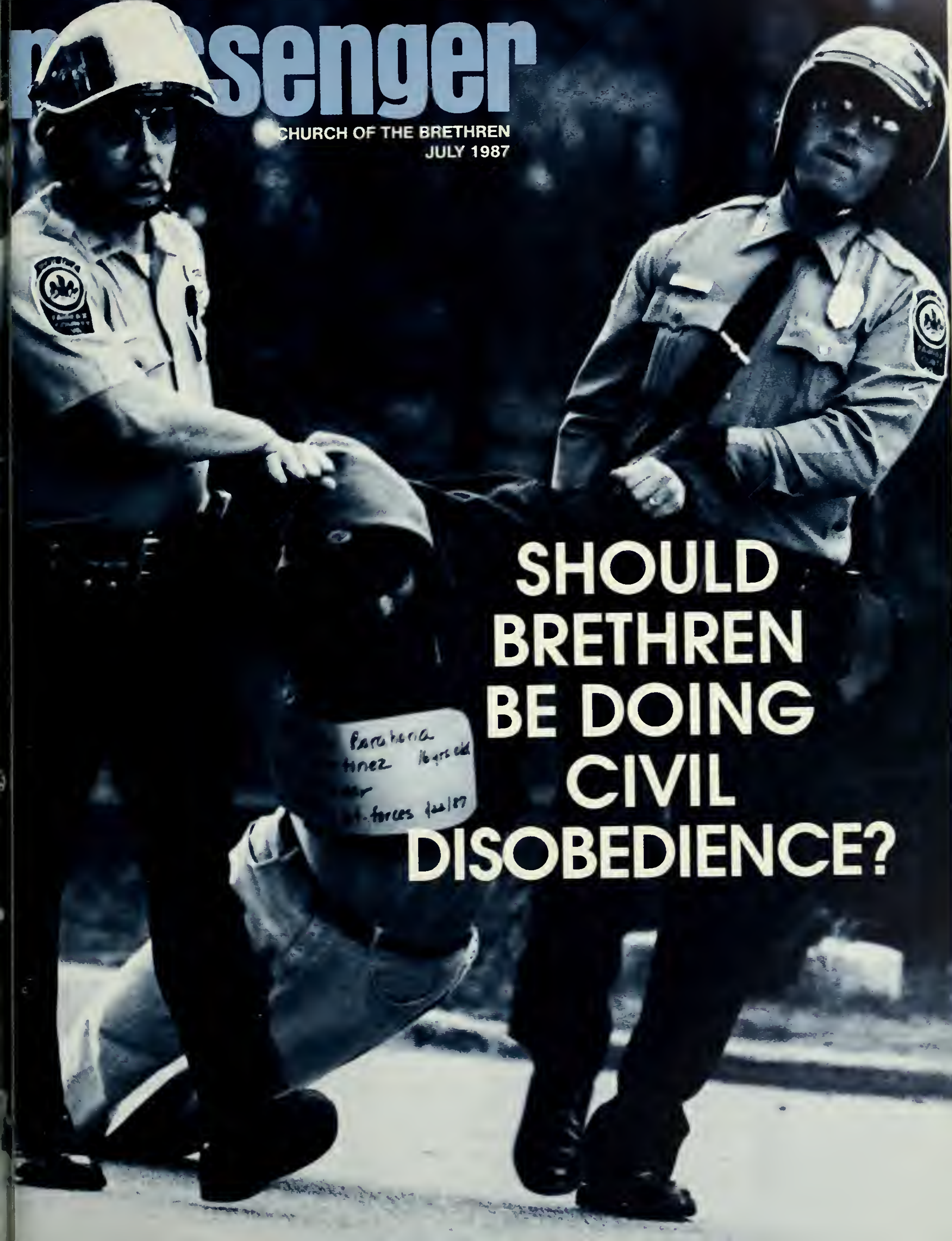
JULY 1987



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SHOULD BRETHREN BE DOING CIVIL DISOBEDIENCE?

contents

9 **Brethren in Jail for Conscience's Sake.** Phil Grout tells of 12 Brethren whose "holy obedience" led them to jail.

12 **How Much Does Marching Matter?** Secular critics measure a Washington protest by its effectiveness in changing the government's policies and programs. They don't seem to notice that Brethren peace activists march to a different drummer. Story by Kermon Thomasson.

15 **One Man's Obedience.** David Braune keeps getting arrested for obeying laws. The problem is he is violating human laws to obey God's laws. Story by Phil Grout.

19 **When Brethren View Mission, What Do They See?** Certainly not the same thing. Dale Stoffer explains why five Brethren bodies grounded in scripture don't always agree on mission.

23 **As Sheep Among Wolves.** Onaldo Alves Pereira's "Brethren" in Brazil know the risks of living nonviolently in a violent and unjust society. Story by Karen S. Carter.

28 **Whiskey River Please Run Dry.** In the first of a series of articles on aspects of drug and alcohol abuse, Michael O'Connell-Cahill talks about what alcoholism does to families and what families do to alcoholics.

32 **From Death to Life.** "Grace," an alcoholic and drug addict, tells of her struggle to return "from death to life."

34 **Secrets to Be Shared.** Dan McFadden shares what the church ca do to minister to those with alcohol and drug problems.

36 **Antelope Park: Warming US-Soviet Relations.** What better way than with a "peace comforter"? Story by Don Fitzkee.

COVER: David Braune, a Brethren peace activist from Westminister, Md., is dragged away from CIA headquarters in Langley, Va., by Fairfax County police. Phil Grout tells the story of this man committed to obeying God's laws over any others. Story on page 15.

In Touch profiles Orrin Kline Sr., Manassas, Va.; Audrey Kauffman, Shelocta, Pa.; and Jon Blickenstaff, La Verne, Calif. (2) . . . **Outlook** reports on Food crisis fund. Immigrant service project. Bethany Hospital Foundation grants. Believers' Church Conference. GE boycott. Ralph McFadden resignation. TV evangelist ethics. Staff changes. Death penalty. Mennonite integration. WCC and evangelicals. Nigeria workcamp (start on page 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Small Talk** (27) . . . **Opinions** of Bryan Miller, Joyce A. Stoltzfus, and McKinley Coffman (start on 38) . . . **Windows in the Word** (39) . . . **Pontius' Puddle** (41) . . . **Turning Points** (43) . . . **Editorial,** "Ah, For the Good Old Days" (44).

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messenger

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letters

HOMOSEXUALITY TO BE DEPLORED

The writer of the April letter "The Bi Ambigously States" says "The love between consenting, committed adults is always beaut and precious to God, whether it be between sons of the same or opposite sex."

Why then did God destroy Sodom Gomorrah? Woman was created as a helpm for man, and to birth children. Sexual relati ships between women or between men can procreate. Therefore homosexuality is natural. Numerous scriptures bear this out.

The sin of homosexuality is to be deplored. people, however, are God's creation, and ar be loved as such.

Further, it is a sin not to warn homosexual their sin. Their deviate lifestyle is not accepta to our Lord. Homosexuals cannot hold mi terial credentials while committing their against God. We shall be accountable for f teaching on judgment day. This includes leading children that homosexual lifestyles all right in God's sight through homosex Sunday school teachers.

What *is* "beautiful and precious to God homosexuals turning from their wicked w and accepting God without reservations conditions.

LADDIE D. OLIVE

Douds, Iowa

NO COMPROMISES ON TRUTH

There is no question about it: The Bi teaches that homosexuality is sin. Under Testament law it was punishable by death. In New Testament we are told that because homosexuals insisting on living that way gave them over to reprobate minds. They go living in that manner, believing the lie, and damned.

I thought MESSENGER was a Christian pa but I guess I was wrong. If it was, it would tal stand against sin.

It is wrong even to print such perversion leads these homosexuals farther from the tr than ever. We should pray for them to repent be saved. Never compromise truth.

Until MESSENGER stops printing such per sion I want my subscription cancelled.

RUSSELL MERRI

Philo, Ohio

I'D RATHER NOT BE A DOORKEEPER

In reference to Kevin Switzer's letter homosexuality (February) and those in respo to it, why is everyone so bent on deciding who sinner and who is not?

If we are so concerned about the fate of brothers and sisters, why not show them the and joy they are missing? Simply care for th and be there for them, according to Matt 12:36.

It is more our duty to love and accept th "sinners" and welcome them into the hous the Lord than to stand at the church door de ing who is worthy to come in and who is no

SCOTT EISENBIS

Hershey, Pa.

CONFESS AND LEAVE THE CLOSET

One of our deep concerns about the May letter "The Bible Ambiguously States . . ." is that many times we make what we read in the Bible fit us, rather than changing to live as the Bible says we should.

The letter writer says that the Bible does not clearly state that homosexuality is wrong. But scriptures such as 1 Corinthians 6:9-10, 13 and Matthew 19:4-5 certainly state it clearly.

The writer feels that homosexuals have to remain "in the closet," and are forced to live a lie because we do not accept them. Are we being asked, ourselves, to live a lie by accepting homosexuals when God has taught us that homosexuality is wrong?

Homosexuals remain in the closet because to come out would expose their sin "in the light." Once we have accepted Christ we have no need to live in a closet. We should have nothing to hide.

We must accept a sin as being just that. Confess, repent, and, in Jesus' words, "Go, and do not sin again."

Jane A. Wenger

Millersburg, Ind.

(The above letter was signed, in addition, by eight other members of a People of the Covenant study group of the Syracuse Church of the Brethren, Syracuse, Ind. —Ed.)

LEAVE THE POTSHOTS FOR OTHERS

The TV minister who grins like Howdy Doody (May editorial, "Open Wide That 'Pearlygate' ") can no more help what he looks like than the editor can help what or whom *he* resembles. But the editor *can* determine what appears on the pages of Messenger. The people he ridiculed in his May editorial need our prayers and concern. Leave the potshots for others to make.

The editor's admission of "a certain cynical smugness" is not surprising, and not a little dismaying. I, for one, would not be "immobilized by grief" if the editor found another place of employment.

"And as for 'forgiving' anyone . . . no one had done anything to me" suggests a detached view of something that has affected many Christians personally, and has given the body of Christ a black eye. Now, sincere ministries that practice good stewardship are in trouble because support has fallen off.

When did cynicism, smugness, and public ridicule enter into "old-time Dunker religion"? The editor's faith, as well as writings, "must be accountable to fellow Christians."

It follows that an editor who doesn't know the best remedy for nausea also doesn't know what's best for Christian TV viewers, who sometimes get a blessing from television ministries.

Nancy F. Evick

Fort Seybert, W. Va.

DEAL GENTLY WITH TV PREACHERS

The May editorial, "Open Wide That 'Pearlygate,' " ridiculing TV evangelists, was insensitive and done in extremely poor taste.

Messenger should be a positive media example modeling Christian values of love, fellowship, compassion, and empathy.

Perhaps the editor was blinded by a desire to be cute and clever, or trying to ruffle people's feathers in order to generate mail. But he would do better to write in a spirit of love. His sarcasm and ridicule reflect poorly on him, Messenger, and the Church of the Brethren.

Doris F. Witmer

Palmyra, Pa.

REPULSED BY TV EVANGELISTS

As has been Messenger's editor, I, too, have been repulsed by the TV evangelists, whose never-ending cry is for more funds for their "ministries" of varying sizes and shapes, but who obviously have been raking in big bucks for their own personal gratification.

The editor stated it well when he pointed out that many of them probably started out wanting to establish true ministries, but fell victim to their own success.

I particularly appreciated the editor's statement that ". . . it is a long-time addiction to old-time Dunker religion that makes me immune to (TV preachers') message. Give me TV when I need entertainment, but give me my Dunker beliefs when it's churchtime. I need to practice my faith within a community in which I must be accountable to fellow Christians as well as to God."

That was well put.

Paul W. Brubaker

Ephrata, Pa.

ZAPPING THE ZILCH CHARGE

Luke H. Brandt (Letters, December 1986) wrote that Northern Indiana's "Communion Fellowship gave one big fat zilch to the Brotherhood Fund in 1985." (See "A Church With No Back Pews," October 1986.) Puzzled, I checked with the General Board and Communion Fellowship about Communion Fellowship's giving, and found that the record shows otherwise:

Communion Fellowship Giving

Year	To Brotherhood Fund	to N. Ind. District
1984	$ 100	$ 50
1985	$1,115	$ 535
1986	$1,299	$ 757
1987	$2,400*	$1,730*

*self-allocation

The Fellowship sent equal amounts to district and national program of the Mennonite Church, with which it is dually affiliated.

Brother Brandt's reading of the *Yearbook*'s statistics was accurate. But the *Yearbook* was not accurate. The Fellowship's giving to the Brotherhood Fund was mistakenly credited to another Indiana congregation.

The total budget for Communion Fellowship for 1987 is $291,000.

Merle Crouse

St. Cloud, Fla.

page one

The weather was bad the morning of the April 25 "Mobilization" march in Washington (see stories on pages 9, 12, and 15). A chilling drizzle had already begun when I arrived at the Ellipse, south of the White House. Gusts of wind drove the raw coldness into my bone marrow.

I was early, so I strolled around, partly to keep my blood circulating, and partly to take in the activity. That consisted mostly of participants trying to cope with the weather. The wind played havoc with stacks of leaflets and anything else not weighted down. People struggled to protect exhibits and sales items from the drizzle, and improvised guy ropes to steady signs obviously designed for dead calm on a sunny day.

Some people were visibly disenchanted by the weather's wet blanket thrown on the event. Others made the best of it, cracking jokes and laughing at the capricious damage inflicted by wind and weather. I heard one student type say to a companion, "I think I just heard God telling me I could do my demonstrating as effectively inside an art gallery as I could here."

Soon the Brethren were gathering. Good natured confusion was all about as groups sought to find themselves. "Church of the Brethren" signs carried aloft picked up stray Brethren like a magnet dragged through iron filings.

There is a camaraderie created by the atmosphere of a march that cannot adequately be described. It has to be experienced to be felt. You have to be marching along, discover an old college buddy, get engrossed in reacquainting yourselves, and suddenly look up and think, "Good grief! Here I am in a march right down Pennsylvania Avenue!" before you catch the feeling. You have to look around you at all the bedraggled but elated Brethren marchers who share your spirit of supporting a cause before you really grasp what a march does for the marchers.

I hope, nevertheless, that reading the articles about the march gives you a hint or so.

* * *

As we did in 1986, we are combining the August and September Messengers into one big issue, in order to help out on budget. It will come to you in mid-August. Although this means only 11 issues for 1986, the number of pages for the year remains the same. Thanks for your indulgence. —The Editor

Orrin Kline Sr.: A career carved in stone

Orrin Kline Sr., of the Manassas (Va.) Church of the Brethren, has been working with memorial stones for 57 years. An exacting craftsman, the 78-year-old Manassas native strives for continual betterment of his artistry. "Every time I cut a stone I try to improve on it," he says.

At Kline Memorials, an operation Orrin shares with son Orrin Jr., are dozens of types and shapes of stone waiting to be stenciled and cut. Orrin has moved from the early days of handwork with mallet and chisel through the use of air-driven tools to the precise power of a sand-blasting tool he presently uses.

Orrin's warm and outgoing temperament is apparent to customers and visitors, who are greeted with a smile and a sturdy handclasp. They find there, among the massive stones on wheeled dollies, a table full of blossoming geraniums Orrin has rescued from winter's chill so he can enjoy their beauty while he works. "I couldn't get along without my flowers," he explains. "I feel the closest to God you can be is with flowers."

Taking the time and trouble to dig up and pot the geraniums that would otherwise be lost reflects Orrin's gentle, nurturing nature. "My great ambition is to live for others and to help those who don't have as much as I do," he says.

Creating monumental and permanent memorials, a trade that provides comfort to grieving families, brings Orrin great satisfaction. "I like it. It's all I've ever done," he says of his profession. He started in the trade at $10 a week back in 1929 when he set up housekeeping with his bride, Elva Ramey.

The man who left his mark on thousands of memorials in the Manassas area has a theory about the way a life should be lived: "If a person goes through this world and doesn't leave something to make the world a bit better, he's missed his mark."

In Manassas, Orrin Kline Sr. is leaving his mark through his life and through his trade.—MARY ELLEN COLANDENE

Mary Ellen Colandene, of Gainesville, Va., is a freelonce writer and a member of the Manassas (Va.) Church of the Brethren.

Audrey Kauffman: Pu

Brethren church buildings have traditionally been rather plain, often without steeples or ornate interior decorations.

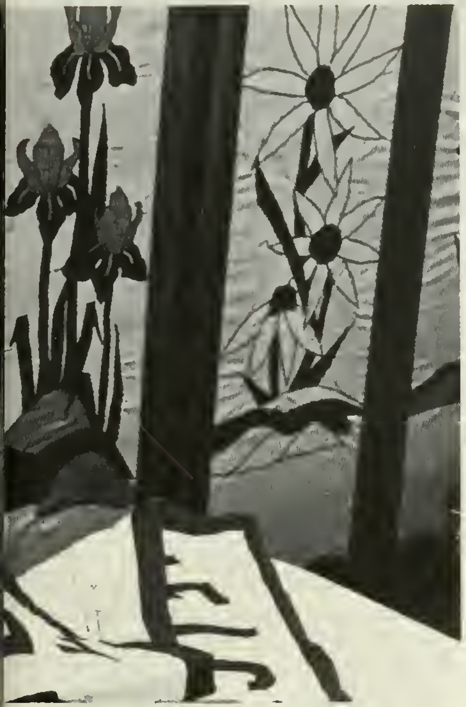
But Audrey Kauffman and some other members of the Plum Creek church, near Shelocta, Pa., thought theirs was a little too plain.

So Audrey made and donated two wallhangings to brighten up some large bare sections of wall in the front of the sanctuary, left after the building underwent renovation some years ago.

An art teacher at Elderton elementary school, Audrey took a class in quilting a little over three years ago. She explains, "It was something I wanted to learn to do, and I took a class and have been doing it ever since."

She works with all types of fabrics and yarn, doing weaving, quilting, sewing, and applique, which involves stitching pieces of fabric onto another. She does machine and hand quilting for herself and as gifts for others.

The wallhangings for the church needed to be not only decorative, but appropriate for a church sanctuary. Audrey created two pieces of artwork that



gings are her thing

captured important aspects of the congregation's heritage.

One hanging is a reproduction of Alexander Mack's personal seal, which consists of a heart placed on a cross surrounded by grape vines. These symbols call for a life of sacrifice, devotion, and fruitbearing.

On the second hanging are key elements of the Brethren love feast, along with a dove and an olive branch to symbolize the church's peace stance.

In the four corners of each of the hangings is stitched a head of wheat, which is significant to a rural church whose founders were mostly farmers.

Audrey says she did most of the work on the two hangings during a two-and-a-half-week camping trip to Canada, where she spent some entire days stitching away. All the stitching is hand-done.

Since learning to quilt, Audrey has fallen in love with it. "I don't have one done before I have ideas for the next one," she says.

Recently, she quilted a wallhanging and donated it to Camp Harmony, the Brethren church camp in her area, where it was sold at an auction to raise money for the camp.

She also uses her creativity to spice up the church fellowship hall, where she decorates a bulletin board to fit the season.

A deacon, a member of the church board, and a Sunday school teacher at Plum Creek, Audrey uses her artistic talents to brighten up the church and the lives of others.—DON FITZKEE

Jon Blickenstaff: Making hope reality

It's not often that a small-town mayor gets to play a role in international politics, but that's exactly what happened when Jon Blickenstaff, mayor of La Verne, Calif., went to the Soviet Union in late 1985.

A member of the La Verne Church of the Brethren, Jon fulfills his mayoral responsibilities while serving full-time as a middle-school principal.

About a week before Jon was to leave for a visit to the Armenian SSR, one of the Soviet republics, he got a call from someone he'd never met—George Avakian, of Los Angeles.

George, an Armenian American who has lived in the US for 10 years, had been trying for six years to get permission for his sister, her husband, and their three children to emigrate from the Soviet Union to the US. He had contacted a number of prominent politicians, including New York mayor Ed Koch and San Francisco mayor Diane Feinstein, but no one could help him.

He asked Jon to talk to someone in the Soviet Union. "We had a very high expectation that may have been more of a hope than a reality," says Jon, who assured George he would see what he could do.

Jon and his wife and a group of 43 Armenian Americans spent 10 days in the Armenian SSR. While there, he spoke with Karlen Mikaelian, vice president of the Committee for Cultural Exchange for Armenians Abroad, an organization that has sponsored activities and exchanges in and out of Armenia for the last 25 years.

After returning to the US, Jon met again with Karlen, who was in La Verne to visit the Armenian International College of the University of La Verne, the only such college in the western world. A few days later he received a call and learned that George's relatives had been given permission to leave.

Jon went to the Los Angeles airport to see George and about 30 friends and relatives greet the arriving family.

"It was a thrilling reunion. The grandmother had never seen her three grandchildren," said Jon, who has two teenage children of his own.

He thinks the key was "personal contact. I think that might have made a difference. When we were able to get people over there involved in George's cause, things became very optimistic."

Good things do happen when people can talk face-to-face. Jon Blickenstaff's "personal contact" with a Soviet official was enough to end George Avakian's six-year struggle to be reunited with his family.—DON FITZKEE

Farmers get aid from new food crisis fund

Small family farmers in Georgia will receive the first grant from the new Global Food Crisis Fund, approved by the General Board in March (see May, page 4).

A grant of $5,000 will help Church World Service provide 20 tons of peanut seed to 120 small family farmers in southwest Georgia. The Southeast is still recovering from severe drought last year.

The Global Food Crisis Fund is an effort to raise $1 million by the end of 1989, for use in fighting hunger, homelessness, and the rural crisis in the US and in funding aid and development projects around the world.

This effort follows a highly successful Global Food Crisis appeal carried out from 1983 through 1986. Brethren gave $1,130,498 to the denomination's Global Food Crisis Fund and to other Africa hunger needs during that time, reports Dale Minnich, of the board's stewardship team.

The original goal of $200,000 was reached by December 1984, and an expanded goal of $700,000 was surpassed in 1986. The larger share of the funds was designated for immediate hunger needs, primarily through Church World Service. Another portion of the funds went to longer-term development projects within the board's program.

Of the funds received under the Global Food Crisis and other Africa hunger categories, $885,035 was used in Africa—with the largest amounts going to Ethiopia and other major grants going to Sudan. A grant of $15,000 went to the Nigeria Food Crisis Fund, matching a grant by partner church Ekklesiyar 'Yanuwa a Nigeria (EYN).

Other areas receiving assistance through the Global Food Crisis appeal were Haiti ($50,000), Mexico ($50,000), India ($25,000), the southeastern US ($20,000), Kampuchea ($20,000), Bangladesh ($15,000), Afghanistan ($12,500), and Colombia ($10,000).

In addition, $245,463 was used according to the established formula to support longer-term development projects through General Board programs. These funds supported projects in India, Nigeria, Sudan, Poland, China, the Middle East, Ecuador, Haiti, Central America, and the United States.

US farmers have been some of the recipients of help from the Global Food Crisis Fund.

According to Church World Service figures in 1985, the Church of the Brethren was making the largest contributions on a per-capita basis, nearly three times the level of the next denomination. Over the span of the Global Food Crisis effort, the per-capita contribution from Brethren has been $7.10, with much of the response coming from "2-cent a meal" promotions in congregations.

CWS to help refugees affected by new law

As undocumented immigrants line up to apply for legalization under the new immigration law, others face a serious problem. They don't qualify for amnesty, but they can't return home.

Church World Service is setting up a new program to help congregations and others who are working with people identified as "at risk." Of particular concern are those immigrants who have come from places such as Central America, Lebanon, and South Africa. Another concern is the situation of families that may be divided when some members qualify for legalization and others do not.

The Immigrant Service Project will provide detailed information on the law to help congregations assist immigrants; an outreach effort to encourage all eligible undocumented immigrants to make full use of the legalization provisions; support for counseling activities; and support for those who are responding to urgent human needs such as emergency food, shelter, medical and mental health services.

Church World Service says this new project is one of the few national efforts to address the special needs of refugees "left out" of the benefits under the Immigration Reform and Control Act of 1986. Most agencies are helping eligible undocumented refugees to apply for legalization, says CWS.

For further information on the Immigrant Service Project, contact Patrick Taran of the Church World Service Immigration and Refugee Program, 475 Riverside Dr., Room 656, New York, NY 10115. Telephone (212) 870-2730.

Foundation helps fund two health projects

Grants from the Bethany Hospital Foundation are helping fund two major projects.

The first project includes a videotape, booklet, packet, and leaflet on the anointing service. Designed to show the central role that spirituality and faith have in health and healing, the project has been prepared in time for use at the combined Health and Welfare Association and Ministers' Association meeting, prior to Annual Conference, and at Annual Conference.

The second project is a book that surveys health care decisionmaking within the Believers' Church tradition. The book, to be written by Graydon F. Snyder and published by Brethren Press, will be completed in 1988.

Believers' Churches to discuss ministry

The Church of the Brethren Committee on Interchurch Relations has called an eighth Believers' Church Conference for September 2-5, at Bethany Theological Seminary. The conference will focus on the heritage and contribution of the Believers' Churches in relation to contemporary conversations about the priesthood of all believers.

The keynote speaker is C. S. Song, a Presbyterian theologian at Pacific School of Religion. A prolific writer, Song previously was a member of the World Council of Churches Secretariat on Faith and Order.

Other speakers include Donald F. Durnbaugh, Bethany Theological Seminary; John Howard Yoder, University of Notre Dame; and C. Arnold Snyder, Conrad Grebel College, the Mennonite College affiliated with the University of Waterloo.

The Believers' Church Conference series began in 1955. A precedent-setting conference was called in 1967 by the Southern Baptist Theological Seminary, Louisville, Ky. At that time a "committee for continuing conversations" was formed. Subsequent conferences, called on an ad-hoc basis, have addressed topics such as Christian lifestyle and witness, restitution of apostolic Christianity, Christology, and baptism.

Churches that have participated in past Believers' Church Conferences are Quaker, Southern Baptist, General Conference Mennonite, Mennonite Church, Brethren Church, Mennonite Brethren, Brethren in Christ, Canadian Baptist, Church of God, Christian Church (Disciples of Christ), and Church of the Brethren.

While early meetings centered on identifying the marks of the Believers' Church, the seventh conference, in 1984, expanded the group's focus to the ecumenical arena. The topic was baptism, and the context was the WCC document *Baptism, Eucharist and Ministry*.

That ecumenical stance will be even more pronounced at September's conference, predicts Melanie May, executive of the Church of the Brethren committee. "The posture will be more the Believers' Church clarifying its identity in order to make a witness ecumenically."

May also expects increased diversity at this conference because of attempts to involve more women and younger people and to publicize it more broadly.

GE's weapons work targeted by INFACT

More than 100,000 people have pledged to boycott General Electric consumer products as part of a church-backed campaign against the company's prominent role in the nuclear weapons industry, say leaders of the effort.

GE produces key components of such weapons systems as the B-1 bomber, MX missile, and Trident submarine, as well as the neutron "trigger" for every US nuclear bomb. According to critics, GE has a long history of politically influencing American nuclear weapons policies.

The written pledges have been delivered to corporate offices. In response, GE leaders have said they share a desire for peace, but they believe that a strong nuclear arsenal is the way to achieve peace.

The boycott, launched last June by 56 religious leaders, is coordinated by INFACT (Infant Formula Action Committee), the same group that led what was widely considered a successful boycott of the Nestlé company. The boycott was called off in 1984 after Nestlé agreed to conform to the World Health Organization code that restricts marketing of infant formula and other products.

While this new campaign seems to be a diversion from the original goals of INFACT, a spokeswoman said it is in keeping with the organization's efforts to "promote corporate responsibility to insure the health and survival of people around the world."

PMC's Ralph McFadden announces resignation

Ralph McFadden has announced his resignation as executive of the Parish Ministries Commission and director of district ministries, effective August 31.

He has been on the General Board staff for 15 years, the past 9 as PMC executive. He has also been half-time director of district ministries since the beginning of the year.

He became consultant for youth ministries and coordinator of the Library of Resources in 1971. He also carried assignments in person and faith ministry and life cycle ministries before becoming executive in March 1978.

As executive, McFadden has been responsible for administering the commission's programs, designed to support and strengthen congregations. In that role, he has been one of five associate general secretaries serving on the Administrative Council—the executive-level unit that oversees General Board programing.

During his tenure, PMC programing has moved to more programs involving congregations and districts in three-year commitments, such as Education for Urban Ministry, People of the Covenant, and Passing on the Promise, says McFadden.

He sees great potential in Hispanic and Korean ministries, and "has strongly encouraged the denomination to take seriously the diversity which is apparent in our special interest groups. I've tried to encourage conversation and understanding," he says.

A graduate of Manchester College and Bethany Theological Seminary, McFadden was pastor of congregations in Akron and Lafayette, Ind., and the first executive secretary of Mid-Atlantic District before joining the General Board staff.

He and his wife, Barbara, both active at the Highland Avenue Church of the Brethren, plan to remain in Elgin. "We're simply going to wait to see what God's direction is for our lives."

TV evangelists launch financial ethics body

Well-known television and radio preachers will establish a national ethics commission to monitor the financial activities of religious broadcasters.

But critics charged that the commission, due to begin work in late summer or early fall, was deliberately made too weak to prevent unethical practices.

Critics said the panel will make it easier for evangelists to bypass tough standards of public accountability upheld by the eight-year-old Evangelical Council for Financial Accountability (ECFA). Most leading TV preachers have refused to join ECFA because they fail to meet the organization's standards, reports Religious News Service.

The panel was approved quietly in January during the annual convention of the National Religious Broadcasters (NRB). The action came amid unfavorable publicity surrounding Oral Roberts' warning to viewers that God might "call me home" if the evangelist failed to raise $8 million by March.

The Ethics and Financial Integrity Commission (EFICOM) will be an arm of the NRB, which is made up of 1,200 religious broadcasting organizations, including operations of Jimmy Swaggart and Jerry Falwell.

The PTL network left ECFA and played an important role in development of the new commission. (PTL made this move before Jim Bakker handed over the reins to Falwell, when news of Bakker's sexual misconduct surfaced.)

A final set of EFICOM rules for broadcasters is yet to be adopted, but a list of proposed guidelines and standards, obtained by Religious News Service, addressed submission of annual financial statements, composition of boards of directors, and fundraising tactics.

The proposed standards fall short of those mandated by ECFA.

Staff changes made in Elgin and New Windsor

R. Jan Thompson, director of the disaster/refugee program, has announced his resignation, effective August 1.

Employed by the General Board as director of the disaster response program since 1978, he became coordinator of refugee resettlement in 1981. During his tenure the disaster child care program was initiated, use of volunteer disaster project directors expanded, and an annual blood drive at Annual Conference was begun.

R. Jan Thompson

Bill Keim

Joon Pelletier

He has been active ecumenically with Church World Service committees and with National Voluntary Organizations Active in Disaster (NVOAD).

Bill Keim has resigned his position as General Board Africa and Middle East representative, effective July 15.

As Africa representative since August 1985, Keim has administered programs in Nigeria and Sudan, and initiated Church of Brethren involvement in South Africa. At the beginning of 1987 he added responsibilities for Middle East programs.

He and his wife, Nancy Stallings, previously served two two-year terms with the Holy Land Christian Mission in Israel, the first through Brethren Volunteer Service.

Joan Pelletier has been named administrative assistant in the Parish Ministries Commission. She has been a secretary in PMC since April 1984.

A member of Faith United Methodist church in Elgin, Ill., she serves on the boards of the YWCA and the Interfaith Food Pantry.

Despite race issue, death penalty upheld

Although blacks are more likely to be sentenced to death than are whites, this disparity is not sufficient to abolish the death penalty under the "equal protection" clause of the Constitution, according to an April Supreme Court decision.

"The court acknowledged racial discrimination in the application of the death penalty and said that it is acceptable," says Bob Gross, associate director of the National Coalition to Abolish the Death Penalty and a member of the Church of the Brethren.

Writing for the majority in McCleskey v. Georgia, Justice Lewis F. Powell Jr. said that sentencing figures did not prove that there was a deliberate attempt to discriminate against blacks and held that discrimination must be proved in each individual case in order to have a death sentence set aside.

Studies have shown that blacks are more likely than whites to receive the death penalty. The court has condoned racial discrimination, says Gross.

He says it is "cruelly ironic" that the Supreme Court has ruled that job discrimination on the basis of race is unacceptable, yet "when life itself is at stake, the burden of proof is shifted even more to the defendant."

But Gross doesn't foresee that the court ruling will affect the movement to abolish the death penalty. Most parts of the movement have already realized that their battle cannot be won in the courts, he says. Efforts in recent years have concentrated on legislators and influencing public opinion through education.

A recent Gallup poll found that 70 percent of Americans favor executing convicted murderers. The court tends to mirror public opinion, says Gross. "The Supreme Court reads the newspaper more closely than the Constitution." Efforts to educate the public and change public opinion will inevitably be reflected in later court rulings, Gross believes.

Explore 'integration,' say Mennonite boards

In separate meetings, the general boards of the Mennonite Church and the General Conference Mennonite Church recently gave permission for a committee to explore the possibility of integration between the two denominations.

Although both boards affirmed a move in this direction, the Mennonite Church board clearly expressed more caution when it asked the committee "to prepare a statement of the theological, structural, and practical implications for integration" as a means of weighing the advantages and disadvantages of such a step.

"The action of our board represents an interest in exploring and evaluating integration, while remaining sensitive to the variety of viewpoints in our church," said James Lapp, Mennonite Church moderator.

WCC and evangelicals talk about evangelism

A statement on evangelism and a proposal for joint ecumenical-evangelical study of evangelism issues emerged from a consultation sponsored by the World Council of Churches.

Held in March in Stuttgart, West Germany, the event was the first in a series to prepare for the 1989 WCC World Conference on Mission and Evangelism, in San Antonio, Texas. Many of those present identify themselves as evangelicals.

Participants spent time in small groups to clarify differences of conviction, opinion, and emphasis on evangelism. While all agreed that (in the words of the evangelical "Lausanne Covenant") "evangelism and socio-political involvement are both part of our Christian duty," several participants suggested that the WCC is not adequately concerned with "intentional" evangelism. A second major area of concern was WCC involvement in interfaith dialog.

Kwame Bediako, general secretary of the Africa Theological Fraternity, suggested the Lausanne Committee for World Evangelization (LCWE), formed after an international evangelical congress in 1974, has not lived up to its own insight that "mission has to do not with triumphalism, but with travail. . . ; it is the expending of life itself, for the sake of more life and for the overthrow of sin, evil and death in every manifestation of these."

Bediako said the sociological concept of evangelizing "unreached peoples," developed by US mission scholar Donald McGavran, has obscured and undercut the Lausanne movement's sensitivity to "complexities in the interrelationship of the gospel and culture, including the importance of learning to be self-critical about the value systems and biases of one's own cultural background."

A suggestion often heard was that the WCC organize more programs in evangelism, especially to identify models of authentic local evangelism and to make money and other resources available to train evangelists.

The group's statement did not elaborate on specific differences between evangelicals and the WCC, but instead focused on common convictions about evangelism and its relation to local Christian communities, church renewal, church unity, parachurch organizations, and people of other faiths.

In a separate proposal, participants urged the WCC, LCWE, and the World Evangelical Fellowship to select and publish concrete "models for evangelism" that combine biblical faithfulness with culture. They urged further joint explorations of unresolved issues.

The proposal suggests setting up a special "evangelism fund" for designated money to WCC evangelism programs, and it calls on "all evangelicals to expand and develop new programs in the area of social responsibility."

Third Nigeria workcamp set for January 1988

A third Nigeria workcamp has been scheduled for January 13 to February 10. A primary purpose of the trip is to build relationships between US Brethren and members of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria).

Participants will work on an extension to the church headquarters and/or improvements to Kulp Bible School. They will also have a chance to travel throughout EYN areas, visiting congregations and individuals. Sightseeing will include a trip to Yankari Game Reserve.

The cost of about $2,000 includes all travel and meals. Participants need not have construction experience but must be willing to learn and to work hard.

For an application, contact Bill Keim, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

worldwide

The South African Council of Churches has chosen Frank Chikane, a black activist clergyman, to be its new general secretary. Chikane is general secretary of the Institute of Contextual Theology and a former president of the United Democratic Front. A member of the Apostolic Faith Mission, he succeeds C. F. Beyers Naudé.

Two Catholic bishops were arrested May 5 at the Nevada Test Site, where the US Defense Department conducts nuclear weapons tests beneath the desert. Bishop Thomas Gumbleton of Detroit and retired Bishop Charles Buswell of Pueblo, Colo., were arrested with 96 other people, marking the first time a Catholic bishop has been arrested for protesting the arms race.

Ten Nicaraguan relief workers, some affiliated with a Protestant relief agency, were freed April 25 after three months in captivity. The group was seized by Honduran troops January 19 as it was traveling in three boats laden with medicine and food that they were taking to the war-torn Miskito communities on the Nicaraguan side of the Rio Coco. One of the released workers said all had been tortured during their imprisonment. Among the international organizations who pleaded with the Honduran government for their release was the World Council of Churches.

The death of a North American volunteer in Nicaragua prompted ecumenical appeals for peace in that Central American country. Benjamin Linder, an engineer in a small village in northern Nicaragua, was shot and killed April 28 by counterrevolutionaries. The murder "points out the absurdity of our government's policies supporting a movement that kills innocent people volunteering to help the poor," said Art Montoya of Mennonite Central Committee, who had met Linder several years ago. Arie Brouwer, general secretary of the National Council of Churches, appealed again to Secretary of State George Schultz for an end to US support of the contras. The Latin American Council of Churches sent a message to the NCC, saying, "We pray that Benjamin Linder's blood has not been shed in vain."

Seeds of friendship. Flower seeds borne by nature's forces can travel a long way. They go even farther by mail. Marvin Thill, of Mansfield, Wash., recently received an envelope of marigold seeds all the way from Alma Ata, USSR. Nearly two years before while visiting there, Marvin handed out packets of marigold seeds to Soviet people. The Students' Club of Friendship with Foreign Countries, at the Power Institute in Alma Ata, planted some of those seeds and returned the favor by mailing offspring from their marigolds back to Marvin. The accompanying letter read, "Let us plant a garden together, of flowers, not fear. . . ."

Majalisa minutes. Eight new congregations were established at the EYN (Ekklesiyar 'Yanuwa a Nigeria—the Church of the Brethren in Nigeria) *majalisa,* or annual conference, increasing the number of Nigerian congregations to 137. . . . John Kudzar has been reelected to another four-year term as chairman of the EYN executive committee.

Reference points. Donald F. Durnbaugh, editor of the *Brethren Encyclopedia,* has been asked to serve as consultant to the publication of a proposed German-American encyclopedia. Don made some "reference points" in April at a symposium of the Society for German-American Studies, where he described the publishing process of the *Brethren Encyclopedia.*

Names in the news. Mark E. Myers, of the Little Swatara congregation, near Bethel, Pa., was one of six Elizabethtown College students to win the grand prize at the Student Productions Award Competition of the National Broadcasting Society. They earned the award for "Talk of the Towns," a student-run cable television program. . . . Third-grader Gretchen Kunkel, of the Mohrsville (Pa.) congregation, received a third-place award—a $350 scholarship—for her entry in the national "Drunk Drivers Destroy Dreams" poster contest, sponsored by National Car Rental and Mothers Against Drunk Driving. She was one of 6,000 entrants.

It's academic. The first lecturer for the Fasnacht Chair of Religion at the University of La Verne was Dale Ott, former director of Brethren Service programs in Europe and newly appointed staff for the Churches Commission on International Affairs of the World Council of Churches. The chair, named for past university president Harold Fasnacht, will eventually become a full professorship, but until then it will feature guest lectureships. . . . Ronald C. Arnett has been named dean of academic affairs at Manchester College. He is a graduate of Ohio University and Bethany Seminary, where he is now an adjunct faculty member. . . . Among recipients of honorary degrees at Elizabethtown College were Nineth Montenegro de Garcia, a human rights leader in Guatemala whose organization was nominated for a Nobel Peace Prize in 1986, and Jacob H. Ruhl, a leader in the insurance industry and member of the East Fairview Church of the Brethren, near Manheim, Pa. . . . Paul S. Bowman and Ivan and Mary E. Flora Eikenberry received Manchester College alumni honor awards May 23. Paul worked at the college for 23 years, first as director of admissions and then as director of church relations. The Eikenberrys, of Trotwood, Ohio, were missionaries in Nigeria.

Milestones. The West Branch congregation, Forreston, Ill., marked its 125th anniversary May 3 with guest preacher Donald E. Miller. . . . The Prairie View congregation, Friend, Kan., celebrated its 100th anniversary with a full day of activities on June 7. . . . The Smith's Chapel congregation, Princeton, W. Va., kicked off a centennial year with a revival and an "old-fashion" day in June. The congregation will recognize former pastors at a homecoming July 26. The centennial culminates May 22, 1988, with a rededication service. . . . The Annville (Pa.) congregation celebrated its 75th anniversary March 14-15 with a Saturday evening hymnsing. Carl Zeigler, former Elizabethtown College professor, preached the Sunday morning message. . . . The Brookside (W. Va.) church celebrated Charter Day on May 3. The church had previously been a part of the Eglon congregation, having been established as a mission point in the 1890s. . . . Five Church of the Brethren congregations in Lancaster County, Pa.—Akron, Conestoga, Ephrata, Middle Creek, and Mohler—celebrated 10 years of joint Lenten services with a choral festival at the Ephrata church April 5.

Organ donors. The Ellisforde congregation, near Tonasket, Wash., invited people from surrounding communities to join them in dedicating a newly completed pipe organ April 12. Members of the congregation have donated pipes and hours of labor over the past 30 years to restore the 19th-century organ, found in a Montana church in 1956. Its 29 ranks may place the Ellisforde organ among the largest in north-central Washington.

Coming up. The 14th annual Brethren Bible Institute, sponsored by the Brethren Revival Fellowship, will take place at Elizabethtown College July 20-24. For information, write to the Brethren Bible Institute, Route 10, Box 201-N, York, PA 17404.

Remembered. Glenn Bowlby, 68, of La Verne, Calif., died February 24. He was district executive of Pacific Southwest District from 1964 to 1969. . . . In memory of Michael Petry, a Manchester College freshman killed in a car accident February 3, the Mack Memorial church, Dayton, Ohio, has launched a campaign to provide school supplies for children in Somotillo, Nicaragua. Michael had just returned from a Witness for Peace trip to Somotillo in January. Also killed in that car accident was Marsa Hatten, of the Trotwood church.

Brethren in jail for conscience's sake

They allowed themselves to be arrested to show they were part of the 'contrary, confessing, resisting church echoing God's no to lawless authority and his yes to us all in the kingdom that is coming.'

by Phil Grout

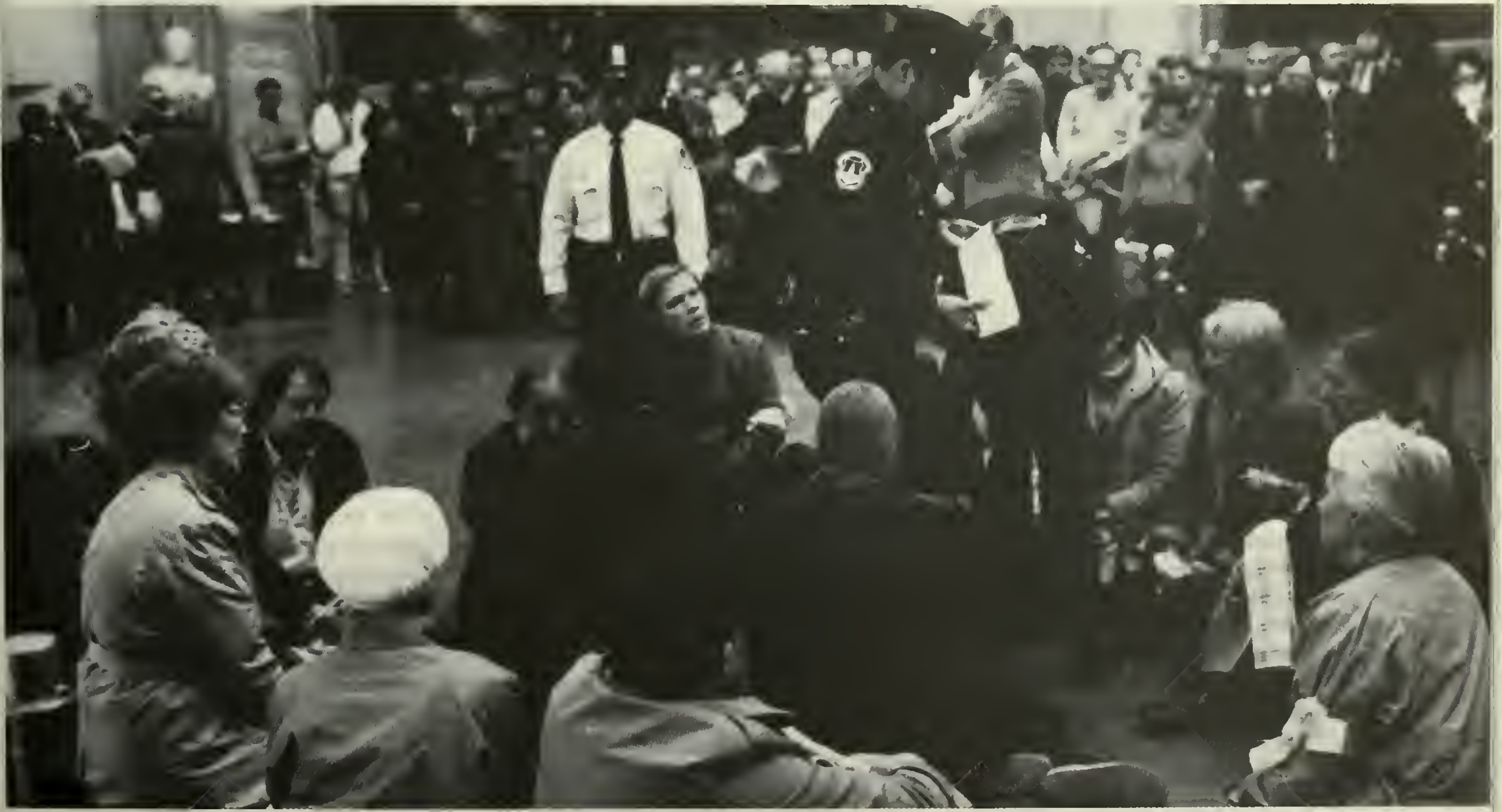
It was April 1, but what was happening in the US Capitol Rotunda was no April Fool's Day joke. Those "flex-cuffs" cutting into the wrists of 12 Brethren peace demonstrators were for real. So were the police officers, the bull horns, the paddy wagons, and the jail cells.

Protesting US foreign policy in Central America, these Brethren were being arrested for violating laws against demonstrating inside the US Capitol.

Seven of those arrested were placed on one year's supervised probation, fined $110 and given a 30-day suspended jail term. The others, who were sentenced by another District of Columbia judge, were fined $10 and credited with the one day they had been incarcerated.

Prior to the demonstration and arrests, hundreds of Brethren, Unitarian Universalists, and other supporters gathered for nearly an hour on the east Capitol steps for a Lenten worship service focusing on the need for solidarity with the people of Central America who are "needlessly suffering" because of current US foreign policy. The service was the fifth of seven Lenten witnesses sponsored this spring

After being arrested in the Capitol Rotunda, Brethren await processing by the police. They included (counterclockwise from left) David Rogers, pastor of Oakland Mills Uniting church, Columbia, Md. (in open, striped shirt); Chuck Boyer, World Ministries peace consultant, Elgin, Ill. (obscured); Melva Jimerson, Washington Office worker; Fran Clemens Nyce, Westminster (Md.) congregation; Paul Dodd, University Park congregation, Hyattsville, Md.; Jan West Schrock, Washington City congregation; Leland Wilson, Church of the Brethren Washington Office director; Linda Weber, administrative secretary in the Washington Office; Louise Rieman, co-pastor of the Ivester congregation, Grundy Center, Iowa (obscured); and Dale Aukerman, interim pastor of the University Park congregation (left of policeman).



by various denominations. It was the first witness of the series to be addressed by members of the House of Representatives—Tom Downey and Jim Olin.

Brethren peace consultant Chuck Boyer told the gathering, "I have come to engage in civil disobedience today because tomorrow I want my children to live in a better world." Chuck also underlined the 1969 Church of the Brethren Annual Conference statement "Obedience to God and Civil Disobedience" by saying, "This pronouncement could become very significant for our denomination if our members would take it seriously. The statement says that if a Christian is profoundly convinced God forbids what the government of the land demands, the Christian should obey God and not national laws. Such action may involve civil disobedience."

Chuck added, "All of us are here because we care about people. May God use our actions to further the causes of peace and justice. May we sense the Spirit of God working among us all."

Former Church of the Brethren General Board member Fran Nyce of Westminster, Md., reminded the audience in a prepared statement, "My church has said, 'The church is to witness to the responsibility of the ruling power for the administration of justice by crying out against persons or governments that abuse justice and misuse power.' I ask all people of faith and all people of good will to join us as we cry out today against our government's abuses of power and justice against the people of Central America."

Fran went on, "Under the guise of protecting ourselves and our Latin American neighbors from 'communist aggression,' our own government has used the very methods against the people of these countries that we so loudly condemn in others. It is urgent that the people of this country who value our moral and religious foundations as a nation see the yawning gap between our confessed ideals and the actual policies and actions of our leaders, and call for a healing of this national schizophrenic sickness.

"I want to say to the people of Central America that this injustice to them is not being done with my consent but despite my protest, and I want to identify in some small way with their suffering." Later, Fran was arrested and led away to jail.

Melva Jimerson, of the Washington Office of the Church of the Brethren, recalled her two trips to Central America, particularly a visit to Nicaragua in 1983 when children pointed out to her the price of the contra war. "I attended the funeral held for 17 youths killed by the contras as the high schoolers were protecting coffee pickers during the harvest period. One of them was recognized as having taught, at age 12, many people to read and write during the literacy campaign. Five corn pickers were captured and beheaded while I was there."

She added, "I am ashamed that my government is financing this mass murder and that even when my Congress said no to more money, the administration allowed, and even aggressively sought, millions of dollars to continue to support and direct the unconscionable war of the United States against the Nicaraguan government."

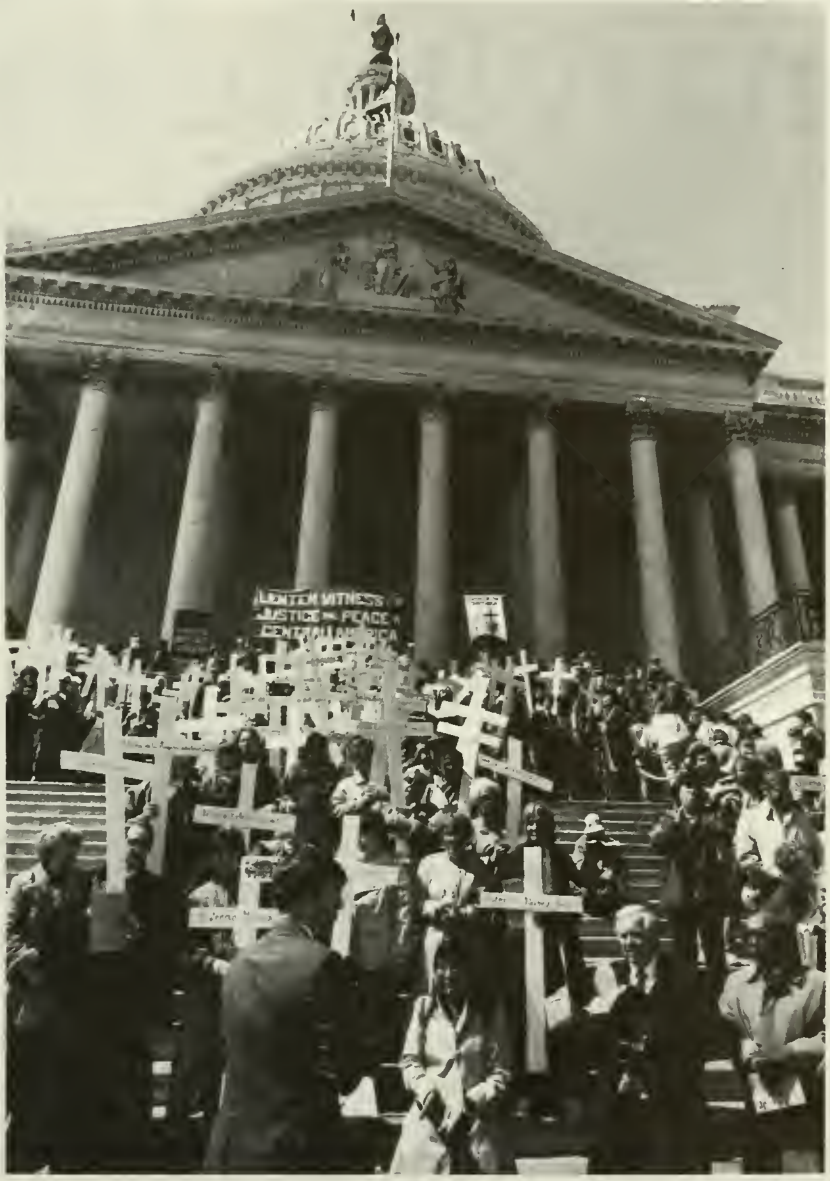
Brethren peace activist, author, and minister Dale Aukerman of Union Bridge, Md., looked at the historical perspective of the present-day witness. "One of the worst things that happened in relation to Nazi theory and practice was the acceptance and legitimizing of it all, within the churches. Dismal it is that immense American inhumanities in Central America and other parts of the world, and bombs sufficient to destroy all God's earthly creation are widely accepted and legitimized within the churches. We are here as part of the contrary, confessing, resisting church to echo God's no to lawless authority and his yes to us all in the kingdom that is coming."

Following the service, the gathering slowly walked up the east steps of the Capitol, went through the maze of armed guards and metal detectors at the door, and formed a circle inside the Rotunda. Facing the larger gathering of supporters, the 14 who would later be arrested prayed the Lord's Prayer and then knelt and symbolically washed each other's feet by taking one shoe off and wiping the other with a towel. During the ceremony, a police officer used a loud bullhorn to warn the demonstrators that they were violating the law, and if they persisted, they would be arrested. The demonstrators were asked individually if they were going to cease. All were then handcuffed with plastic "flex-cuffs" and led out of the Rotunda by Capitol police officers, accompanied by applause from the supporters that went on for nearly five minutes.

All of the 14 who were arrested agreed that they would not post bail for early release from jail. They spent the night in jail, in "small, dirty, roachy cells with steel shelves for beds and mashed bologna sandwiches and dry doughnuts for supper and next morning for breakfast," according to Linda Weber of the Washington Office of the Church of the Brethren.

Linda remembers fellow inmate Janet West Schrock, of Washington, D.C., leading the women the next morning in the yoga "salute to the sun," to the amaze-

Left: *Dale Aukerman "washes" the feet of Paul Dodd. Other Brethren in the photo include Merle Crouse (with stole, center), David Braune (kneeling, center), Leland Wilson (kneeling beyond Aukerman), Linda Weber (right), and Martin Rock (beyond Wilson).* **Below:** *Before entering the Capitol, the demonstrators stood on the steps to hear speakers such as New York Congressman Tom Downey (center foreground).* **Right front:** *Earl K. Ziegler, Atlantic Northeast district executive, and William A. Hayes, Annual Conference moderator-elect.*



ment and amusement of the other prisoners. "We also talked with a number of other women who had been in our cellblock the night before. It was interesting, sobering, and depressing. Yet, in moments, we shared serious deep thoughts and laughter."

Other Brethren arrested included David Braune, Westminster, Md.; Richard Buckwalter, Lansing, Mich.; Paul Dodd, Laurel, Md.; Louise Rieman, Grundy Center, Iowa; David Rogers, Columbia, Md.; and Leland Wilson, head of the Washington Office of the Church of the Brethren.

Looking back at the Lenten Witness, Leland Wilson reflects, "Will it make a difference? Yes. I am convinced of that. All of us involved are different. I believe the Brethren participants in the April 1 service are different. How long it will take for the government to act differently, I don't know—but the difference will come. The question is how much pain, how much devastation of the land and the people, how much death will come before the change. Talking, writing, public opinion has not changed the policy. Dare we hope that a more radical witness will make it possible for some to see a new way?" ☐

Phil Grout, a freelance photojournalist, is a member of the Westminster (Md.) Church of the Brethren.

How much does marching matter?

Secular critics measure a Washington protest by its effectiveness in changing the government's policies and programs. They don't seem to notice that Brethren peace activists march to a different drummer.

by Kermon Thomasson

The Washington Post headlined it "Critics of Foreign Policy Stage '60s-Style Protest." The implication was that the April "Mobilization for Justice and Peace in Central America and South Africa" was to be discounted because it evoked memories of the civil rights and Vietnam War protests of the 1960s. The article made much of the giant peace signs; students in tie-dye shirts; men with shoulder-length gray hair; and Peter, Paul, and Mary singing "If I Had a Hammer," and dismissed the event as little more than indulgence in nostalgia. It held that the protest's organizing coalition of religious leaders was capitalizing on President Reagan's "vulnerability from the Iran-contra scandal."

Columnist Jon Margolis was typical of the secular writers who took a patronizing view of the thousands of earnest protesters. "This latest outpouring of bodies," he observed, "had no noticeable impact." Obviously measuring a protest by its immediate and visible impact, he went on, "So far as anyone can see, it didn't change a vote in Congress or change a mind." Citing the right of people to protest, "enshrined in the Constitution," Margolis concluded, "That a demonstration is permissible and honorable, though, does not save it from being pointless."

Pointless? Ask the Brethren who marched down Pennsylvania Avenue in the chilling drizzle of April 25, or were dragged away by police from the CIA headquarters gate on April 27.

Phil Rieman, co-pastor of the Ivester Church of the Brethren, at Grundy Center, Iowa, was arrested at the CIA. He says, "After getting out of jail and even while I was in jail that day, I often was asked, 'What good do you expect this to do?' or 'Do you really think this is an effective way to change our foreign policy in Central America or South Africa?' "

Phil acknowledges these are appropriate questions. But, he points out, "the more fundamental questions have to do with *faithfulness,* not *effectiveness,* and where we place our *ultimate allegiance*—in *God* and *God's laws,* not in human institutions or statute laws."

For Phil Rieman, the protest was all he hoped it would be—"a faithful response to God's call to justice, compassion, and obedience, to God's perpetual invitation for us to stand in loving solidarity with the poor, the oppressed, the disenfranchised people around the world."

Karen Carter, of Daleville, Va., whose arrest at the CIA was her third involvement in civil disobedience, is not where Phil Rieman is on the matter of "being faithful." She declares, "I wouldn't do civil disobedience if I didn't have hope for change."

The former General Board member took part in the "mobilization" because she feels confident that such activity raises public awareness of the policies being protested, and offers opportunities to elaborate further on one's concerns. "It gets news media attention. People who haven't thought about or heard about CIA 'dirty tricks' will at least know more now, and some people will be moved to become active themselves in speaking out."

Karen cites as proof of her personal effectiveness the fact that her arrest drew media attention in the Roanoke, Va., area, and, as a result, she has had several speaking engagements to explain her action and the way nonviolent civil disobedience works, and to testify against US foreign policy in Central America and South Africa. "It's great," she says. "I am making my point over and over. My hope for change has been realized. Of course protests such as this one matter."

For this German-born Brethren, there is more than ordinary motivation to speak out against injustice perpetrated by the national government. "Through the years, I have felt personal shame that in Nazi Germany members of my family, although they had some awareness of Hitler's atrocities against the Jews, did not speak out in protest. So I am determined that my children will remember that their mother spoke out against injustice and even went to jail to bear witness to her opposition and to her beliefs." (Claudia Carter was part of her mother's support group that accompanied Karen and other Brethren as they were taken away by police, waiting at the building where they were processed until their release.)

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Left: *For Phil Rieman, of Grundy Center, Iowa, the bottom line for him as a marcher in political protests is "being faithful." For him it doesn't matter if one has been "effective" in bringing about change in political policies, so long as one has demonstrated one's allegiance to God and God's laws.*

Below: *Karen Carter (in light clothes, at right), of Daleville, Va., says she wouldn't do civil disobedience to begin with, unless she had hopes of effecting change.*

It is easy to see why Jon Margolis and other secular journalists would not understand people such as Phil Rieman and Karen Carter, or would miss their point. Such observers measure a protest by its effectiveness and speed in changing political policies or social conditions. It is easy to see, too, why some Brethren would not join a protest or would disapprove of others participating in one. It defies the traditional image of Brethren being withdrawn from the world, eschewing political involvement particularly. Marching in Washington is meddling in politics. Civil disobedience is wantonly breaking the country's laws.

Brethren differ with each other about what being faithful to Christ's teaching means in terms of public witnessing. But "being faithful" is the bottom line. David Braune, who allowed himself to get arrested at the CIA despite being on probation for earlier civil disobedience (see following story) says, "I pattern my life

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Top: *Retired Mid-Atlantic district executive Don Rowe, of New Windsor, Md., is led away and booked by Fairfax County police upon being arrested for trespassing at CIA headquarters in Langley, Va.* **Above:** *Brethren resourcefulness is displayed at the Washington march, as Sarah Bowman, of Boones Mill, Va., turns husband Laird's backpack into a snack bar.*

after that of Jesus Christ. I believe the witness I make is compatible with the example of the life of Jesus. In order to become the light of the world, I am called to resist evil even if it means putting myself at risk."

This is not to say that the Brethren protesters in Washington, D. C., and Langley, Va., this past April had no hopes for pricking the conscience of their fellow Brethren or that of the nation and its leaders. "We are looking into a mirror," said Manchester College professor Ken Brown to the other protesters, "and it isn't a pleasant sight. We need to repent. Our prayers sound too much like Mark Twain's war prayer: 'Father, we come to thee, confessing the sins of our enemies. Thou knowest their evil ways and fallen nature.' "

Ken Brown would also call our government leaders to account. He ended his remarks by calling on President Reagan to stop the killing in Nicaragua: "Your dream is a nightmare. Mercenaries are killing children, women, grandparents. Our neighbors need mercy-doers, not mercenaries. They need Samaritans, not soldiers. We speak from the greatest commandments of both testaments. We pray for you, with you. Stop the killing."

But a President who could crack jokes about the protesters on the nearby Ellipse as he helicoptered off for the weekend at Camp David was not likely to be visibly touched by their outcry or have his conscience pricked. Official policy stays intact.

So, how much does marching matter? Why do some Brethren risk their safety and their reputation and the disapproval of many of their fellow church members by carrying signs in a demonstration or doing civil disobedience at the CIA?

It comes back to the matter of "being faithful." Concludes Phil Rieman, "I think there is a mistaken and seductive tyranny in our belief as Christians that *we* will see the fruits of our actions. We *may* see some of those first fruits, but we may *not*. Our actions must not be based on whether we will see the fruits of our actions, but whether we are *faithful* to God's call to us—that we conform to the spirit and teachings of Christ Jesus as best we can discern them through fervent prayer, searching the Scriptures, and living our life within the church, the Body of Christ."

Jon Margolis asks of the April "mobilization," "What was the point of it all? What, in fact, is the point of any demonstration?"

Those are appropriate questions, particularly for demonstrators whose motivation is purely secular. But for Brethren such as Phil Rieman, Karen Carter, David Braune, Ken Brown, and others, the point is as sharp as the spear that pierced the side of the Savior they faithfully seek to serve. ☐

One man's obedience

'I'm just one man trying to be obedient to God. It really is a question of whether we obey God or man. I'm not doing civil disobedience. I'm doing holy obedience.'

by Phil Grout

Some folks would call David Braune a five-time loser guilty of deliberately violating federal law. The courts call his crimes "demonstrating" or "trespassing." Peace activists call it "civil disobedience."

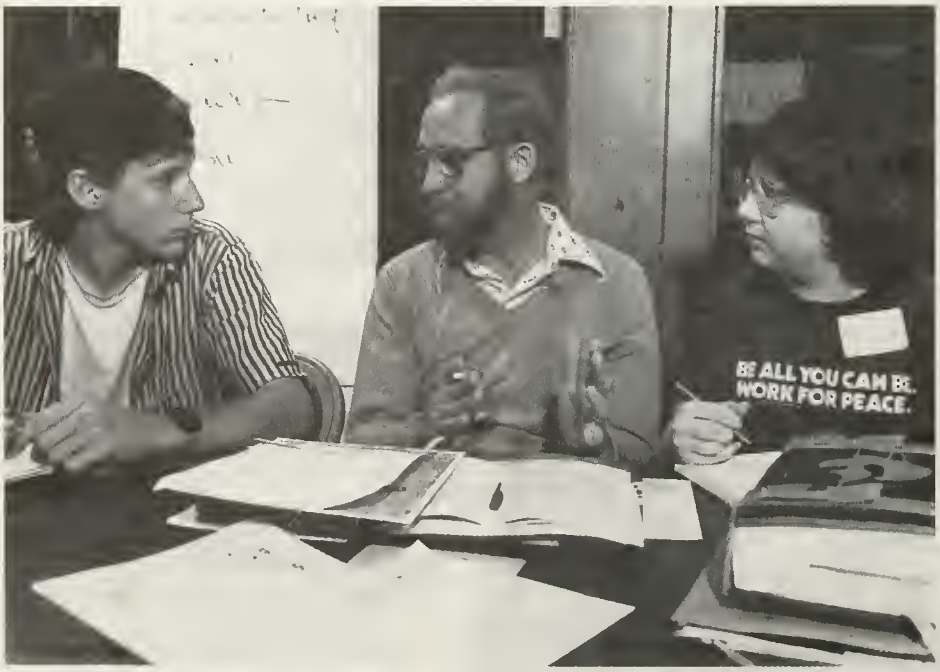
But the 44-year-old Brethren from Westminster, Md., clarifies his alleged offense by saying, "I'm just one man trying to be obedient to God. It really is a question of whether we obey God or man. I hesitate in calling this 'civil disobedience.' I prefer to call it 'holy obedience.' "

Then the deliberate, soft-spoken peace activist footnotes his definition by adding, "Just keep in mind that all of this is not a story about *my* life and actions. It's about *God* acting upon my life. It's about the transforming power of God's grace acting upon a human being and His creation."

Most recently this transformation led David to the US Capitol April 1, where he and 11 other Brethren demonstrated in the Rotunda by praying for peace and publicly denouncing American policy in Central America, particularly in Nicaragua. And less than a month later, while on a year's court-supervised probation, David was one of the first 567 arrested for blocking traffic into the Central Intelligence Agency.

But why would a successful computer

David Braune's faith pilgrimage brought him three years ago to the New Windsor Service Center in Maryland. There, serving the On Earth Peace program, he has worked in financial records and computer operations, assisted in planning programs, and worked (below) with young peacemakers through the Brethren World Peace Academy, a part of On Earth Peace.


BE ALL YOU CAN BE. WORK FOR PEACE.

analyst, electronics specialist, and accountant turn his back on a profitable career, leave the comfort of his middle America home, and continue to risk increasingly high court fines and longer jail terms?

Again, David turns to God. "In whatever I do, I try to pattern my life after that of Jesus Christ. I believe the witness I make is compatible with the example of the life of Jesus. In order to become the light of the world, I am called to resist evil even if it means putting myself at risk.

"Some people find what I do surprising. But when Jesus talked about discipleship, he talked about the inevitable ridicule and persecution, and many times we read right past that message and don't see the relevancy. Look at the Sermon on the Mount. A lot of what I do is rooted in that message: 'Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the pro-

Left: *The stakes were high for David on April 27, when he risked civil disobedience at the gates of the CIA headquarters in Langley, Va. As he was dragged away by police, David did not know if he would be given stiffer punishment for having violated probation.* **Below:** *On April 1, David had been arrested in the Capitol Rotunda in Washington, D.C., while participating in a symbolic feetwashing service to protest US involvement in Central America.*

phets who were before you' " (Matt 5:9-10;12).

David Braune's journey to the gates of the CIA began 27 years ago when a high school friend in Fort Worth, Texas, asked him to attend a Southern Baptist revival meeting. "My grandparents were members of the Church of Christ. I was raised a Lutheran. I remember attending this revival meeting, and it was a turning point in my life."

David joined the Navy after high school, studied electronics, and was the leading petty officer of the electronics division aboard the USS Kennebec. His faith continued to be an important part of his life, and David served as the ship's lay chaplain.

The issue of war and peace started to touch David off the coast of North Vietnam after the Gulf of Tonkin incident that escalated US involvement in the Vietnam War. David's ship was refueling the USS Turner Joy and USS Maddox, after the two destroyers reportedly were attacked by North Vietnamese PT boats. "I never saw any PT boats. I never believed anyone was trying to harm me, and I wasn't trying to harm anyone else. But the longer we participated in the war, the more I reflected on what it meant to be a Christian. I was rationalizing that I wasn't involved in the war because my ship wasn't shooting at anybody."

One day, David's ship was refueling an aircraft carrier that had to make an emergency break-away to launch an air strike. David remembers watching jets take off, loaded with bombs. "And there I stopped praying for God to protect me from being personally involved. I went to the electronics shop and reflected on what I had seen. I prayed for God to forgive me for my involvement in the war."

David left his ship and began to leave behind his fundamentalist beliefs after he befriended a member of the Baha'i faith in Key West, Fla. "I found a beautiful ideal of unity and world peace that seemed to me not a whole lot different from the Christian gospel. But this whole idea of working *today* for world peace was new to me. I hadn't found that in my

Christian experience."

When David was transferred to Delaware, he found a Baha'i community, but was troubled by some of its doctrine. "But the Baha'is did lay the foundation for my fuller understanding of the Christian gospel and made it easier for me to come home to a Christian church."

Soon after he married in 1968, he and his wife, Mabel, were invited to the Church of the Brethren in Westminster. "It was exciting. I found a Christian church that offered the message of peace."

Professionally, David continued working in electronics, and then joined the Maryland Farm Bureau as an accountant and computer analyst. "Spiritually, it was a slow progression for me."

Then in 1983 the Brethren provided an opportunity for David to study and experience the lives of the poor in Mexico. "That was the most traumatic experience of my life—the beginning of another deeper spiritual awakening. Back in Maryland I had worked with housing and hunger programs for the poor, and given financial counseling, but I helped people from a distance. There was an emotional distance between us. I didn't allow myself to be compassionately connected to their suffering."

But David went to the barrios of Mexico, and something changed. "I had seen poverty in Hong Kong and the Philippines, but I didn't let the pain of the poor touch me. The spiritual experience in Mexico was similar to the one in Vietnam when the aircraft carrier broke away. I had been looking at poverty before and had rationalized that it had nothing to do with me. In Mexico, I began to realize that whatever the cause, it had *everything* to do with me. I could see that, as an American, I am partially responsible for their suffering. I realized that my lifestyle as an American dictates poverty and repression and death to others in the world. I know *somebody* will always have more than others, but the way our nation has provided the abundance to our citizens has been at the expense of others."

When David returned to the United States he knew that he had to be "an advocate for those who had no voice." He says, "I saw how our CIA involvement in the overthrow of the government in Chile, the US training of police in torturing, the undercover subversion and all the US corporate economic exploitation had added to the pain and suffering of the people of Latin America."

David's awakening prompted him to leave his job with the Farm Bureau and work as a volunteer with On Earth Peace at the New Windsor Service Center, just down the road from his home. "I wasn't clear in my direction, but I knew I had to be involved in peacemaking." During his three years with On Earth Peace, David has worked in financial records and computer operations, assisted in planning programs, and worked with young peacemakers through the Brethren World Peace Academy.

On Earth Peace also assisted David in traveling to the Soviet Union and Nicaragua. Since October 1986, he has been the coordinator for the Frederick, Md., Peace Resource Center, a project of Clergy and Laity Concerned, expanding his peacemaking efforts.

Since David's "Damascus Road Experience" in Mexico, he has publicly stepped out in faith and been a symbolic voice for the "least of these." At the invitation of Dale Aukerman, Brethren minister, fellow peace activist, and spiritual mentor, David participated in a protest of the MX missile during the 1983 Peace Pentecost rally at the US Capitol, which led to his first arrest. Continuing in his quest to reflect Christ, David decided his arrest was too easy, and decided to spend six days in jail rather than pay a $50 fine.

He was also arrested at the Soviet embassy for protesting the invasion of Afghanistan, and later was arrested at the South African embassy for opposing apartheid. From Thanksgiving to Christmas 1986, David joined several other Vietnam veterans in a water-only fast as a symbolic gesture of solidarity with those suffering in Central America. He considers his arrest April 1 at the US Capitol a "special event in that I was joined by brothers and sisters from the Church of the Brethren."

But in the CIA action April 27, David was on probation because of his previous arrest. The stakes were higher. "But I sought God's will. I felt the CIA was responsible for much of the suffering in Central America. As I counted the cost of punishment, it became clear that I must obey the laws of God, not man. I mean, if we look at the life of Jesus, it shouldn't be surprising how someone could end up blocking the gates into the CIA."

Looking at the effects of his witness at the CIA, David says, "I do believe that the victory over evil has been accomplished in Jesus Christ. So the effectiveness of the witness is not aimed at accomplishing the victory—that's already been won. All that's left is participating in the bringing in of the kingdom of God. The goal of the witness is to be within God's will at that particular point in your life. God wanted me there.

"In a goal-oriented society, we often focus too much on goals that are defined by man. A. J. Muste said, 'I not only do what I do to change the world, but to keep the world from changing me.' And therefore, if in fact I keep the world from shaping me into its mold, then the world is changed because I am faithful. My faith tells me that people in the CIA, in the US Capitol, in the White House, will be changed by what we did. It takes time, but some change will take place."

And now with another arrest added to his record, David continues to ground himself in the life of Jesus. He remembers anxiety starting to creep in while he was imprisoned after his CIA witness.

"I was aware that I might face a longer jail sentence. That night I was in a small cell, holding onto the bars, feeling some anxiety; then I became aware of God's presence. I thought about Paul and Silas and the jail doors opening for them and I prayed, 'Lord, you have opened the doors for those more faithful than myself. I put myself in your care.' Then a calm came over me, and I had a beautiful sleep.

"The next day, the judge apparently didn't care that I was on probation, and I was released. But I knew the night before that I would be released. Now, I pray that God will intervene, and I will not be called to jail. But if I am, then I will 'rejoice and be exceedingly glad' because I know I will grow in grace because of that experience."

Some folks would call David Braune a five-time loser full of foolishness. But David would turn to 1 Corinthians 1:25: "The foolishness of God is wiser than men. . . ." ☐

Phil Grout, a freelance photojournalist, is a member of the Westminster (Md.) Church of the Brethren.

When Brethren view mission, what do they see?

The five main bodies of Brethren all believe that scripture is the final authority in all matters of faith and practice—including our mission. Why then don't we all view mission in the same way?

by Dale R. Stoffer

Have you ever been asked, "What do you see as your life's mission?" If you have answered that question, you used "mission" in its *secondary* sense, as something that is self-defined. In American culture, geared to individualism, achievement, and success, people usually think of "mission" as self-determined goals and priorities.

But when we Brethren talk of doing mission as a group, we think of mission in its *primary* sense, as a charge or responsibility given to us by a higher power.

Especially in the Christian context, one's marching orders are never self-assigned, but derive ultimately from God. Though we are allowed freedom in working our details, the overall program for us as Christians has already been established by God. Writer Gordon MacDonald, in *Ordering Your Private World*, distinguishes between the *driven* person

Dale Stoffer presented his five views of Brethren mission "conceptual model" at a Brethren Conference on Mission held at Ashland College this past March and attended by representatives of the five main bodies of Brethren. Here Stoffer (center) is talking with Lowell Filbrun, Fletcher, Ohio, and Reva Benedict, Covington, Ohio, who were Old Order participants at Ashland.

person and the *called* person. The driven person is propelled by his own set of plans and objectives without always being self-conscious of the underlying motivations. The called person, on the other hand, is motivated by an agenda set by the Lord. This "call of the Lord" not only defines one's mission but also defines who one is: It gives a person identity.

Our agenda as God's people must always be set by God himself. Upon this, all the Brethren bodies are in agreement. We share with the rest of the Protestant tradition the conviction that scripture is the final authority in all matters of faith and practice—including our mission.

But why is it then that we don't all understand the mission of the church in the same way? If we all use the same Bible and serve the same Lord, why is there disagreement not only among Brethren but also within the Protestant camp concerning the objectives of the church?

The leaders of the Reformation affirmed that scripture was their *final* authority, having precedence over tradition, church councils, reason, and experience. They did not, however, deny the value or validity of these other authorities. The differences among the various church bodies, including the Brethren, derive from the weight given other authorities—tradition, culture, experience, reason.

Writer Gene Getz, in *Sharpening the Focus of the Church*, identifies three "lenses" through which we must look in order to see a true picture of the church's mission in society. The lenses are scripture, history, and culture. He notes that we run into trouble when we view our mission through only one of these lenses or when we omit one of the lenses. Getz terms those who focus on scripture, but play down the importance of culture and history, "biblical purists." Ironically, in their desire to hold on to scripture alone, they end up with a philosophy of ministry that is *less* than biblical. Scripture itself, especially the Pentateuch, prophetic books, and the New Testament epistles, bears eloquent testimony to the fact that God's Word is so powerful because it speaks in any and every cultural setting. Dennis Kinlaw, in a lecture at Ashland Theological Seminary in 1986, made the penetrating observation, "He who only reads the Bible never reads the Bible." On the other hand, to minimize the place of scripture is the greatest possible danger to the integrity of the Christian and Brethren faith.

Discussing various approaches to mission is just one of the ways that different Brethren bodies such as the Old German Baptist Brethren and Church of the Brethren have found common ground on which to get to know each other better. Several five-body meetings have been held in recent years. Old Order sister Violet Fisher, Covington, Ohio, and Church of the Brethren sister Esther Rupel, West Lafayette, Ind., exchange notes on Brethren plain dress at a June 1985 conference hosted by the Old Orders in Covington, Ohio.

There are some Christians, though, whose thinking, attitudes, and lifestyle are firmly entrenched in the past. Getz notes that the danger here is to equate tradition with biblical absolutes. But the lens of history and tradition is absolutely necessary if we are to avoid tunnel vision. We dare not think that there is a timeless link between the apostles and us that overlooks 20 centuries of God's working.

Finally, there are those who have their thinking rooted in contemporary culture. In reality they have no rootage because, to use the Apostle Paul's imagery, they are "tossed to and fro and carried about with every wind of doctrine . . ." (Eph. 4:14), or, in this case, by every current philosophy and trend. But if we ignore culture we will have no clear perception of the world in which we live and no bridge by which we can enter people's lives with God's truth.

In addition to these three sources of authority, the Brethren probably would agree with their Pietist cousins, the Methodists, that experience does enter in. One thing that led to the Brethren movement was a reaction to the sterile and cold orthodoxy of the established churches during the 17th and early 18th centuries. Doctrine *must* lead to a Christ-like life. But Brethren have also been wary of getting too carried away with "experience," as their reaction to the Inspirationists, the revivalist and holiness movements, and the Pentecostal and charismatic movements has shown.

How can we visualize the different views of mission that the five main bodies of Brethren have today? Let's build a "conceptual model." Picture a three-sided pyramid with the apex being scripture and each of the three base points being one of the other authorities—tradition, culture, and experience. I place scripture at the apex to be true to our Reformation heritage that scripture is our primary authority. But I also add a caution here: As we approach any one of the points, including scripture, we increase the risk of distortion in our position. For example, as we approach the point of scripture, we become increasingly "biblical purists," and a biblicism that tends to overlook tradition, culture, and experience results.

We can bring the picture into sharper focus by suggesting some groups that tend toward each of the points. They do not lie at the points themselves but tend toward one or the other. The Pentecostal and charismatic movements would lie toward the point of experience; liberalism would be found near the point of culture; Catholicism would tend more toward tradition; fundamentalism would approach the point of scripture.

I develop this model for one important reason: Where you are located on the pyramid will, to a great extent, determine your view of mission. The particular combination of authorities that a group recognizes in the Christian faith will bias that group in its understanding of mission.

Historically and currently, Christian groups have thought of mission in three different ways. Each way finds biblical support and thus fulfills the criterion for mission that we laid out at the start: It must be established by God. (Admittedly, there are distorted forms of each.)

The first form of mission *views it as active evangelism*. Biblical support is found especially in the Great Commission in Matthew 28:18-20 and also in Acts 1:8 and 1 Peter 3:15. Mission is understood in an active sense and somewhat individualistically. The problem is a lost and dying world that is in need of the gospel of salvation by grace through faith in Jesus Christ.

The second form of mission *views it in terms of social concern*. Biblical support is found in Matthew 25:31-46, James 2:14-17, and 1 John 3:16-20. Mission again is perceived in an active sense, but the emphasis is not only placed on responding to individual cases of need, but also to larger corporate and social needs. The problem is seen as a world with major physical, intellectual, emotional, as well as spiritual needs to which the church must respond if it truly is to reflect a compassionate Lord.

The third form of mission *views it as living witness*. Biblical support is found in Matthew 5:14-16, Ephesians 5:8-14, and 1 Peter 2:9-12. Mission is seen not in an activist sense of doing, but more in an existential sense of being. Let's call it "passive evangelism." The emphasis is both on the individual's living witness and probably more so on the witness of the larger group. The problem is seen as a world that is moving in a direction contrary to the way of Christ (or one's group) and the need for presenting, through a living, dynamic, existential means, an alternative to the destructive course of the world. The goal is perceived primarily not as change outside one's group but rather as more internally defined—purity of life and thought, and fidelity to and preservation of the Christian faith within the community.

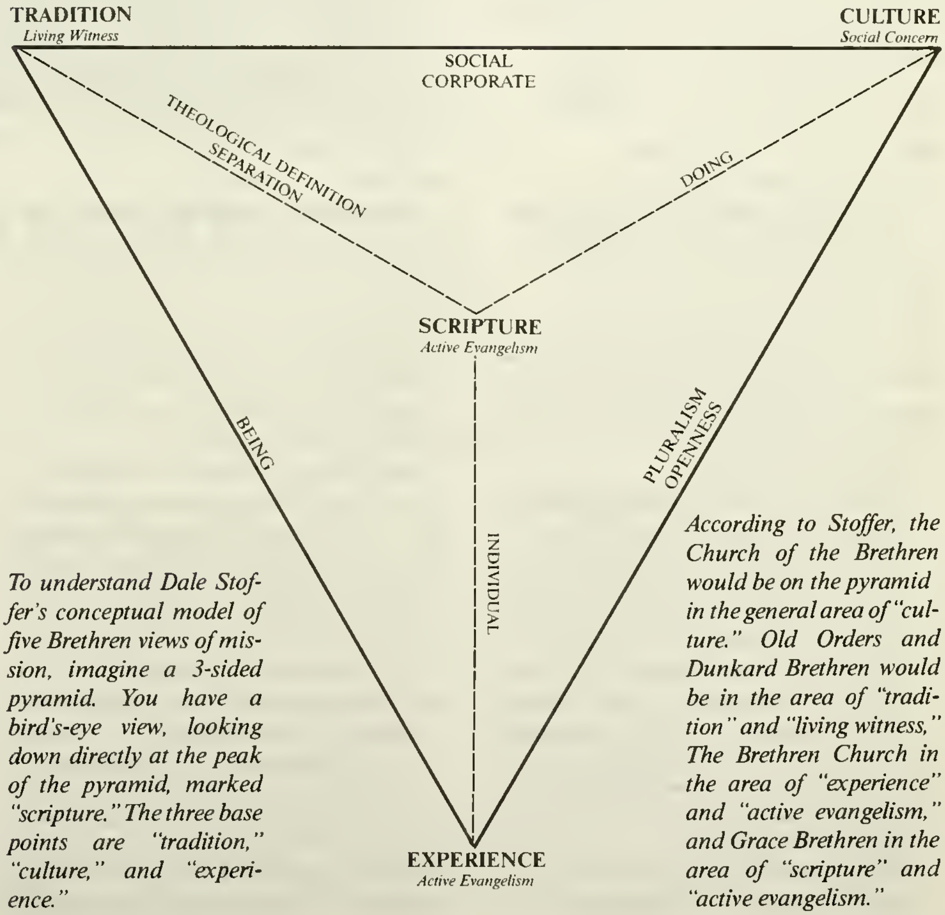
Intriguingly, each of these three forms of mission tends to gravitate toward one of the points of the pyramid. "Active evangelism" is characteristic of those groups that are found toward the points of both "scripture" (fundamentalism and evangelicalism) and "experience" (Pentecostalism, holiness groups, charismatics). "Social concern" is most characteristic of those groups or movements tending toward "culture" (liberalism, the social gospel, liberation theology). "Living witness" is typical of groups giving more attention to "tradition" (Catholicism, and—in the Anabaptist tradition—the Amish, Hutterites, and some Mennonite groups).

Note some further elements of our pyramid. Several pairs of contrasting emphases can be located on it. The first pair is "doing" and "being." The line running from the "active evangelism" of groups emphasizing "scripture" to "social concern" can be labeled "doing." The line running from "living witness" to the "evangelism" of groups emphasizing "experience" can be labeled "being."

The second pair is the "individual" as opposed to the "corporate" or "social." An emphasis on the "individual" runs parallel with the "active evangelism" of movements emphasizing both "scripture" and "experience." Stress on the "corporate" or "social" side of Christianity runs between "living witness" and "social concern."

A third pair is "openness" to the world as opposed to a tendency toward "separation" from the world. "Openness" toward the world runs along the base line between "social concern" and the "evangelism" of those stressing "experience." "Separation" from the world runs between "living witness" and the "evangelism" of those stressing "scripture." Another pair found on the same lines is "pluralism" paralleling "openness" and strict "theological definition" paralleling "separation." Notice that in each pair the contrasting emphases do not meet at any of the points.

I contend that the particular



To understand Dale Stoffer's conceptual model of five Brethren views of mission, imagine a 3-sided pyramid. You have a bird's-eye view, looking down directly at the peak of the pyramid, marked "scripture." The three base points are "tradition," "culture," and "experience."

According to Stoffer, the Church of the Brethren would be on the pyramid in the general area of "culture." Old Orders and Dunkard Brethren would be in the area of "tradition" and "living witness," The Brethren Church in the area of "experience" and "active evangelism," and Grace Brethren in the area of "scripture" and "active evangelism."

authorities we tend to stress in our view of Christianity will lead us to a specific view of mission, and to a corresponding inclination regarding the three pairs of contrasting emphases. Thus, those emphasizing "scripture" will tend to see mission in terms of "active evangelism" and will likewise tend to stress "separation" from the world, and a more activist and individual approach (in terms of evangelism) to the faith.

Those groups stressing "culture" will have a bias toward "social concern," and likewise will be open to the world and take an activist and social approach in their view of mission.

In groups upholding "tradition" there will be an inclination toward "living witness" and correspondingly they will tend to be more separate from the world and have a more existential, corporate concept of the faith.

Finally, in groups gravitating toward "experience," "active evangelism" will also be strong, but they will be more open toward the world than scripture-oriented evangelists, and will view the faith in individual and existential dimensions.

Now let's apply our conceptual model to the Brethren view of mission. The founding Brethren of the 18th century gave special importance to "scripture," but, also sought the "tradition" of the early church and a revitalized "experience" of the Christian faith. They were cautious, though, on this latter point because of the excesses of the Radical Pietists and Inspirationists. Such emphases predisposed them toward "active evangelism" and toward "separation" from the world. Though they tended toward an "individual" and "activist" approach to Christianity, there were still definite elements of the "corporate" and "being" side of the faith.

During the first half of the 19th century, the Brethren clearly moved in the direction of "tradition" in order to preserve their lifestyle in the midst of the enveloping American culture. With this change the Brethren correspondingly adopted a "living witness" view of mission. They also came to emphasize more strongly "being" as opposed to "doing" and the "corporate" as opposed to the "individual." This approach continued among the Old German Baptist Brethren (the "Old Orders") during the 1860s and '70s.

The Progressives (those who became The Brethren Church, or "Ashland Brethren"), on the other hand, moved away from this perspective in several directions. They moved in the direction of "experience" with their acceptance of revivalism, they moved in the direction of "scripture" in their reaction to the "order of the Brethren," and they moved in the direction of "culture" in their acceptance of the so-called "innovations." This shift resulted in viewing mission primarily as "active evangelism," although the Progressives did become involved in various social programs, such as the Women's Christian Temperance Union (WCTU) and the Young Men's Christian Association (YMCA). Consistent with this change, the Progressives gave more prominence to the "individual," openness to "culture," and "activism."

The Conservatives at the time of the Brethren divisions of the 1880s (today's Church of the Brethren) were generally following the lead of the Progressives, though at a more cautious rate.

What can we say about the five main Brethren groups today?

The Old German Baptist Brethren view of mission is that of "living witness." Very clear also are the corresponding emphases of "separation," "being," and the "corporate." The authorities relied upon for this perspective are a combination of "scripture" and "tradition."

Quite similar to the Old German Baptist Brethren are the Dunkard Brethren with respect to their view of mission. Mission is viewed in the sense of "living witness." It should be noted, however, that the Dunkard Brethren are involved with a Navajo mission project as a denomination, and individually they support various missionary and relief efforts.

The Brethren Church has not shifted appreciably from the position of its Progressive forebears. Priority continues to be placed on "active evangelism." A minor shift occurred during the 1920s and '30s away from "culture" due to the impact of fundamentalism. As expected, there was an accompanying trend away from the "social/corporate" and from "openness." This shift has reversed since the 1950s as The Brethren Church has aligned itself more fully with evangelicalism and this movement's concern to address the issues and needs of contemporary culture. Another slight change has occurred during the last 15 years as the church seeks to rediscover its heritage. This movement in the direction of tradition has predictably resulted in greater appreciation for community and in a form of separation in the sense that the church is now attempting to remove some features inconsistent with its original heritage, notably, excessive individualism and lack of accountability.

In the Fellowship of Grace Brethren Churches (the "Grace Brethren"), mission clearly is viewed as "active evangelism." The Grace Brethren differ from The Brethren Church, though, in the sense that they more forcefully stress "separation" and an "activist" approach to the faith. They, therefore, lie closer to the point of "scripture." The Grace Brethren, though, have made a slight shift toward the point of "tradition" in their recent decisions to uphold the historic view of the ordinances. This shift represents a move away from "individualism" and toward stricter "theological definition" and greater "corporate" identity.

In the Church of the Brethren, mission was increasingly understood at the beginning of this century in terms of "active evangelism," but gradually shifted in the direction of "social concern." Recently there has been a re-evaluation of the concept of mission, and mission philosophy is the subject of a current Annual Conference study.

For the Church of the Brethren, the accent is more on the side of "social concern" than in any of the other Brethren groups. Characteristic of this view, the Church of the Brethren tends toward openness toward "culture" and an activist and social conception of mission. The predominant authorities for this view are "scripture" and "culture."

The concept of mission, for these five Brethren bodies, as well as for other groups, is not static. Changes occur as we interact positively or negatively with various cultural trends. The challenge for each body, though, continues to be the same as it was for Brethren pioneer Alexander Mack—to be responsible witnesses to God's Word in the midst of our present age. ☐

Dale R. Stoffer, a minister in The Brethren Church, teaches at Ashland Theological Seminary, Ashland, Ohio. This article is abridged from a presentation he made at the March 1987 Brethren Conference on Mission (see "At Ashland, 'We and Them Become Us,'" June). He wrote two articles for MESSENGER *on the 1880s divisions of the Brethren—"Remove Not the Ancient Landmark" (August 1981) and "Keeping Pace With the Times" (July 1982).*

Karen Carter and Onaldo Pereira baptize Alves Gonçagas in Brazil.

As sheep among wolves

I thought of their vows to live nonviolently in a violent and unjust society—vows made at great risk under the scrutiny of military police—and I knew that truly they were gentle sheep among wolves.

by Karen S. Carter

They stood on the bank of the river, a solemn flock of young men and women, six candidates for baptism accompanied by members of the congregation they were about to join—the Igreja dos Irmaos (Church of the Brethren) in Fortaleza, Brazil. Under the watchful eye of the military police, reminiscent of first-century Christianity, they were ready to commit themselves to the Prince of Peace.

As their pastor, Onaldo Alves Pereira, read from the Scriptures in Portuguese, I reflected upon the incredible story of the origin of this group. It began in 1974 when a few people gathered around Onaldo to seek a deeper understanding of what it meant to be a follower of Jesus of Nazareth. In patterning their lives after the New Testament, they practiced pacifism in their personal and public relationships, worked with poor people, and observed the love feast based on John 13, without at that time having had any connection with the Church of the Brethren.

In his study of church history, Onaldo discovered that Alexander Mack and the early Brethren held the same faith and the same vision that his group had found. Therefore, he called his fellowship of believers "Church of the Brethren." In search of a present-day group who shared his pilgrimage, he contacted the Church of the Brethren in the US and later studied a year at Bethany Theological Seminary. That is where he and I met.

Last March I traveled to Brazil to share his life for a few weeks and to get a sense of who his congregation is. What I had not expected was that I also would have a new encounter with myself.

The Igreja dos Irmaos rents part of a

Above: *Gentle pacifists Bernardo and Fernando were singled out by the congregation to study for the ministry. Then after three months of consideration, the group voted unanimously to commission them. They are being taught by Onaldo, and much of their preparation is practical, hands-on experience, following Onaldo as he ministers to the members.* **Below:** *People are drawn to Onaldo because of his loving, caring nature. He takes time to listen and to counsel. Here a washerwoman of the town tells him she is out of work because too much soaking in laundry detergent has left her hands raw, too painful to scrub clothes.*

simple building. Noise from the bar next door and from the street makes it difficult to hear each other during the Wednesday evening Bible study and the Thursday classes in church history. But the openness to the street (in every sense of the word) does attract curious passers-by. They hear the singing, stop to look in, and sometimes even join in.

At night hammocks are strung across the "sanctuary," converting it into a dormitory for those who live in the church. In the humid heat so close to the equator, hammocks are practical and very common among the poor. They require no mattress or sheet, afford ventilation, and are almost inaccessible to the tropics' crawling insects. During the day they are rolled up and hung to one side to provide space for daytime activities.

The congregation has only 15 members, but there are often new people at the meetings because those who belong share what they have found. Attendance at services and midweek meetings varies from 18 to about 35, depending on work schedules, family expectations (most of the members are between 16 and 24), and the weather.

The daily downpours during the rainy

season are sudden and severe, and turn the roads into rivers for an hour or so. These torrents of water, while paralyzing traffic temporarily, have a cleansing effect. Trash and garbage are swept away with the tide; the stench from open sewers is reduced.

Onaldo's group is poor. The high percentage of unemployment in Brazil is even higher among the poor. While few members have jobs, all contribute generously of their substance. A large wooden box with a slot in the top stands ready at all times, since Onaldo does not like the idea of taking up a collection during services. Those who have no job contribute through cooking, cleaning, washing. So far they have been able to meet basic needs without indebtedness.

I had experienced the Third World before, both in Latin America and in Asia. Poverty was not new to me. Even begging was part of my experience as a child after the collapse of my native Germany in 1945.

It was therefore a shock to me to come face to face with my western acculturation—my hard-to-suppress impatience when basic materials (notebooks, pens, string) were not readily available; my arrogance in expecting some minimal semblance of bureaucratic infrastructure, when there was not even a dresser or wardrobe in the building and personal belongings were kept in cardboard boxes. Most of all, it was hard for me to come to terms with my own indifference. When an ocean of destitute humanity washed against me, all I could

Above: *Love feast is still love feast, 16-year-old Derich Rodrigues finds, even when the food is pizza. After all, the indispensable ingredient is love. Derich followed Onaldo from Rio Verde, after his mother put him in the pastor's care.* **Right:** *Estelio, a regular supporter, but not yet a member of the church, washes the feet of Rebouças, who was baptized on this special Sunday.*

Top: *Claudio Lima (fourth from left), a Fortaleza native, heard of Onaldo's ministry, visited him in Rio Verde, and persuaded him to come to Fortaleza and form the present Brethren group. At this Sunday dinner at the church, just prior to their baptism, four new members eat and fellowship with Claudio, Onaldo (left), and US Brethren visitor Karen Carter (second from right).* **Above:** *Onaldo (left) holds Bible Study each Wednesday evening. On Thursday evenings the group studies church history. Most members of Onaldo's flock are between 16 and 24 years old, poor, and unable to find jobs.*

think of was finding an island of privacy.

To walk with Onaldo, to observe his infinite availability to others in spite of his physical weakness, to witness genuine love even for the ever-returning, incontinent, crippled beggar became a personal pilgrimage for me.

Our being together also tested our ability to work in mutuality.

Three of us traveled more than 5,000 miles on some of the worst roads I have ever seen. For 10 to 14 hours a day we picked our way around potholes, in constant danger because of others' disrespect for traffic laws. For what was left of a night we "rested" in roadside flophouses. We were harassed by military police.

Yet the strain of travel under these circumstances was not nearly as difficult as working out with honesty and integrity the differences between our expectations. My need for organization and schedule hit head on against Onaldo's need to move with whatever comes and leave plans open-ended. Even though I was aware before I arrived of the importance of *being* rather than *doing*, it took me almost two weeks to stop worrying about the impossibility of reaching a town 1,000 kilometers down the road, which Onaldo had picked as that day's destination. Only when I began to relax did I become comfortable with the people and real sharing could take place.

On my last Sunday evening with the Brethren in Brazil we celebrated love feast. Twenty-eight people had gathered, not counting the neighborhood children and people leaning in through the open windows. Onaldo preached freely from the open Bible. Having heard him communicate only in English when he was visiting in the States, I was amazed with what fervor and persuasion he preached in his own tongue. Stories from the Phoenix Annual Conference and from the Nigerian Brethren became living parables in his message of what it means to share without compromise in the life and love of Jesus of Nazareth.

One table and five plates are hardly enough for a banquet for 28 people. We passed slices of pizza around the room on paper napkins. (If Onaldo had love feast in a US congregation, he told me, he would celebrate it with a potluck fellowship meal in order not to become dogmatic about one type of food.)

I watched the seriousness of these young men and women as they washed one another's feet, in the "double mode" of the Old Order Brethren—one washing and the other wiping—to emphasize "that we do not serve alone, but as a community of faith." I felt their commitment to God and to one another.

Onaldo introduced the bread and the cup. His words about counting the cost and the price of discipleship were received in attentive silence.

As we shared the common cup of the New Covenant, we felt in communion with one another, worlds apart, yet one in faith: I, who would return to the soft comfort of home and loved ones, my country's taken-for-granted high standards of public health and safety, and the protection afforded to me as a citizen; they a small and vulnerable group of believers without safeguard of their rights under a system in which corruption is taken for granted.

I remembered the little flock on the bank overlooking the river and their promise to follow after Jesus Christ, to live nonviolently in a violent and unjust society. I thought of the risk these vows entailed, made under the scrutinizing glances of the police. And I knew: Truly, they were sent into a corrupt world as sheep among wolves. ☐

Karen S. Carter, an ordained Church of the Brethren minister from Daleville, Va., is a member of the Williamson Road congregation in Roanoke, Va.

Small talk

by Kathy Kline

Blessed are the peacemakers

God does not want us to be in disorder but in harmony and peace.
1 Corinthians 14: 33 (TEV)

This world in which we live can be a scary place at times. There are pollution, hunger, poor people and wars. How can we be at peace inside when the world around us has so many problems? One of the quickest ways to find peace is to turn away from feeling sorry for ourselves, and focus our attention on the needs of another. Become active in changing what is wrong in our world!

Jesus sometimes became discouraged by all the pain and suffering he saw in the people who came to him for healing. He regained his peace by going away from his disciples and praying. By keeping his close relationship with God, Jesus was able to go back into the world and continue his ministry of healing. We too can have this close relationship with God through regular prayer time. And like Jesus we will receive our peace which will give us the strength and courage to heal the hurt in our world.

I wish

I wish the world was a rainbow,
  a beautiful and peaceful place.
There would be no wars or pollution.
This world would have a smile on its face.
But I guess I can only *wish*
  for a world as fantastic as this.

Becky Shipe, age 9
LaPorte, Ind.

Many languages, one meaning

When visiting a foreign country it really helps to know the language. Especially when asking for directions to the bathroom or ordering from the menu! Even understanding a few words can make you feel more comfortable.

I would imagine that most, if not all, languages in the world have a word for "peace". A few of the more familiar countries are written below. Try matching the foreign spelling with the country it belongs to.

Soviet Union ______
Greece ______
Mexico ______
Korea ______
China ______
France ______
Israel ______
Lebanon ______
Germany ______
Nigeria ______

1. **Paz**
(pahs)
2. **שלום**
(shah-lome)
3. **평화**
(PEE-yung wha)
4. **Salaam**
(Sah-lahm)
5. **سلام**
(Sah-lahm)
6. **МИР**
(meer)
7. **Paix**
(peh)
8. **εἰρήνη**
(ih-RAY-nay)
9. **Friede**
(FREE-duh)
10. **太廟**
(taih-pirng)

"Peace" a banner

Now that you know which word goes with which country, make a banner to display at home, in Sunday school or in the sanctuary.
1. Use a large piece of material or felt for the banner. Any size will do. Turn down the top edge two inches and sew, allowing room for a dowel rod.
2. Cut the *peace* words out of different colored pieces of felt or bright material. If this is too difficult for younger children, try outlining the words in liquid embroidery and letting them color them.
3. Arrange *all* the words on the banner *before* gluing. Glue in place.
4. Add flowers, birds, people and anything else that means peace to you.
5. Insert a dowel rod in the top. Attach wire to each end of the dowel rod and hang your banner in a favorite spot.

Answers: 1. Mexico, 2. Israel, 3. Korea, 4. Nigeria, 5. Lebanon, 6. Soviet Union, 7. France, 8. Greece, 9. Germany, 10. China

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Whiskey river please run dry

Alcoholism in the Christian family

by Michael O'Connell-Cahill

Sometimes it seems as if everyone I know has an alcoholic in the family. Most of my friends have at least one parent, grandparent, brother or sister, or friend with the disease of alcoholism. Some of my friends are recovering alcoholics—and those friends especially tend to have other alcoholics in the family. That's not coincidence. Alcoholism is a "family disease" in every sense of the word.

By the most conservative estimates, 10 percent of the people in this country suffer from alcoholism. And the average alcoholic affects four more people—family and friends—in a serious way. That means that 50 percent of the US population lives in close contact with alcoholism, a disease that affects people physically, emotionally, and spiritually.

Since the late 1950s, when the American Medical Association defined alcoholism as a "progressive, chronic, incurable disease that can be arrested only through total abstinence," acceptance of alcoholism as a disease has grown immeasurably. Most people will now admit that the alcoholic is a sick person. But only recently have people begun to realize that it is their whole family that suffers from this disease, and that the most devastating effects on family members are spiritual.

Over the years I've heard stories of

families who've lived through chronic violence and incest. Other friends come from families who sat silently by watching loved ones drink themselves to death while their own self-respect and hopes for a happy life withered away.

These friends learned how to live abnormally while thinking their lives were normal. They learned about marriage by watching one or maybe two alcoholic parents trying to relate. "Children of alcoholics are actually trained to marry alcoholics," says Father Bill Stenzel, an alcoholism counselor from Chicago. "Alcoholic families are the only kind of family in which they know how to function."

Stenzel likens living with an alcoholic to living in a house with slanted floors. Everything is on an angle, out of shape; but this becomes normal for the family. And just as the floors are slanted, so too are the images of God. At best, alcoholic families may see God as the remote creator of a universe that has long since been left to its own devices. Or worse, the Lord is a punishing, cruel being—about as erratic and unreliable as the alcoholic.

Many family members go to extremes in their beliefs: Some write God off entirely, saying, "I tried God, and God let me down." Others haunt the church to pray constantly for their alcoholic's sobriety; but they most often refuse to do anything about it—including talk—once they get home.

How does the alcoholic home become so confused? Why doesn't someone cry out for help before the floors become so slanted? And why doesn't the drinker just stop with the help of that old standby, will-power?

Practicing alcoholics ride "the merry-go-round of denial." An alcoholic who admits to a drinking problem will have to stop drinking and get help. But because addicted people don't believe that life would be better without booze, they continue to deny the problem. Meanwhile, family and friends don't want to believe the problem could be alcoholism.

As the alcoholic has problems, the responses of the family members are as predictable and destructive as the drinking process itself. The first response, always, is self-denial—denial that a drinking problem exists, and that the family is having trouble living with the drinker.

"I denied the problem because, if something was wrong with the drinker, something was wrong with our family—and with me," says Jane. "I refused to even consider that there was a problem. If I believed things were wonderful in the family, they were. Since things weren't like the nice Christian home, I just pretended the problems weren't there."

When the alcoholism becomes too obvious to deny, counselors have observed that families often begin to behave in ways that enable the alcoholic to keep drinking. Often they're trying to help by keeping the alcoholic out of trouble, but in fact they make it easier for the alcoholic to stay drunk. Classic examples of these "enabling" behaviors include calling in sick for a hung-over husband, attending a meeting for a drunken wife, telling a son's school counselor that his drinking is "just a stage."

It's easy for families to lose sight of the fact that to let alcoholics off the hook only helps them continue to drink. Families of alcoholics need to learn what experts call "tough love": first that they should never do anything for the alcoholic that compromises their own values, and second that they should never do anything for the alcoholic which that person must learn to do without help from others.

Many family members notice that they try to deal with alcoholism by seeking to control it—trying to manipulate situations so the drinking will stop. Some try to control the situation by pouring liquor down the drain, by driving teenagers to school each morning and picking them up each afternoon in the hopes that the kids will stay straight, by scolding about drinking in the belief that scolding will get the alcoholic to stop (in fact it does just the opposite), and by taking over family responsibilities normally left to the alcoholic. No matter what the family does, the alcoholic keeps drinking.

Controlling behavior is another clear sign that the family is playing God. The belief that things will ultimately work out is lost early in the alcoholic home; it is often replaced with a belief more like "If I want it to work out, I'd make it work out." To learn to release the need for control is often the toughest spiritual challenge that family members face once they begin to recover.

After controlling fails—that is, when the alcoholic continues to drink despite all the family's efforts—the next response of many family members is to seek to escape the problem entirely. "I used to spend less and less time at home and more time with my friends," says Jane. "It was painful to be at home. But I escaped even further by living in my rose-colored fantasy. I hid out in church and pretended."

This isolation plagues nearly every alcoholic family. Some family members may want to seek help; but they're sure they're the only family with this problem and that neither God nor other people would understand their shame, embarrassment, and fear. Instead they shrug their shoulders, bury their pain, and try to go on with life as though the alcoholic had ceased to exist. This strategy usually backfires, however, because the alcoholic's drunken outbursts break the false calm. Some family members may try to escape the problem even further by moving out or asking the alcoholic to move out. Or they may stay put, together, miserable.

These families are convinced they are alone. They live under the three don'ts: don't talk, don't trust, don't feel. Many families lapse into a near silence; no one talks to each other. Families trying to escape will turn their backs on each other and on the wider community. Intimacy becomes impossible. Jesus may have said, "Come to me all you who are weary"; but an alcoholic family is deaf to these words until someone steps out of the house of pride and fear and asks for help.

Thus the spiritual lives of alcoholic families unravel completely as the disease reaches its severe stages. As families try to deny, enable, control, and escape from the alcoholic, they lose the ability to believe, to trust, to hope, and to love. "Part of a healthy spirituality is the ability to resolve conflict," says alcoholism counselor Stenzel. "In sick alcoholic families, it's not fair even to admit to conflict. Conflict is ignored. Reconciliation is impossible."

While outsiders often can clearly see the spiritual devastation sweeping the family, family members themselves are blind to it. When a family reaches out for help and hears alcoholism referred to as a "spiritual illness," many simply cannot comprehend this. "What on earth does alcoholism have to do with my spirituality?" they'll ask. "We came here to deal with someone's drinking problem, not to deal with God." Most families are so concerned with the alcoholic's next drink that they are only faintly aware of what's been happening to themselves.

"I went to church all my life," says John, the husband of an alcoholic. "I believed in God's ability to answer my prayers. But for 10 years my wife's drinking just kept getting worse. I finally left the church, believing my prayers for her sobriety had gone unanswered."

John's spiritual emptiness is common to spouses and children of alcoholics. "The soul of the family member is an emotional and spiritual Sahara," says Father Joseph Martin, a nationally known expert in alcoholism. And unless family members ask for help, spiritual emptiness and sickness will continue and get worse.

Many families in pain eventually do reach out for help. Their first question usually is, "What can I do for the alcoholic?" It's certainly not, "What's wrong with me and my relationship to God?" What families hear in response, however, is often painful. Loved ones usually believe that if only the alcoholic would stop drinking, most family problems would resolve themselves. They put in years of effort—nagging, manipulating, storming heaven with their prayers—to get the drinker to stop. But when they come in for help, they'll often hear something like, "The best thing you can do for the alcoholic is to stop trying to stop the person from drinking; stop seeing it as the Alcoholic's problem, and start looking at what's going on with you."

This is hard medicine. Family members are asked to look at their own behavior and attitudes, their own relationship to God; they're asked to take care of themselves; and, hardest to swallow, they're asked to admit that nothing they do will cause the alcoholic to stop drinking. They are, in effect, as powerless over the alcoholic as the alcoholic is over alcohol.

Many families initially resist these suggestions. One common response is, "What do you mean I have a problem? I've been husband, wife, mother, and father in this house for years. I've done everything."

That's precisely the problem. Built-up resentments, a sense of martyrdom, and the implication that they too have a spiritual disease all tend to bring out a family's defenses. Some families never return for more help. But most, so frustrated by their complete failure to ease the distress at home, finally say, "Okay, I've got to help myself. I've suffered long enough. I've lost my trust in God. What can I do to get better?"

Stenzel, who has counseled hundreds of alcoholic families, believes the answer to this question lies within each person. He describes four changes in attitude and behavior which he sees in family members who begin to recover. First, they admit they really need help, that they can no longer handle the alcoholism alone. Second, they begin to see that the help they need is for themselves, not the alcoholic. Third, they are slowly able to let go of the need to control the alcoholic. And fourth, they become aware that they need to restore their relationship with God to help them through their struggle.

The path to recovery may be different for different families. Many families seek out counseling—either the services of a professional therapist or a minister who has treated alcoholic families and is familiar with the disease of alcoholism.

Hundreds of thousands of relatives and friends of alcoholics turn to self-help recovery programs such as Al-Anon and Families Anonymous, which many claim offer the most successful help to families. Al-Anon, the oldest of the programs, was founded by the wives of several of the early members of Alcoholics Anonymous. Al-Anon, Alateen, Families Anonymous, Adult Children of Alcoholics, and other programs use the same Twelve Steps of recovery that are the basis of the AA program.

"It was in Al-Anon that our family first learned there were other people like us, who had suffered what we had," says Joyce. "Talking to people who share your problems is the best way to help yourself. One of the first things I heard in Al-Anon that started to give me relief was, 'You didn't cause it. You can't cure it. You can't control it.' And yet, I continue to show my love for the alcoholic. There's nothing wrong with or shameful about living with an alcoholic. Alcoholics are sick people, not bad people."

Many family members say the most important thing they learn as they begin to get well is that they are not God, that they are without power in their relationships with alcoholics. And by admitting their own lack of power they can finally let go of their anger, bargains, attempts to dominate, and efforts to play God. They can turn to a real source of power: God.

This gradual awakening to the uselessness of scheming and sacrificing and to the necessity of turning to God for help does not happen in a vacuum. Rather, it can happen only in the midst of a community. Alcoholic families in the throes of sickness isolate themselves from neighbors, friends, and even each other. But in order for spiritual change to take place, families agree that they must reach out to some wider community. Whether it be through church, counseling, or a group such as Al-Anon, it's only with a community of people who can see the alcoholic family objectively that the family will begin to find hope and help, and rediscover their God.

Skeptics might say, "All this is well and good, but it doesn't get anybody sober. Should I just go to a counselor or go to Al-Anon meetings for five years while the alcoholic in my family drinks to death?" The answer is no, although meetings or counseling is an important first step to recovery.

But can families do anything for the alcoholic? For many years people believed that the alcoholic needed to "hit bottom" and want help before anything could be done. While most alcoholics say that the drinker must hit bottom, families need not simply sit by and wait for that moment to arrive. If that were true, many families would still be waiting as the alcoholic was being laid in the grave.

One thing a family can do is hasten the arrival of that crisis point for the alcoholic by not rescuing the drinker from the effects of the disease—calling in sick for the person, bailing the drinker out of jail. They can leave AA literature around the house; they can tell the drinker that they're seeking to help themselves. While all of these tactics will make alcoholics feel uncomfortable, by themselves these strategies will not likely get people into treatment if they aren't willing to admit the problem.

If other tactics fail, many families consider a direct, formal family intervention—a prearranged, rehearsed encounter in which the family tells the drinker what they have observed about the drinking and also reassures the alcoholic of the family's love and concern. The intervention process requires a strong commitment and is a controversial method of getting help for the alcoholic. But it has been hailed as a literal lifesaver for many families.

The results of an intervention can be incredibly powerful. For the first time, the alcoholic's family is gathered together to tell the alcoholic two things—the facts about the person's drinking, and the fact that the family really loves the alcoholic. That's it: facts plus love. Thus the drinker hears what is needed, without any negative emotional baggage attached.

The commitment to go through an intervention is a deeply spiritual one for a family to make. To do an intervention is to go against every instinct families possess: They bring in an outsider to run a meeting in which they tell the alcoholic what this drinking is like and what they want done about it. Families report this process takes an incredible amount of courage, and it is only attempted by families who've begun their spiritual recovery and regained their faith in God and other people.

The intervention, however, raises one further spiritual question. Is it right to say, "I love you so much that if you don't get help, I'll have to say goodbye"?

"When we did the intervention for my wife," says John, "I told her all the facts and I gave her my love. But I also told her I'd stay no matter what she chose to do. I took these words 'in sickness and in health, till death do us part' pretty seriously. I made a commitment."

Those vows are important to Ruth, too. "But it's not like my husband had an untreatable cancer. The help is there, and he refused to take it. So I told him, 'I'm committed to the best in you and that's sober, not sick. Get that help or I'll have to leave.' For me, to love him meant I had to leave." Ruth did in fact leave her husband, who is sober today. "If I'd stayed and continued the same old stuff," says Ruth, " I believe he'd be dead today."

Not all families are lucky enough to see the alcoholic recover. Some drinkers keep on drinking after the family has tried everything they can think of. But regardless of what the alcoholic does, the family's recovery is an unqualified positive. They've become educated about what's happening to themselves, they've begun to get help, and they've started to look at their own relationship to God. They've made a commitment to survive and grow as a family, whether the alcoholic ever gets sober or not.

Some families waver in their own recovery if the alcoholic continues to get worse. Stenzel says, "If the teenager in the family gets in an accident and becomes a quadriplegic, that teen comes home only when a ramp is built, when the family learns all it can about the injury, when the family is willing to change its way of life. And I know of no family that would refuse.

"But so many families don't see alcoholism in the same way. That's why family members need to stay in recovery, regardless of what the alcoholic does. The disease doesn't go away. If the alcoholic is still drinking, the family's recovery won't include re-establishing a relationship with the alcoholic, and that's sad. But they can still learn to feel good about themselves. And the fact that they continue their recovery makes it more likely that someday the alcoholic might seek help."

To recover God and one's lost spirituality is a gradual and painful process for the families willing to take the risk. There are no quick miracles. "But it's an affair of the heart," says Jane. "Our slow steps toward recovery have shown me how God really has begun to heal our family. And that's worth it." ☐

Michael O'Connell-Cahill is a certified alcoholism counselor in the Chicago area. This article first appeared, in longer form, in U.S. Catholic.

From death to life

I'm Grace, and I'm an alcoholic and a drug addict.

More than three decades ago when I boycotted my first teachers' party because of the cocktail hour, I never dreamed I was a potential alcoholic. For most of my life I looked down on those using alcohol, cigarettes, or street drugs, never suspecting that I would become addicted to prescription drugs, and later alcohol.

It didn't happen to me overnight. I sort of slid into my disease, looking for something to help me feel better, to ease the pain, to give me energy while taking off a few pounds, and to calm my inner anxiety. God knows I had plenty of anxiety!

I grew up in a hard-working, non-drinking Brethren farm family where hard work, cleanliness, and goodness were values equated, almost, to Godliness. I took my parents' values and doubled them for myself. Yet in my own perfectionist eyes, I could never work hard enough or be good enough for what I thought my parents and God expected of me.

I was a sensitive and religious child: I was baptized when I was 10 years old and had perfect attendance at Sunday school for eight consecutive years. I never got angry or talked back to my parents. I avoided all school dances and never "parked" with my boyfriend. I was the all-around "good girl."

Yet my life was a "Catch 22." The harder I tried to be good, the more I fell short and the more I heaped coals of judgment on myself. (I also tossed a few judgmental looks at others and felt guilty about this!) I could easily buy the definition of sin as falling short of what God would have us be, for certainly I was falling short. Yet I did not know where to go with this sinfulness.

I got married, and our sons were born. My responsibilities increased as my husband worked hard in school while holding a job or two on the side. He then became busy in his profession, and I was often left with small boys for long periods. Isolated and alone, I began to question my ability to fulfill the role I held most sacred—motherhood. Depression set in, and with it fear of suicide, which my father had so often threatened. Medical problems followed. I hoped for a chemical solution to my problems, and well-meaning physicians compassionately and obligingly tried to help me by prescribing numerous drugs.

It is difficult to say when I crossed over the invisible line into addiction. It probably happened when we were on the mission field for our first term. As medical problems mounted and depression worsened, my drug consumption increased. Somewhere the medicines stopped helping me and became a problem in and of themselves. I did not know it then, but at some point my body began to need the pain to legitimize my drug use: I was hooked, caught in the web of addiction. Grace, the good girl, needed pills to face life.

In the later years of my chemical dependency, I added another sedative drug, alcohol, to my list of medications. This particular drug intensified my guilt in a way that no other drug had done. I hid my drinking.

I remember a month-long family trip. I had bought one bottle of vodka on the trip and hidden the empty in my sons' wastebasket, even though my husband knew I had it. Discovering the empty bottle, my youngest son confronted me, saying, "Mom, I don't mind if you drink, but why do you have to hide it?" I didn't know why then, but I hid it because I was an alcoholic deep in denial, even to myself. Denial was part of my disease.

By and large, my family was into denial as much as I. They had lived with broken promises and canceled plans, with excuses and mood swings, with demands and a sedated, absent mom. Yet they often denied that these things were happening, covered up for me, and explained away or denied their own feelings. In fact, they considered much of our family behavior as "normal."

I cannot separate my illness and depression of those years from my chemical dependency: I have no idea where one ended and the other began. As my sense of guilt increased, so did my feeling of isolation and aloneness. I have heard sin described as anything that separates us from God, from others, and from ourselves. I knew the separation powers of illness and depression, of drugs and alcohol—separation from God, from family and friends, and ultimately from myself. I'm not sure how much of this was my fault, and it doesn't really matter.

I prayed long and hard for God to help me—to deliver me from my pain, to give me a ray of light, hope, and direction. I was diligent in church work and prayer and meditation (which too often slipped into prayer and "medication"!). I never stopped believing that God loved me. I often lamented, "I know Whose I am. I just don't know who I am!" I could not feel God's love, acceptance, and grace. I could not love, forgive, or accept myself.

God's answer to my earnest prayers came in a strange way. I could accept going to a month-long, in-patient treatment program for chemical dependency, but I was totally unprepared for being *sent* to a halfway house for alcoholic women. A nice Brethren lady like me, 600 miles from home for six months with a bunch of drunks! Yet I had no question that this was God's will for me.

Slowly, physical and emotional healing took place for me at Transitus House (Latin meaning "from death to life"). Of even greater importance was the spiritual mending that began. It was there as I was patiently taught the life-changing spiritual power of the Twelve Steps of Alcoholics Anonymous that God's love, forgiveness, grace, and acceptance began to become real to me.

In these simple Twelve Steps I found a workable way to put life and meaning into what the church had been trying to teach me for half a century. I attended meetings where others shared their stories of pain and struggle, their experiences of "falling short," their sinfulness. They witnessed, both verbally and non-verbally, to the transforming power that came in surrendering their will and their lives to God. As they talked, I knew I was one of them—no better and no worse. In accepting myself as Grace, alcoholic and addict, I began to accept myself as being whole and healed, a "redeemed sinner," one of God's

chosen and loved persons. By looking myself straight in the eye and accepting my weaknesses, I was able to claim my strengths as well and embrace and rejoice in the *whole* me.

I continue to attend meetings and work closely with a "sponsor," a mentor who is lovingly confrontive as well as supportive. She can see my progress when I am blind to it and pick up signs of old behaviors and "stinking thinking" long before I am aware of them. I still lean heavily on friends who knew and loved me in my "using" days and nurture and love me still. I am grateful for these persons.

For years I prayed for peace of mind, for the ability to love myself as God loved me. I had prayed for a sense of life task and empowerment and energy to carry that out. I had asked for real joy in living, for courage to change, for spiritual growth. I struggled, I searched, and I worked. I struggle less now, yet these things are becoming a reality in my life. God is doing for me what I could not do for myself.

Gradually, recovery has come within my family too. They attended two family programs while I was in treatment. My husband now goes to Al-Anon for himself, not to learn how to keep me sober and straight. Our sons are getting help in their own ways through counseling, Adult Children of Alcoholics groups, Al-Anon, reading, meditation, and just being open. All are active in church fellowships.

My daughter experienced the most trauma as my disease progressed. Our relationship was the most painful and broken. Gradually, through family counseling, prayerful searching, through love and just plain letting go, God's miracle of healing and forgiveness is being worked out in our relationship too. It's amazing to watch the family transformations.

Do you wonder that I say I am grateful to be an alcoholic? Sister Anna Mow used to assure me that the "dark hours of the soul" were a God-given trust, not to be discounted, discredited, or denied. I encourage people to embrace their own individual "dark hours" and to witness to God's healing power in their lives. So often we Brethren hide our pain as under a bushel when, in fact, the world needs our beam of faith, hope, and light.

In respect for the AA tradition of "maintaining personal anonymity at the level of press," I have used the pen-name "Grace." Somehow the name fits. It is only by the grace of God that I can personally share my experience, strength, and hope with you. ☐

If you wish to contact the author, write to "Grace," c/o MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

The twelve steps of AA

1) We admitted we were powerless over alcohol—that our lives had become unmanageable.

2) Came to believe that a Power greater than ourselves could restore us to sanity.

3) Made a decision to turn our will and our lives over to the care of God *as we understood Him.*

4) Made a searching and fearless moral inventory of ourselves.

5) Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6) Were entirely ready to have God remove all these defects of character.

7) Humbly asked Him to remove our shortcomings.

8) Made a list of all persons we had harmed, and became willing to make amends to them all.

9) Made direct amends to such people whenever possible, except when to do so would injure them or others.

10) Continued to take personal inventory and when we were wrong promptly admitted it.

11) Sought through prayer and meditation to improve our conscious contact with God *as we understood Him.*

12) Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice those principles in all our affairs. ☐

The Twelve Steps reprinted by permission of Alcoholics Anonymous World Services, Inc.

Secrets to be shared

by Dan McFadden

Do the terms "alcoholism" and "chemical dependency" sound foreign to Brethren?

When the topic of chemical dependency or alcoholism comes up in church circles, I find that the common reaction is, "Not us. We don't have anyone in our church who has that problem."

Unfortunately, that's not true. I doubt there are many Brethren congregations that don't have at least one family struggling with alcoholism or drug abuse, and most congregations have many. But chemical dependency is a secret that too often can't be shared in the church. This denial eventually cuts us off from a large number of neighbors, co-workers, church members, and our own families.

How can the church minister to dependent people and their families? First, the church must be open to learning about the disease. We must listen to those who are suffering and in pain. We can begin by becoming familiar with some of the terms and concepts used in the treatment of chemical dependency.

Drug addict, alcoholic, pill addict, pot head, and heroin addict all describe someone who is dependent on a chemical, or substance. The chemical may be alcohol, marijuana, valium, speed, pain pills, or cocaine.

Regardless of the substance, the addiction is similar and the treatment is the same. Therefore, "chemical dependency" means any addiction to a mood-altering substance—whether it is bought illegally from a drug dealer, bought at the liquor store, or prescribed by the family doctor.

Many Brethren are confused by the idea that chemical dependency is called a disease. Isn't this simply a way to excuse dependent people from their sinful behaviors?

Nothing could be further from the truth. Those who seek help through treatment and self-help groups such as Alcoholics Anonymous begin to accept responsibility for their actions and, when possible, to make amends to the people they have hurt. By the time chemically dependent people arrive at AA or at a treatment center, they are in pain and have hit bottom. They begin recovery not because of the fun they've gotten from drugs and alcohol, but because of the pain of the disease.

The most successful treatment has come from those who accept the disease concept. Chemical dependency does behave like other diseases, such as diabetes and cancer:

—Chemical dependency is chronic and remains with a person for life. The dependent person can never return to using alcohol or drugs. Total abstinence is the only way to begin a successful recovery.

—The disease is progressive. It will continue to get worse unless use is stopped.

—Chemical dependency is characterized by stages with identifiable and predictable symptoms. These symptoms can be learned and recognized by anyone. The most significant symptom is the person's loss of control after using drugs or alcohol, even if this happens only occasionally.

—Chemical dependency is fatal. A person who doesn't stop using the drugs or alcohol can eventually die of the disease. Death can be seen in other ways too—death of a marriage, death of relationships with children, death of faith in God.

Unlike some diseases, there is a known treatment that works. Individuals and families who choose to get help have every reason to hope.

Getting help means that dependent people must admit their own powerlessness over the chemicals, acknowledging that their lives have become unmanageable.

For family members, recovery means learning their powerlessness over other people. Often they have tried to "fix" the dependent person, thinking that they are in some way responsible for that person's use of chemicals. Families get so hooked on trying to help that they end up enabling the dependent person to continue using drugs or drinking. "Enabling behavior" is any behavior that covers up the negative consequences of the dependent person's use.

Treatment for family members and other friends means getting help for their own "addiction"—an addiction to the dependent person. This is often referred to as "co-dependency." Al-Anon is a self-help group for family and friends. Alateen is recommended for children who live in chemically dependent homes. Families Anonymous is for parents and siblings of young people who are chemically dependent.

Recovery is a long process often characterized by relapse. That can be discouraging for a congregation that puts a lot of effort into helping a family—only to see old behaviors return.

Forgiveness and grace are what the church has to offer to those struggling with the disease, says Terry Ciszek, a substance abuse therapist from Portage, Mich., and a member of the denomination's substance abuse task force. Too often the church wants a quick fix or wants to avoid the pain altogether. Understanding that relapse is part of the process will help congregations live out a sense of community by ministering to each other, says Terry.

Sometimes a congregation notices problems developing in a family before the family itself becomes aware, Terry notes. In a caring way, church members can recommend professional help before real problems develop.

Before Brethren can offer support and assistance to dependent people and their families, we must be aware that the disease exists in our congregations. I know of many Brethren families whose children are struggling with drugs and alcohol. I know youth who come from homes scarred by alcohol. I know adults who grew up in alcoholic homes and are now struggling with personal relationships as a result.

But these problems are not necessarily known by other members of the congregation, because families suffering from this disease quickly learn not to talk about it: Don't talk to other church members because of what they might say. Don't talk to other parents; they will only condemn me for being a bad parent. Don't talk to anyone; we're a good Brethren family and this can't be happening to us.

In her article, Grace talks of being the perfect Brethren girl. How can the church be a place where she and others like her can come for help, forgiveness, and grace? Here are some first steps:

- Attend a local "open" AA, NA, or Al-Anon meeting. The public is invited to those meetings listed as "open."
- Offer your church building as a meeting place for self-help groups such as AA, NA, Al-Anon, and Alateen.
- Get resources on alcoholism for your church library.
- Invite a speaker from AA or Al-Anon to talk to a Sunday school class or church group.
- Know your local treatment centers. Many offer educational programs for the public and are willing to send a professional to speak to groups.

The church can become a place where we are no longer afraid to share our "secrets." But just as chemically dependent people need to grow in their understanding of the disease, so too the church must grow in its understanding if it wants to minister to these people in its midst. ☐

A member of the Highland Avenue Church of the Brethren, Elgin, Ill., Dan McFadden is a counselor at a treatment center run by Lutheran Social Services of Illinois. He co-chairs the Church of the Brethren task force on substance abuse.

Resources

To understand alcoholism as a primary, physical disease:

- *Under the Influence: A Guide to the Myths and Realities of Alcoholism,* by Dr. James R. Milam and Katherine Ketcham, Bantam Books, New York, 1981.
- *Understanding Alcohol,* by Jean Kinney and Gwen Leaton, C. V. Mosby Co., St. Louis, 1982.
- *Ministering to Alcoholics,* by John Keller, Augsburg, Minneapolis.

To understand how alcoholism directly affects family members, particularly the alcoholic's spouse:

- *Co-Dependency: An Emerging Issue,* published by Health Communications Inc., Pompano Beach, Fla., 1984.
- *Co-Dependence: Misunderstood—Mistreated,* by Anne Wilson Schaef, Winston Press Inc., Minneapolis, 1986.

To understand how alcoholism affects the alcoholic's children, both young children and adults:

- *It Will Never Happen to Me!* by Claudia Black, M.A.C. Printing Publication, Denver, 1981.
- *Adult Children of Alcoholics,* by Janet Geringer Woititz, Health Communications Inc., Pompano Beach, Fla., 1983.

To understand the self-help group of Alcoholics Anonymous and its important role in the process of recovery:

- *Alcoholics Anonymous,* Alcoholics Anonymous World Services Inc., New York, 3rd edition, 1976.
- *Twelve Steps and Twelve Traditions,* Alcoholics Anonymous World Services Inc., New York, 1952.

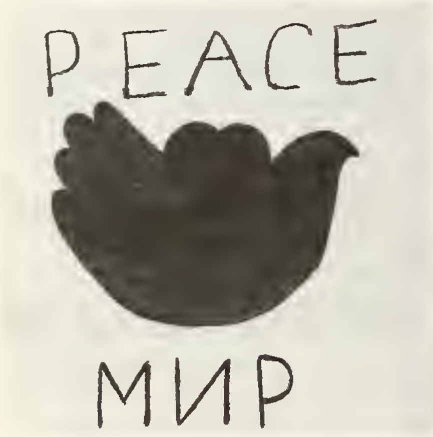
To get help right away:

- AA, Al-Anon, Alateen, Families Anonymous, Narcotics Anonymous, and local treatment centers are listed in the phone book.
- The National Council on Alcoholism operates a toll-free referral line directing people to help in local communities: 1-800-NCA-CALL. —TERRY CISZEK

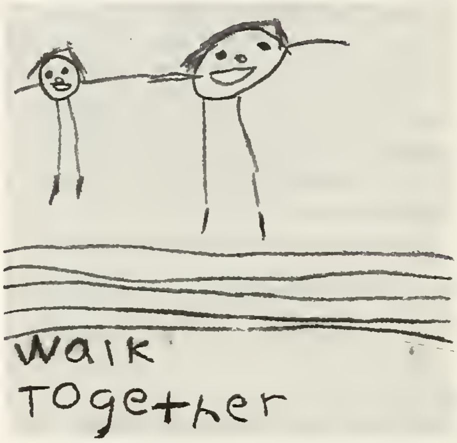
Terry Ciszek, a substance abuse therapist from Portage, Mich., is a member of the denomination's task force on substance abuse.

Antelope Park:
Warming US-Soviet relations

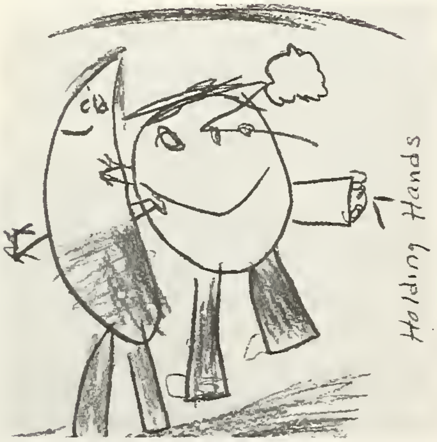
Jenny Wrightsman, age 15



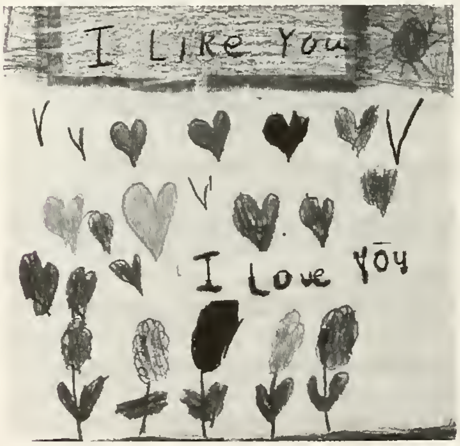
Thany Soth, age 5



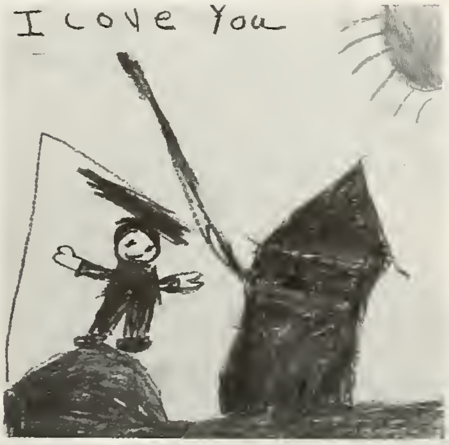
Eric Hansen, age 5



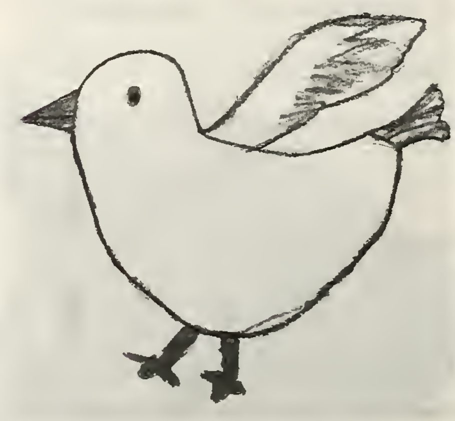
Maggie Berndt, age 6



Thai Ath, age 7



Shawn Mummert, age 13



by Don Fitzkee

And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" (Luke 10:25-29).

Jesus answered the conniving lawyer by telling the story of the good Samaritan. By the time he was done, the lawyer couldn't help but get the picture: All people are our neighbors.

The children at the Antelope Park Church of the Brethren, in Lincoln, Neb., got the picture too. And they have acted on it.

Just as the Samaritan cared for and comforted the battered man along the Jericho Road, children and youth, ages 3 to 17, at Antelope Park wanted to express that they care for people in the Soviet Union. So they did some comforting of their own.

Twenty-three of them drew pictures or designs expressing love and peace. These became the building blocks of a large comforter. That comforter, and others like it, are now postmarked for the Soviet Union.

The "peace comforter" idea came from Bek Linsenmeyer, a Mennonite in Lincoln, who felt the need to respond to the television miniseries "Amerika," which was widely criticized by religious groups for its unfair portrayal of the Soviet people. Because the series was filmed in Nebraska, Bek believed it was especially urgent for churches there to "constructively counter the 'Amerika' mentality."

The folks at Antelope Park agreed. Pas-

It's all done but the knotting. Children at Antelope Park put the finishing touches on their "peace comforter."

tor Ron Mummert writes, "We believe the Soviet people, regardless of their form of government, are people our God loves and wants us to love. In the same way that Jesus put aside the prejudice of his society to reach out to the Samaritan woman, he wants us to put aside our societal prejudice to reach out to Soviet people."

The peace comforter proposal seemed like a good way to do that. So in February, children in Sunday school classes set to work drawing their message of peace.

Church secretary Janet Doran, who coordinated the project, was impressed by the enthusiasm of the kids and teachers. "The pictures were much more than I expected. The teachers really worked with the kids."

The result was 26 unique pictures expressing peace, love, and good will toward the children of the Soviet Union. "I've heard many of the parents say that later in life this is something the children will remember doing. So the parents are excited too," says Janet.

"Sometimes I feel there aren't enough things in the church for kids to do." The comforter project was something they could really tap into, she says.

Ron agrees: "I think many times we fail to get our children involved in peace. In this case, we found they are not only interested, but are willing to do something for peace."

After the children drew the pictures, Janet and her husband, John, transferred them to cloth, and sewed the patches together. The children knotted the comforter and it was dedicated at a "special service for peace" March 1.

The name and address of the congregation is embroidered on the back side of the comforter, and pictures of all the young artists, along with a statement of why each chose to participate in the project, will be sent with the comforter.

Janet says the congregation hopes to hear from the recipients of the comforter when it is finally delivered. That could be in July.

The idea has caught on in other congregations and churches. In Lincoln, the United Methodist and Mennonite congregations each have made comforters. Those and others, along with the one from Antelope Park, were dedicated May 31.

"We've been working together, trying to make it an ecumenical project locally," says Ron.

En route to the USSR, the Antelope Park comforter has made a stopover at Annual Conference in Cincinnati where, Janet hopes, it will inspire other Church of the Brethren congregations to make peace comforters too.

By piecing together their patches, the children and adults at Antelope Park have made a statement that they want peace. Now they're hoping the rest of the Brethren will join them and other Nebraska Christians in warming relations with the Soviet people. What better way than with a cozy comforter? □

messenger study guide

Did you know that every month MESSENGER publishes a study guide to the magazine? It contains helpful questions to guide thinking and discussion, and suggestions on the guide's use.

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opinions

On Donald Mille

Bryan Miller

I hardly knew this was Dad

The last few months have been an exciting and humbling time for my father and our family as he has accepted the General Board's call to become general secretary. Dad is a man who is gifted with immense talents, together with a profound faith and an encompassing love of the church. So I was happy to see MESSENGER do a treatment of his life and work, allowing those in the Brotherhood who do not yet know him well to become better acquainted.

Unfortunately, the man described in the article does not bear great resemblance to my father. Many of his most outstanding qualities were either glossed over or missed altogether. His deep sense of mission, his large compassion, and his lightning intellect were not given their full due, for example. On the other hand, to epitomize him as "a great communicator" does him a disservice, for it conjures up an image of an empty bridge eager to provide easy converse for any who would approach. Rather he might be better characterized as a great adjudicator, who after bringing enormou sympathy and understanding to contrary positions draws from a deep store of conviction to articulate what is best, most common, and of the greatest mutual moment for them both.

In fact, it is just this peculiar talent for illuminating synthesis that "makes you want to listen" to this quiet man. His avowed passion for making the complex simple is really a ceaseless effort to reach into the heart of the thorniest of issues so to bring its obscure kernel into light with an astounding and effortless clarity. Of course, one might expect like qualities in an honored scholar, but his natural and personal sensitivity comes as a surprise. Many, many people from all backgrounds in the church have found in him that warm receptivity which, one might say, makes you want to talk to him. This is an absolutely essential requirement for someone who is called to suggest fruitful courses and to contribute wise counsel, becoming well a great adjudicator.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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VS, flags, feetwashing

At the core of Dad's life, however, is a desire to follow Christ and contribute to the mission of the church. He has traveled and worked in Austria, the Soviet Union, Nigeria, Panama, and Ecuador, as well as all over the United States on behalf of the Brotherhood. He has written books on ethics and Christian education, both scholarly and lay, and has helped a generation of Brethren pastors find a unique integrity and depth in their faith. I know him intimately as a person with vision, humility, and uncompromising values, with a long history of leadership in the church behind him. I hope that in his capacity as general secretary many more will be able to do so also. ☐

Bryan Miller lives in Lancaster, Pa.

Joyce A. Stoltzfus

BVSers state their faith

In her "Opinions" article, "BVSers should profess Christ" (June, page 30), Cathy Boshart stated that she was "appalled and very disappointed" to learn that a person doesn't need to profess to be a Christian to serve in BVS (Brethren Volunteer Service). Let me, as director of Brethren Volunteer Service, clarify the issue.

We do not require a person to sign a particular statement or profession of faith in order to enter BVS. What we do require is a *statement of faith* written in the person's own words. This is consistent with our Brethren beliefs on "no creed but the New Testament" and "no force in religion." Requiring applicants to write their own "statement of faith" is a more rigorous requirement than merely signing a prescribed statement. It helps them think seriously about their faith.

While we do not require certain prescribed elements in the faith statement, we do require that an applicant be "willing to examine and study the Christian faith." This rules out participation in BVS by persons who are antagonistic to the Christian faith.

Brethren Volunteer Service is clearly a Church of the Brethren program. It is

Windows in the Word

by Timothy K. Jones

Run

I knew I was in for trouble. Bob, a fellow pastor and friend, learned of my interest in jogging.

"I'm not a serious runner, either," he assured me. "I have this nice little course mapped out. We should run it together sometime."

But the morning I met Bob at the door of his house, I learned that "easy" for him was a five-mile route replete with multiple hills and winding turns. He soon outpaced me. By the fourth mile I was alone with my aching lungs and heavy legs. Mind and muscle argued, "Just quit and walk." But deep inside I was able to listen to another voice that whispered, "Keep at it! You can do it! Don't stop!" And I plodded. And plodded. And I finally arrived, footsore, winded, but triumphant.

That experience repeats itself in our lives in a hundred ways. The pain of the present moment sometimes shouts at us to stop. But from within a more certain resolve urges us on. We do not give up.

In the novel *To Kill a Mockingbird*, Atticus Finch, a lawyer in a county seat town in the South, has agreed to defend a black man whom he feels has been wrongly accused. Finch's young daughter asks her father during the trial, "Are we going to win?" "No!" he answers. "Then why are you trying so hard?" she wants to know. The father slowly replies, "Just because we were licked 100 years ago is no reason to give up trying!" We can quit too soon.

Surely that is why the writer to the young church asked his brothers and sisters to "run with perseverance the race that is set before us" (Heb. 12:1). Jesus talked of yokes and crosses, of putting the hand to the plow and not looking back, so we would not be surprised when the wide road of acceptance and ease leads to a narrower path of discipleship and durability. Accepting Jesus doesn't guarantee us a life without trial.

Ecstasy without agony is baloney, a writer wisely observed. He meant that the glow of the campfire or the exhilaration of worship is shallow and phony unless it gives us grit and power to last in the long haul of obedience. Jesus urged us to count the cost, for being a Christian is too rigorous for the fainthearted or faltering.

But running and not growing weary takes more than resolve. I completed my Saturday morning run because the breakfast of sausage and biscuits and coffee waiting for us at Bob's house spurred me on. Likewise a mother endures the trauma and pain of labor by looking ahead to her newborn's squalling, beautiful face. Or a student studies into years of quiet nights for the promise of a chosen career.

Likewise, many times we keep going only when our focus shifts from the pain inside us to the goal before us. That is why the writer of Hebrews not only tells us to run the race, but he also tells us to look "to Jesus the pioneer and perfecter of our faith . . ." (Heb. 12:2).

He knew that looking at him helps energy return for the sometimes uphill run of faith. When we see Jesus heal the sick, proclaim good news to the poor, or announce hope to the lost, the finish line comes into view. The vision of the kingdom finale spurs us on. No wonder one writer calls Jesus "a living preview of the loving future of God."

Even now, when I still get tired, the fatigue won't keep me from running, at least not for long. The challenge of the race and the hope of final victory will keep me going. ☐

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

clearly a Christian organization. Persons who enter BVS participate in a three-week orientation that is unapologetically Christian and Brethren. Since this is the case, only a small number of non-Christians choose to participate. Generally, these are persons who have respect for Christian traditions, and often great respect for the Church of the Brethren traditions in particular. In my six years as director, we have had at least a couple of persons of Jewish faith, a Hindu (from India), a Buddhist (from Japan) and some others of non-Christian faiths. The presence of these persons in orientation enriched for others the examination of their faith experiences. These persons also gave valuable service to persons in need. I would not judge their service as unworthy.

Matthew 25:37-38 tells of those who were doing God's will without even knowing they were doing it. They asked the Lord, "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger . . . naked . . . sick or in prison. . .?"

Matthew 7:21-23 says, "Not everyone who says to me 'Lord, Lord' shall enter the kingdom of heaven but he who does the will of my Father who is in heaven."

These and other scriptures lead me to not close out participation in BVS for those sincere persons who are "willing to examine and study the Christian faith" but have not made a specifically Christian profession of faith.

I share with Cathy Boshart a concern that the ideals of the Church of the Brethren be strengthened and shared with others. In our BVS orientation program, those ideals are uplifted and shared by the staff and Brethren resource leaders. While we do not "proselytize," I know that the sharing of these Brethren ideals influenced at least four BVS workers to want to join the Church of the Brethren.

Brethren Volunteer Service is a dynamic program of the Church of the Brethren that has given, and continues to give, persons the opportunity to put their faith into action. ☐

Joyce A. Stoltzfus, of Chicago, Ill., is director of Brethren Volunteer Service.

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- Program responsibilities within PMC
- Commission Budget

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- Pastoral or other leadership experience within local congregations
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Interested & qualified persons should send inquiries and/or letters of interest, a resume and a listing of at least 3 references to: Melanie A. May, 1451 Dundee Ave., Elgin, IL 60120

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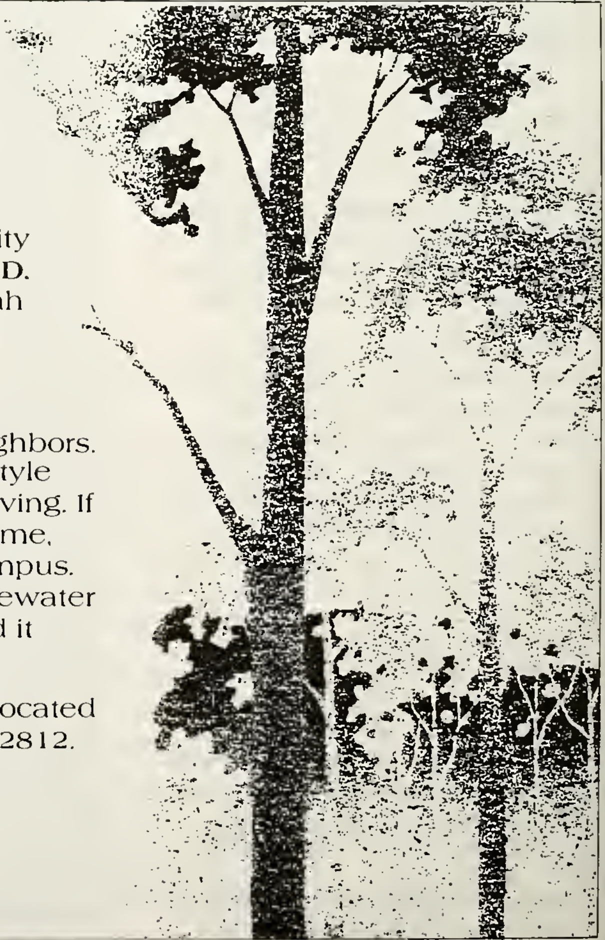


McKinley Coffman

Ban the flag, but wash feet

James M. Hite (April "Opinions," page 29) has no doubt that placing a flag in all our meetinghouses and doing away with feetwashing would increase our membership. It has been my observation across the years that exactly the opposite has happened.

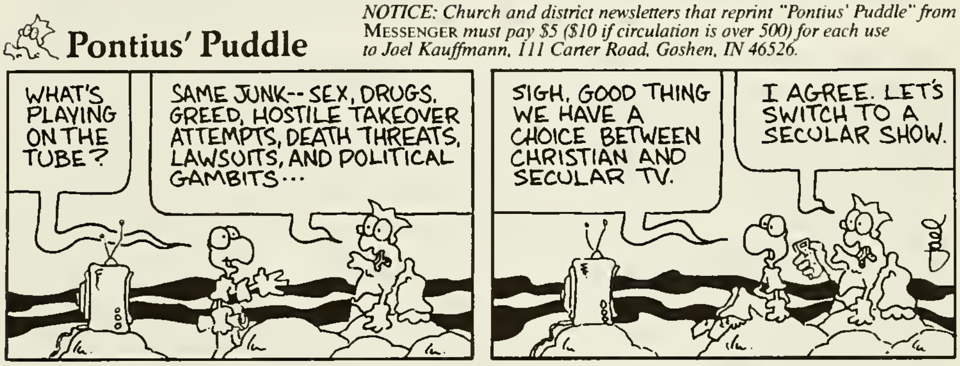
There were days when loyal Church of the Brethren members would not tolerate a worldly flag in the meetinghouse. Do you recall the 1966 Annual Conference, when there was a US flag in the auditorium? The moderator refused to serve until the flag was removed.

The Church of the Brethren reached its peak in membership when very few congregations endorsed the use of flags in worship experience. The US flag has no rightful place in the house dedicated for worship.

The flag is a national emblem and its inception was not intended to be an aid to worship. It is not an emblem to represent our Lord and Savior Jesus Christ. From its beginning the Church of the Brethren believed that all war is sin. Almost from the time the United States became a nation the flag has been used as an instrument of war and bloodshed.

At the top of the staff of the Christian flag is the cross. Our Lord died on the cross for the sins of humanity. He died that we might live eternally. At the top of the staff of the United States flag is the replica of an eagle. Contrast the two emblems—the cross an emblem of salvation, and the eagle an emblem of life-taking and blood letting.

So much for flagology. In the same write-up in the April MESSENGER is this question: "If Jesus were here today would he wash feet?" My guess is he undoubtedly would. Christ is unchangeable. He is the same yesterday, and today, and


Pontius' Puddle
WHAT'S PLAYING ON THE TUBE?
SAME JUNK-- SEX, DRUGS, GREED, HOSTILE TAKEOVER ATTEMPTS, DEATH THREATS, LAWSUITS, AND POLITICAL GAMBITS...
SIGH. GOOD THING WE HAVE A CHOICE BETWEEN CHRISTIAN AND SECULAR TV.
I AGREE. LET'S SWITCH TO A SECULAR SHOW.

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*

Brethren Press Presents Two New Books

The Gospel and Mother Goose
Donald E. Miller
Illustrated by Lisa Miller

Here is an insightful examination of well-known children's stories, nursery rhymes and verse and how they illustrate the Christian faith. The author's message is that story tellers help to shape the age in which they live and that the Christian gospel can be communicated through such stories. Must reading for educators, parents, and anyone who was ever a child!

Donald E. Miller is General Secretary, Church of the Brethren. Lisa Miller is his daughter and an artist.

$6.95 plus $1.50 postage and handling.

New Testament Ethics
Dale Goldsmith

A popularly written introductory look at the personal and social ethics of several New Testament writers. Rather than assume that there is a "single biblical ethic," the author explores the diversity of the New Testament writers, their understanding of the Christian faith, and differing approaches to various problems which faced the early church. An excellent resource for group or personal study.

Dale Goldsmith is a vice President for Academic Services and Professor of Religion, McPherson College.

$9.95 plus $1.50 postage and handling.

Order from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120 or call toll free, 800/323-8039.

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "Making Your Will." A copy is yours for the asking.

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forever (Heb. 13:8).

And the people today are human and likely not one iota improved over his day. People are proud, pig-headed, stuck-uppish, and self-sufficient. Humility is the mother of all the Christian virtues. But measure the degree of humility in the average Christian. Instead of a mountain peak it is most likely a sink-hole. A brother told me in no uncertain terms, "I humbled myself and stooped down and washed a brother's feet; in that act I fulfilled the scriptural command and I will never do it again." He fulfilled the command by letter, perhaps, but certainly not in the spirit of God.

At a love feast service, the pastor asked me to read from John 13 and make comments. After the reading a new thought came to me like a flash, and I said, "This evening I have the opportunity to wash the feet of Jesus Christ." Matthew 25 stood before me: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (KJV). On this basis my Lord can say, "Inasmuch as ye wash the feet of one of the least of these my Brethren, ye have done it unto me." Thus I saw feetwashing in a new dimension.

To whom do the feet of my brother really belong? To my brother only or symbolically do they belong to the Lord Jesus Christ? Do we not sing, "I am Thine, O Lord, I have heard Thy voice," "My life, my love, I give to Thee," "Take my life. . . . Take my hands. . . . Take my feet. . . . Take my voice and let me sing always, only, for my King"? Do we mean what we sing or are we hypocritical? Our feet, our all, belong to God. If my brother belongs to the Lord and I wash his feet, I wash the feet of Christ. Ever since that flash of insight came to me, the whole love feast has taken on new meaning. At your next love feast, try it out for yourself and symbolically wash the feet of Christ. You will be blessed and your soul will be refreshed. ☐

McKinley Coffman is a retired Church of the Brethren minister living in Boonsboro, Md.

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The hospital is JCAH approved and generates 75% of its own referrals. It has under construction an entirely new child and adolescent facility and a five-year plan that includes replacement of the entire adult treatment space.

Relocation inducements include, but are not limited to, guaranteed income, interview and moving expenses, financial assistance with practice development, office facilities and secretarial services. The opportunities are available immediately.

For information contact: David Rutherford, CEO, Brook Lane Psychiatric Center, P.O. Box 1945, Hagerstown, MD 21742, (301) 733-0330. All inquiries are treated in the strictest confidence.

FINDING PATHS

CLASSIFIED ADS

ACCOMODATIONS—Quaker center welcomes sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, D.C. 20003. Tel. (202) 543-5560.

CHRISTIAN SINGLES—A service named Crossroads introduces Christian singles to each other. There are many members, some of whom may be just the friends you've been hoping for. Crossroads reaches Mennonites, Brethren in Christ, and the Church of the Brethren, by way of ads and articles in many Anabaptist publications. One introduction has resulted in marriage and many others have found new friends. Let Crossroads enrich your life by writing to: Crossroads, Box 32, North Tonawanda, NY 14120.

FOR SALE—"Brethren Hymn Books and Hymnals 1720-1884," by Donald Hinks. Fascinating history of German and English hymn books and hymnals used by Brethren, 1720-1884. Fifty photos show every major hymn book used by Brethren during that period. Complete bibliography of Brethren hymn books. 205 pages, quality-bound, 9" x 9" size allowed extra space for photos and tables. Valuable addition to library of each Brethren congregation and historian. Of special interest to Brethren families with heirloom Brethren hymn books. $19.50 plus $1.50 P & H. Pa. residents add $1.17 sales tax. Brethren Heritage Press supplies finest books dealing with all aspects of Brethren history and thought. Send SSAE for brochure on above book and current list of other new books. Large selection of out-of-print books also available. Brethren libraries purchased. Write: Brethren Heritage Press, 24 Chambersburg St., Gettysburg, PA 17325. Tel. (717) 334-8634.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact John & Debbie Hammer, 5718 Shawn Terr., Norcross, GA 30092. Tel: (404)448-9092.

turning points

Licensing/Ordination

Caplinger, Robert, licensed Jan. 23, 1986, Gratis, S. Ohio

Cloughfy, Gary C., licensed Nov. 22, 1986, Wawaka, N. Ind.

Coates, Earl E., licensed Jan. 17, 1987, Beech Grove, S/C Ind.

Cunningham, Amos V., ordained Nov. 2, 1986, Springfield, Atl. N.E.

Dovel, Eric Scott, licensed Oct. 23, 1986, Leakes Chapel, Shen.

Hoffman, John Michael, ordained Aug. 8, 1986, Wiley, W. Plains

Holsinger, Grant, licensed March 8, 1987, Somerset, W. Pa.

Huskins, James C., licensed Feb. 15, 1987, Mill Creek, S.E.

Long, Mark W., licensed Oct. 26, 1986, Falling Spring, S. Pa.

Numrich, Paul David, ordained March 15, 1987, Boulder Hill, Ill./Wis.

Peters, Donald E. Jr., licensed Jan. 23, 1987, Locust Grove, W. Pa.

Peterson, Jerry, ordained Aug. 8, 1986, Hutchinson, W. Plains

Smalley, David L., ordained Feb. 22, 1987, Fairview, Mid. Pa.

Yaussy, Kimberly A., licensed Nov. 29, 1986, Beavercreek, S. Ohio

Pastoral Placements

Ebenhack, Mary Jeannette, to Bridgewater, Shen.

Flora, Jane, from Bethany, to Eel River, S/C Ind.

Hauger, Kathy S., from Bethany, to Oakton, Mid-Atl.

Leiter, David A., from Bethany, to Oakton, Mid-Atl.

Lohr, Dennis, from Bethany, to Barren Ridge, Shen.

Myers, Garrett, to County Line, N. Ohio, full-time assoc.

Pittman, Marianne Rhoades, to Good Shepherd, Virlina, interim

Sink, Barry D., to Ligonier, W. Pa.

Wedding Anniversaries

Baker, Aryland and Alice, Santa Anna, Calif., 65

Baker, Samuel and Wilma, Woodbury, Pa., 60

Baker, Seth and Belva, Greenwood, Del., 50

Blackburn, Harry and Leonna, Johnstown, Pa., 50

Connelly, Chester and Pauline, Freemont, Ind., 60

Cripe, Guy and Ruth, Claypool, Ind., 50

Croyle, Paul and Dorothy, Johnstown, Pa., 50

Cunningham, John and Annabel, Polo, Ill., 53

Drake, Malcolm and Marie, New Enterprise, Pa., 50

Eash, John and Rose, Hollsopple, Pa., 57

Fisher, Albert and Stella, Somerset, Pa., 56

Green, Walter and Elsie, Fairplay, Md., 69

Grim, Arthur W. and Nara, Overland Park, Kan., 65

Haldeman, Daniel and Ruth, Manheim, Pa., 50

Harmon, Herschel and Esther, Ashland, Ohio, 72

Hartman, Russell and Mary, Auburn, Ind., 60

Heisey, Raymond and Grace, Elizabethtown, Pa., 58

Hendricks, Francis and Estelle, Kingsley, Iowa, 50

Herbold, Lavern and Vera, Kingsley, Iowa, 50

Hileman, Lawrence and Wilma, Elgin, Ill., 50

Hiller, George and Golda, Ashland, Ohio, 58

Hoch, Ralph and Mary, Huntington, Ind., 57

Huber, Harry and Anna, Lititz, Pa., 55

Kane, Mary and Brady, Lorida, Fla., 65

Kister, Oran and Emma, Somerset, Pa., 56

Law, Ray and Bobbie, Wenatchee, Wash., 50

McWilliams, Elmer and Matilda, Pittsburgh, Pa., 50

Middlekauff, John and Hilda, Sebring, Fla., 50

Murray, Edward L. and Mary E., Ten Mile, Tenn., 50

Myers, Philip and Bessie, Johnstown, Pa., 50

Olwin, Wilda and Roy, Elgin, Ill., 51

Reid, Dale and Anna, Danville, Va., 56

Reuter, Cornelius and Lois, Milford, Ind., 50

Rogers, Charles and Pauline, Kokomo, Ind., 50

Sesser, Joe and Helen, Modesto, Calif., 50

Shank, Elery and Ruth, Polo, Ill., 53

Shuman, John and Anna, Lebanon, Pa., 50

Snoeberger, Clarence and Pauline, New Enterprise, Pa., 50

Stayer, Paul B. and Dorothy, Loysburg, Pa., 60

Steen, Clifford and Elizabeth, Milford, Del., 50

Taylor, Arthur and Anna, Flint, Mich., 67

Webster, Everett and Dorothy, Polo, Ill., 50

Wehrer, Albert and Betty, Munhall, Pa., 50

Williams, Stanley and Inez, Ollie, Iowa, 50

Wisner, Maynard and Letitia, Polo, Ill., 57

Deaths

Adams, Elwood, 67, Reinholds, Pa., April 1, 1987

Acker, Lena A., 89, Quincy, Pa., March 23, 1987

Baker, David Ellsworth, 59, Boonsboro, Md., Dec. 17, 1986

Barber, Bessie, 84, Costa Mesa, Calif., Nov. 14, 1986

Boddinger, Max, 71, Polo, Ill., Dec. 22, 1986

Boeshaar, Lloyd L., 70, New Carlisle, Ohio, March 25, 1987

Boldosser, Esther, 70, Spring Grove, Pa., Jan. 8, 1987

Bowlby, Glenn H., 68, La Verne, Calif., Feb. 24, 1987

Brammell, Ira Noah Harvey, 89, Topeka, Kan., April 15, 1987

Brant, Anna M., 88, Greencastle, Pa., Jan. 12, 1987

Brown, Clarence, 65, Hollsopple, Pa., Nov. 7, 1986

Caldwell, Ora, 58, West Manchester, Ohio, March 31, 1987

Clouse, Edward, 77, Bradenton, Fla., March 29, 1987

Coy, Simeon, 78, Kokomo, Ind., Feb. 16, 1987

Cripe, Charles Jr., 66, Huntington, Ind., Feb. 26, 1987

Crothers, Daisy P., 88, Mishawaka, Ind., April 1, 1987

Dailey, Ruth, 85, North Manchester, Ind., March 11, 1987

De Lauter, Ora, 95, North Manchester, Ind., March 11, 1987

Detterline, Arthur, 77, New Enterprise, Pa., Dec. 16, 1986

Dickerhoff, Edna, 75, Wolcottville, Ind., Dec. 27, 1986

Dohner, Harry, 72, Palmyra, Pa., March 9, 1987

Doty, Alta, 83, Long Beach, Calif., Feb. 11, 1987

Driggs, Edward, 94, La Verne, Calif., March 29, 1987

Eidemiller, Elinor H., 69, Beaver Creek, Ohio, Dec. 16, 1986

Emmens, Leola, 81, Ashland, Ohio, July 8, 1986

Emmert, Ray A., 96, Dallas Center, Iowa, March 28, 1987

Erb, Anna, 84, Ephrata, Pa., Feb. 28, 1987

Flanders, Albert, 76, Pittsburgh, Pa., April 1, 1987

Flora, Dorothy S., 77, Roanoke, Va., March 1, 1987

Fridinger, Minnie B., 91, New Oxford, Pa., Oct. 22, 1986

Garner, James, 63, West Manchester, Ohio, March 1, 1987

Godfrey, Roger B., 66, New Carlisle, Ohio, March 28, 1987

Green, Norma, 65, Harrisburg, Pa., Jan. 13, 1987

Harvey, Ethel, 85, Bridgewater, Va., March 11, 1987

Heckman, James A., 77, Moorefield, W. Va., Feb. 26, 1987

Hiller, Marjorie, 70, Ashland, Ohio, June 28, 1986

Holdread, Robert, 63, Tucson, Ariz., Jan. 12, 1987

Holl, Dennis, 33, Middlebury, Va., March 12, 1987

Hoover, Margaret, 56, Martinsburg, Pa., March 5, 1987

Houck, Elsie, 78, Ephrata, Pa., Dec. 27, 1986

Karlson, Gladys, 93, Kingsley, Iowa, March 11, 1986

Kastle, Alma D., 81, Greencastle, Pa., Jan. 29, 1987

Kimmel, Elsie, 85, Jennerstown, Pa., Feb. 3, 1987

Kintner, Lowell, 75, Fort Wayne, Ind., Feb. 25, 1987

Krehbiel, Emma, 81, McPherson, Kan., March 16, 1987

Kulp, Michael, 4, Ephrata, Pa., March 23, 1987

Lemmon, Ralston S., 87, Indiana, Pa., Jan. 9, 1987

Little, Arthur, 74, Woodbury, Pa., Aug. 18, 1986

Manier, Bessie, 93, Stanley, Wis., Jan. 10, 1987

Mathos, Jacob, 86, Pittsburgh, Pa., June 24, 1986

Matthews, Pearl, 82, Farmington Hills, Mich., March 19, 1987

Miller, Gertrude, 87, Ashland, Ohio, Nov. 20, 1986

Moffat, Nancy, 40, Hartville, Ohio, Dec. 20, 1986

Mouring, James, 70, West Mifflin, Pa., Sept. 22, 1986

Privera, Samuel, 67, Sebring, Fla., Jan. 12, 1987

Ah, for the good old days

Grandma Thomasson, who was born in the 1860s and lived until the 1960s, used to sigh and pine in her old age for "the good old days." To hear her tell it, those halcyon days of yore were a time of tranquillity, close family ties, honest dealing, trustworthy neighbors, and a church-going community with a rock-solid faith in the Almighty. I was young and unquestioning then, and didn't reflect on the contradiction between Grandma's Currier and Ives view of things and the harsh reality of her hardscrabble life in the Blue Ridge Mountains of Reconstruction Virginia.

Later I did, and I heartily concur with church historian Martin Marty, of the University of Chicago, who says, "I don't think there ever were any good old days." Marty was speaking to *Time* magazine writers in a cover article on "What Ever Happened to Ethics?"

Time's question certainly looks like a valid one in Ronald Reagan's America, where it seems as if everyone from the President on down to Jim and Tammy Bakker is having trouble telling right from wrong.

Is it the best explanation anyone can make, in the midst of ethical chaos all around us, that "mistakes were made"? Where have we gotten this easy tolerance of hypocrisy and greed, this tendency to wink at any kind of wrongdoing we can get away with? Can we turn things around? Were there ever, in fact, any "good old days" when people behaved better?

We have been having ethical problems ever since the first days in Eden. When God pinned Adam right down, he finally admitted that "mistakes were made," but it was all Eve's fault. Eve, in turn, admitted she took one teensy-weensy bite of forbidden fruit, but insisted her troubles were part of a "diabolical plot" by some snake in the grass.

It's easy to blame the serpent, and today's serpent often is seen as television. Perhaps we have been brainwashed to believe that the fantasyland that TV depicts is the real world. Certainly television has invaded religion in America, and has a great influence on where Christians place their faith and loyalty.

In their book *Primetime Preachers: The Rising Power of Televangelism,* Jeffery Hadden and Charles Swann identify three themes of TV preachers.

They ease any guilty feelings of their followers by consistent reference to the devil: "Jesus washes away all sins and the devil is responsible for all backsliding."

They preach the "power of positive thinking": "If you would just let God be in command of your life, everything would be super A-OK. Only the devil can mess up God's glorious plan for your life."

They preach that "it's all right to look out for yourself." Human selfishness is made out to be a virtue, not really a sin.

But such preaching is not restricted to what comes out of Charlotte, Lynchburg, or Virginia Beach. I've heard this sort of preaching from Church of the Brethren pulpits. But it wouldn't be done if there weren't receptive hearers.

Many "successful" preachers provide "authority" for people who want clear, simplistic instructions on moral and religious problems. Some Brethren are content, as church members, to adopt the social values held by the average American—reward for effort, equal opportunity of all for success, the inherent value of (and God's stamp of approval on) the American free-enterprise system, paranoia related to whatever they perceive to be communism, and a starry-eyed version of American history with its early documents inscribed on stone tablets. And that's sad, because that's not Brethren.

In contrast to ideas of any "good old days," and to counter any feelings of despair at our current "ethical chaos," let me commend for Brethren reading our general secretary's "vision of the church" articulated in a booklet titled "Vision" that was produced as part of the 1987 report of the General Board to Annual Conference.

General Secretary Don Miller says, "My vision of the church is of a community of committed persons prayerfully studying the Scriptures, supporting and correcting one another, baptizing, teaching, and reaching out in mission partnership with other believers so that the whole creation might know the justifying love of God in Jesus Christ."

Cheer up. Brethren don't have to be part of the American scene that pines for "good old days" that never were, or agonizes over violated ethics that have been trampled under foot ever since Eden. As Don Miller concludes, "The justifying love of God points the way to the 21st century. Without God's justifying love, creation is doomed. To acknowledge God's love, to see that justice reigns, to care for the whole creation are at the heart of our witness as a peace church."

We have a great thing going here, Brethren. Be a part of it. —K.T.

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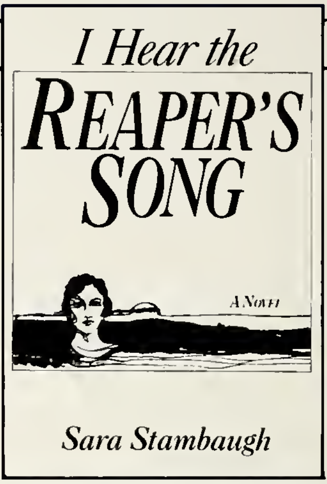
In this first novel, 15-year-old Silas Hershey comes face-to-face with death and change following a tragic train accident that rocks the security of his family and community in Lancaster County, Pennsylvania. Sara Stambaugh succeeds remarkably in capturing the point of view, language and feelings of an adolescent Mennonite boy, and evoking clearly a particular time and place.

"You will be drawn to this novel . . . A fine performance by a writer of considerable ability and accomplishment."
—Washington Post

Finalist—***Books in Canada's*** "Best First Novel of the Year" Award

"Stambaugh's touch is sure: her narrative is without flab; her characterizations reveal individuality without slipping into caricature; her account of the central event is riveting."
—Quill and Quire



I Hear the
REAPER'S
SONG
A Novel
Sara Stambaugh

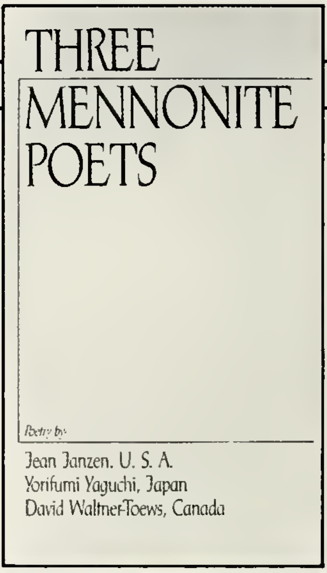
Poetry

Three Mennonite Poets, *by Jean Janzen, Yorifumi Yaguchi and David Waltner-Toews.*

120 pages. Hardback, $13.95. Quality Paperback, $8.95.

Here, for the first time, is a collection of work by three of the finest Mennonite poets writing today. They represent a variety of cultures and family traditions, but all are rooted in common values. Yorifumi Yaguchi is a well-known Japanese poet and professor, Jean Janzen is a poignant poet from Fresno, California, and David Waltner-Toews is a Canadian poet with several books to his credit. A top quality collection.

"We've looked for an occasion to praise Good Books for its fine line of Mennonite books; this, its first volume of poetry, provides an occasion.
"It here presents the work of a Californian, a Japanese and a Canadian in Indonesia. Together they suggest something of the spectrum of Mennonite engagements. Nature and current events are simultaneously addressed in these lines, most of which reckon in quietly sad ways with the virtue of quiet and peace, the simple life and humans who seek both. Waltner-Toews favors a narrative style that is immediately attractive."
—Christian Century



THREE
MENNONITE
POETS
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Jean Janzen, U. S. A.
Yorifumi Yaguchi, Japan
David Waltner-Toews, Canada

Humor

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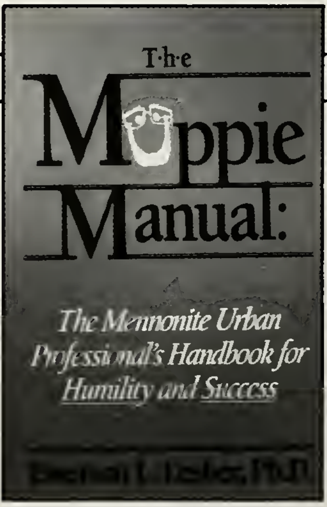

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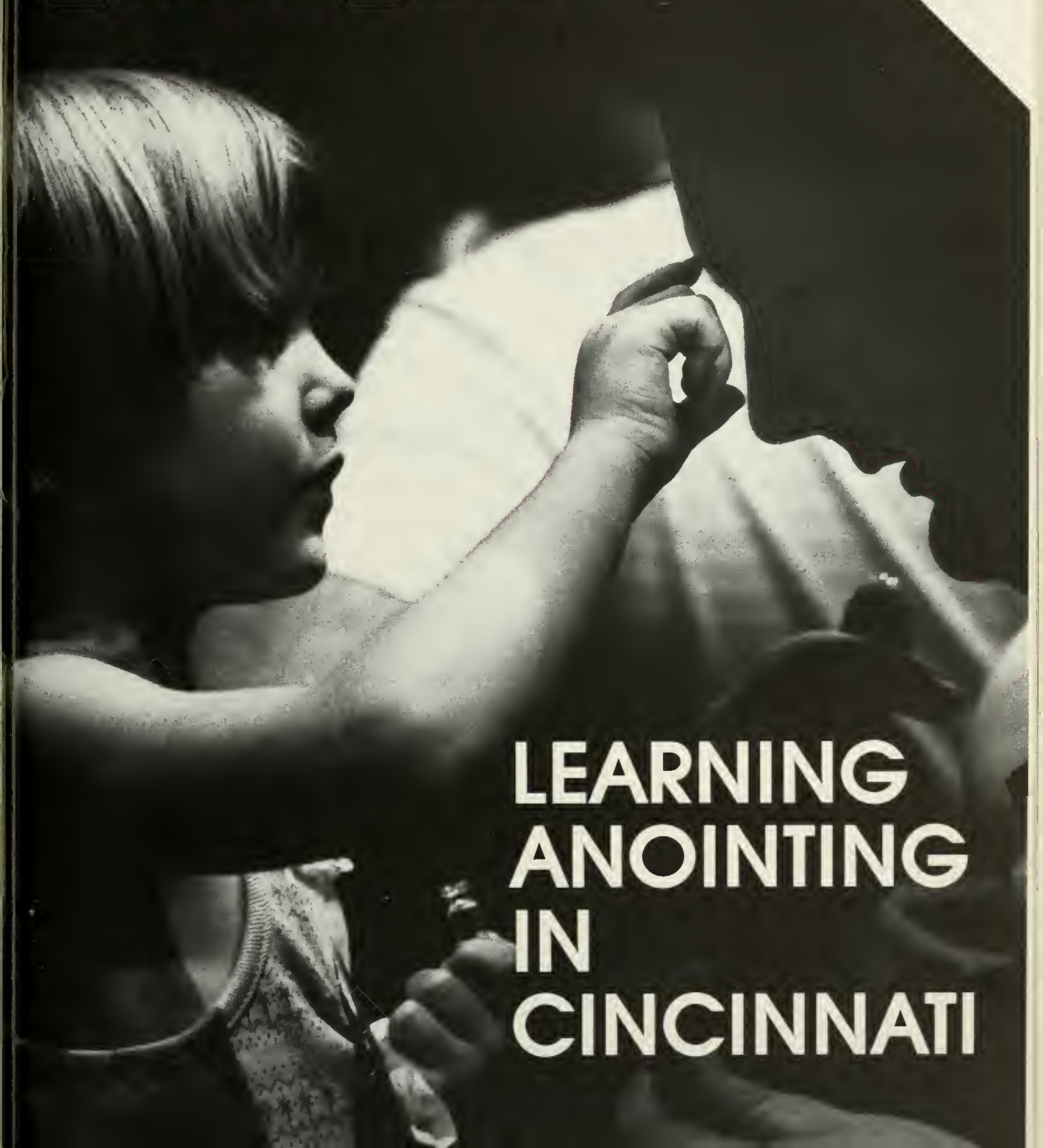
CHURCH OF THE BRETHREN AUGUST/SEPTEMBER 1987

PECIAL ISSUE:
CONFERENCE
WRAP-UP



LEARNING ANOINTING IN CINCINNATI

contents

10 **Bucher Center Teaches Brethren Who They Are.** Did you know that "Anabaptist" used to be a dirty name? In this Special Report by Don Fitzkee, John and Beulah Hostetler talk about Anabaptism, Pietism, and the new study center at Elizabethtown College.

12 **Moses Would Have Rooted for the Cubs.** Gene Roop talks about his faith in the future. It's the kind of faith that Moses and a Chicago Cubs fan would understand well.

14 **Cincinnati '87: Something to Celebrate.** Brethren anointed each other with the oil of gladness at the Saturday evening worship service at Annual Conference. And they had reason to be exceedingly glad. Complete story of Cincinnati '87 by MESSENGER staff. Photography by Phil Grout.

35 **A Look at the 'Brethren' Beatitude.** Of course Brethren don't claim exclusive rights on any of the scriptures, but that one beatitude sure could be Brethren. Galen Hackman takes a deeper look.

COVER: In what is being called the biggest Brethren anointing service ever, the congregation at Annual Conference on July 4 topped off a week of learning about the ordinance of anointing and how it can be more widely used in our Brethren life. Ginny Nalley and her father, John Nalley, pastor of the Pittsburg congregation, near Delphi, Ind., were among the thousands of pairs of worshipers who anointed each other with the "oil of gladness."

In Touch profiles Chad Stettler, Fort Wayne, Ind.; Judy Nolen Henneberger, Arlington, Va.; and Ken Smith-Shuman, Wilmington, Del. (2) . . . **Outlook** reports on NCC feetwashing. Sullivan principles. Iran-contra investigation. Refugee policy. Lancaster Hispanic ministry. Bethany Seminary graduates. New youth cabinet. Disaster grants. Personnel changes. Tax resisters' fund. Communications awards (start on page 4) . . . **Worldwide** (7) . . . **Update** (9) . . . **Editorial,** "Let's Celebrate the Sisters" (34) . . . **Book Review,** "Genesis Commentary Appears in Brethren/Mennonite Series," by Rick Gardner (38) . . . **Small Talk** (39) . . . **Listening to the Word,** "Keep It Simple," by Chalmer Faw (40) . . . **Opinions** of Kyle Richmond, Glenn Stanford, Owen H. Preston, and Emily Ann Click (start on 41) . . . **Windows in the Word** (43) . . . **Pontius' Puddle** (44) . . . **Turning Points** (48).

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letters

PAY CHEERFULLY FOR CONFERENCE

Annual Conference is a wonderful part of
lives as Brethren. Each of us who atte
benefits from the great variety of Confere
activities and experiences. Our children m
connections with the larger church family t
will help to hold them in the church as they g
up. We all commune with other members
God's family. Outstanding speakers bring
messages that tie us in with the gospel. We le
why we are Brethren, and understand better h
to relate as Brethren to today's world.

It is great to be a part of this "net-worki
each year. For me, personally, the quilting ev
in the way it draws people together, provi
creative and beautiful craftwork, encourages
preservation of a folk art, and brings in mo
for a good cause, is one of the Confere
highlights. I commend the group, mostly sist
who carry out this project so well each year.

At Cincinnati, I volunteered two days of w
at the non-delegate registration table. Even w
there were long lines of people waiting
experienced no rudeness or impatience. But
thing did bother me. Some Brethren are ei
just "cheapskates" or don't understand w
Conference costs or what the $21 registration
helps cover. The use of the convention cer
itself, usually costs the Annual Conference of
$40,000 to $50,000.

So I suggest that Brethren stop asking
they should bother to register for Conferenc
for no other reason, we register to determine
many people attend.

As we look to the 1988 meeting in St. Lo
let's be good stewards and keep in mind ou
sponsibility for helping Annual Confere
balance its budget. And let's be thankful fo
that Annual Conference does for the lif
our denomination.

DAVID J. MORR
Toledo, Ohio

MASTER SCULPTOR SAW DAVID

In "Portraits of the Heart" (Februa
Chalmer Faw begins with the Bible verse "
the Lord sees not as man sees; man looks on
outward appearance, but the Lord looks on
heart" (1 Sam. 16:7).

The accompanying photo of Michelange
statue of David reminded me of the story of
the sculptor chose the stone for that work of
Another sculptor had ruined a beautiful bloc
marble, taking a chunk out of one side, near
middle. But Michelangelo still saw possibili
for the stone.

In the resulting statue, because of the
artist's cuts, David's left hand had to be up on
shoulder, with the left leg thrust outward, s
ing the weight of the body to the right side.
result is great beauty.

As the verse from Samuel suggests, most p
ple would have seen only a ruined stone, but
master sculptor saw a beautiful youth.

DEE MARI MOOR
North Manchester, Ind.

FATHER, FORGIVE THE EDITOR

After reading the May editorial, we can only say, "Father, forgive the editor, not because he knew not what he was writing, but, rather, because he planned very carefully what he would write."

Granted there have been many mistakes made and many sins committed in TV ministries. But this is true of all other ministries as well. Therefore, we do not have the right to play God, judging and condemning them. Instead, we should be calling our people together in prayer and concern.

It is a shame that Messenger prints such material. We could never recommend this magazine to an unsaved friend in hope that they would find a better way of life. We see little difference.

We read this editorial in pity and shame that our church leaders would stoop so low and show such an unchristian spirit. Unless we start loving and forgiving, as Jesus commanded, we too will "blow a fuse," as the editor put it. He forgets what Jesus said about casting the first stone.

Paul and Ruth Wolgemuth
Manheim, Pa.

JOINING WITH THE WRONG SORT

My heart felt a stab of pain when I read that my fellow Brethren joined hands with Unitarian Universalists in the April 1 Lenten Peace Witness in Washington. This I could hardly believe.

I am not opposed to ecumenicity. I am, however, opposed to cooperation with religious groups that are not Christians. It grieves my heart to learn of Christians, attempting to honor Jesus as Lord, joining hands with those who deny the deity of Christ (Unitarianism) and who reduce the sacrifice of Christ to the point that even those who reject him eventually will be saved by him (Universalism).

No wonder that, in a time when we Brethren have reduced the gospel to the lowest common denominator, we must talk about membership loss, church and Sunday school attendance decline, revenue problems, and a general lack of commitment in our denomination.

Galen R. Hackman
Pine Grove, Pa.

WONDERING ABOUT THE WATERSHED

"Dunkers" and "watershed" are words in the April editorial that could make it historic.

Many Messenger readers have come into the denomination with no conception of what was included in "Dunkerism." However, if they followed Carl Bowman's 1986 series in Messenger, perhaps they noted that many of the things that once were held essential, but no longer are, were a part of "Dunkerism."

The watershed that the editor thinks is here calls for new mission, image, and evangelism . . . and greater tolerance will contribute to our success.

Time demonstrates that the Brethren umbrella can cover wider differences than those that led to the 1880s divisions. The present urge for reunification upholds that.

Life beyond the watershed is possible if the church will rise to the occasion.

Chauncey Shamberger
Fruitland, Idaho

MY KIND OF HEROES

The heroes in my book (see February editorial, "Run out of Heroes? No Way!") are the faithful disciples who serve in their congregations through thick and thin. They stay on when major conflicts occur, and try to work through them.

My kind of heroes are diligent pastors who serve their congregations faithfully. They weep with their people and laugh with their people. They feel the joys of support from the congregation, and accept the nudge of their congregation when it's time for them to move on.

My kind of heroes are people all across our Brethren family, from local to international level, who are faithful and supportive. Most of them will never get hero recognition from us, but the Good Lord knows them.

Gordon W. Bucher
Hartville, Ohio

HEROES AMONG US

It's true that there are many unsung heroes out there (see February editorial). They are unnoticed by us, but God knows them, and they will be amply rewarded.

The editorial, and the article by Chalmer Faw, "Portraits of the Heart," say much about real life, and compliment each other well.

Grace Van Dyke
Lincoln, Neb.

NOSTALGIC REGRETS IN 1959

The March articles on the old Brethren Publishing House and the history of the General Board brought back to me loads of memories.

On February 26, 1942, when I arrived from CPS Camp No. 6, Lagro, Ind., I was met at the 22 South State Street door by C.D. Bonsack, who escorted me to my new place of work in the office of treasurer Clyde Culp.

The Northwestern railroad station at the back of the building was still used by passengers in 1942. The tracks were also used by big cars with coal, which was dumped into our building for use by the two big furnaces. The building was not air-conditioned. Many times we had to keep the windows closed because of the soot coming from the coal-fired Milwaukee trains in the front of the building.

There was some nostalgic regret expressed when we sold the old building in 1959, but we had already been seeking and purchasing a new site, building the new General Offices, and working out a financial plan that paid off the loan in a short time, without direct use of Brotherhood Fund donations.

It is sobering to realize that I am one of the few survivors of the group directly involved in the relocation. I was blessed to have been involved

(Continued on page 46)

page one

It seemed like such a good idea when it was suggested.

Pastors surely are key people who should be receiving our denominational magazine. So why not compile a list of Church of the Brethren pastors who, according to our subscription list, do not get Messenger? We could send a complimentary copy to show them what they are missing and a letter inviting them to subscribe.

So we painstakingly compiled a list of 346 pastors not on the Messenger roll—or so we thought. How wrong we were!

The letters from loyal Messenger subscribers, falsely accused, have been rolling in. Most give us the benefit of the doubt, which we greatly appreciate.

One pastor writes in dismay, "What a low blow! I just succeeded in getting my church to send Messenger to all our members and now your people inform me that I am not a subscriber. Well, I'm sure it's not your fault."

"While I'm not quite sure what you checked," writes another, "we have been receiving the Messenger since 1964."

Then there's the pastor with the lifetime subscription who has read our magazine for 45 years. His wife also happens to be the Messenger agent for his congregation. Whoops!

Another pastor, referring to a line in our letter recounting how we had "checked our records" to find his name missing from our subscriptions list, gave this succinct advice: "Check again."

Indeed, we have checked again and are ready to offer an explanation for all these mysterious pastors evidently receiving Messenger unbeknownst to us.

When we originally checked our computerized, alphabetized subscriptions list, we tried all possible variants of names. For instance, for a pastor named Richard we would have checked under Richard, Dick, and even "R" and "D" to be absolutely certain we didn't inadvertently include a loyal reader among our nonsubscribers.

What we neglected to check for were titles preceding names, such as Rev., Dr., and, most commonly, M/M for Mr. and Mrs.

We have already sent letters of apology to those pastors who alerted us to our error (and possibly a few others, for all we know). We apologize now to any other loyal subscribers among the 346 pastors we targeted.

The good news in all of this is that we did actually add some new subscribers. We are confident that all six of them will enjoy reading Messenger.—Don Fitzkee

in touch

Chad Stettler: Just what the doctor ordered

Chad Stettler (left) and Joe Clark with tools of the trade.

Few people enjoy long hospital stays, and hospitals these days are eager to send patients on their way earlier than before, sometimes still in need of intravenous treatments.

Enter Chad Stettler and pharmaceutical house calls. A member of the Beacon Heights Church of the Brethren, Fort Wayne, Ind., Chad markets home intravenous and nutritional therapy, one of the newest services in the booming home health care industry.

Chad's 11-year-old Lakeside Pharmacy provides services to nine area nursing homes in addition to other customers. With hospitals discharging patients still in need of IV treatment, Chad's patrons looked to him.

He explains: "We prepare IV and nutrition solutions according to physician orders and prepare the patient to receive it at home."

Antibiotics, chemotherapy and pain management, fluid intake and nutritional tube feeding for those unable to eat or digest food are some of the treatments provided.

After solutions are prepared at the pharmacy, a registered nurse or pharmacist delivers it to the patient's home and trains the patient, family members, or sometimes other nurses to administer the solution. After that it's a matter of making occasional follow-up visits.

Many of his patients live in the country, says Chad, which has its rewards. "Nurses just get to become family members with patients," he says. They often bring baked goods and other prizes back to the office.

Home IV treatment also has tremendous advantages for patients. Some treatments are more effective when administered over a 12- to 18-hour period, says Chad, much more time than could be spent in a doctor's office.

A calculator-size pump, easily concealed under a sport coat, allows some patients to receive treatment while at work, when before they would have likely been hospitalized.

Ironically, some of Chad's most rewarding work is with terminal cancer patients. "They have had their wish to be at home rather than in the hospital," he says. "We feel a lot of satisfaction."

Chad, who has been helping the Matthew 25 Clinic in Fort Wayne (see "Matthew 25 Alive," January) for a number of years by providing free prescriptions, never expected the home IV business to grow as it has. He has taken on church friend Joe Clark as partial partner, employs eight others, and still works 60 to 80 hours weekly.

His wife, Jill, is into business, too—church business. She is moderator at Beacon Heights.

After 11 years in pharmacy, Chad says, "I was ready for a change." He now gets out and sees more patients and the results of his work. House calls were just what the doctor ordered.—Don Fitzkee

Judy Nolen Henneberger: A new approach

"I would love to be a child again, just so I could be in a music class taught by Mrs. Henneberger!" The kindergarten teacher who made that remark was one of many who have learned by observing music classes taught by Judy Nolen Henneberger, a teacher in Fairfax County, Va. Not a month goes by, says Judy's principal at Oak View Elementary, that someone doesn't call to arrange to have a music teacher, administrator, or visiting VIP observe Judy's teaching. Small wonder, then, that she was one of several Fairfax County teachers chosen as a Teacher of the Year finalist in 1986.

When Judy started teaching music in Fairfax County in the early 1970s, she was eager to try a new approach she had just learned. The school administration was supportive. The principal had noticed that upper grade students became discipline problems during music periods. He also noticed that shortly after hiring Judy, the problems disappeared. Judy soon introduced the Orff approach to the Fairfax County School system, where it thrives today in a well-developed program called Orff-Schulwerk.

The approach was developed by Ger-

Ken Smith-Shuman: The thrill of victory

Athletes all over the world are training diligently for the 1988 Olympic Games in South Korea.

Many miles away in Wilmington, Del., Ken Smith-Shuman is also preparing for the games, but for different reasons.

"We want to show some of the things that are not being talked about," says Ken, as South Korea prepares to host the games. He refers to the increasing number of human rights abuses committed by the South Korean government.

In response to an urgent action message sent out by Amnesty International, a human rights organization, Ken formed the Delaware Emergency Coalition for Human Rights in Korea last fall.

But his concern for Korea began before then. Ken and his wife, Nancy, adopted two sons from Korea. He explains, "I started studying the country and the culture so that I could make both our boys proud of their country. When I started to find out about the human rights abuses and dictatorship there, I wasn't so proud."

Ken began to search for ways to call the South Korean government to accountability. In April 1986 he traveled to South Korea, part of a three-man delegation representing the Philadelphia Committee for Justice and Peace in Asia, and met with government officials, former political prisoners, and families of political prisoners.

The main purpose of the trip was to plead the case of Soh Sung and Soh Joon-Shik, who have been imprisoned and tortured 15 years for "anti-state" activity—they opposed the reelection of a politician.

Other cases have been documented by Amnesty International. Political arrests increased by 577 percent over the previous year—to about 1,600—in the first half of 1986. Many are arrested for labor activities. One young factory worker was arrested and sexually tortured. All this in a country with no minimum wage, an average monthly pay of $168, and the world's longest average work week—54.4 hours.

Ken Smith-Shuman with his sons, Caleb, 3, and Galen, 2.

But Ken's interest in social justice is not limited to Korea. He and Nancy were the first Brethren Volunteer Service workers in Northern Ireland from 1972-74, and served an additional year in Israel. Today Ken works as housing coordinator for the Salvation Army in Wilmington.

His coalition brings together Delaware labor leaders, members of churches, the peace and justice community, and women's organizations to address human rights violations in South Korea. They hope to use the Olympics to educate the public.

For Ken, the thrill of victory will come when Americans recognize and help eliminate the South Korean government's countless human rights violations. And when there is justice for all.—Don Fitzkee

---

man composer Carl Orff. Special Orff instruments look like xylophones, and are struck by mallets. Removable bars make it possible to simplify the instruments for beginners, so that students can begin right away to create their own rhythms and arrangements.

Children have many ideas to offer, says Judy. She encourages their creativity with such activities as clapping, singing, and creative movement. She also encourages less tangible values—self-esteem, for example. Judy's teaching is grounded in the same commitment that once inspired her girlhood dream of becoming a missionary. She knows that her students have varied needs, and she treasures the chance to be a positive influence in their lives.

Besides writing numerous articles, curriculum guides, and a book, *Musical Games and Activities to Learn By* (Choristers Guild 1976), Judy has traveled the country to lead workshops on using the techniques in church worship.

Her congregation—the Arlington (Va.) Church of the Brethren—benefits too. Under Judy's guidance, both young and old have worked side by side on musical contributions for the worship service.

"I feel fortunate to be able to do what I love to do," Judy told a friend recently. That love seems to be infectious. A kindergarten teacher cannot of course become a child again. But she did get to take a music class from Judy—and loved it!—Donna Spitler

Donna Spitler, a member of the Arlington (Va.) Church of the Brethren, is an editor working in Washington, D.C.

Feetwashing service begins NCC meeting

Following a Church of the Brethren tradition, the National Council of Churches governing board meeting in May opened with a feetwashing service. The service was coordinated by district executive James E. Tomlonson, with participation by national executives Melanie May and Donald E. Miller.

The Church of the Brethren was the first historic peace church to lead the board's worship. Worship the next day was led by two Quaker groups, the Friends United Meeting and the Philadelphia Yearly Meeting.

Later in the Kansas City governing board meeting, representatives of the Brethren and the Quakers, along with an Antiochian Orthodox, were the only dissenters in a vote to support black liberation movements in Southern Africa.

The "Lusaka Statement" was drawn up in early May by 100 European, North American, and African church leaders who met with liberation movement representatives from Namibia and South Africa. A controversial paragraph said, "While remaining committed to peaceful change, we recognize that the nature of the South African regime, which wages war against its own inhabitants and neighbors, compels the (liberation) movements to the use of force, along with other means, to end oppression."

"Those of us in our delegation felt the tension of wanting to support the anti-apartheid statement," said Connie S. Andes of the Church of the Brethren, "but we could not vote for the outright condoning of the use of violence. Pacifism is a unique contribution that the Brethren bring to the National Council of Churches, and to have been inconsistent in that instance would have been hypocritical."

The statement calls on churches around the world to support refugees and liberation movements, to press for economic sanctions, to work for freedom of information in South Africa, and to respond with prayer and increased effort to meet the needs of victims in South Africa.

In other business, the governing board:

- endorsed a new boycott of California table grapes "until grape growers voluntarily stop using life-threatening pesticides."

At the NCC governing board meeting, general secretary Donald E. Miller kneels to wash the feet o J. Wayne Judd, pastor of the Bridgewater (Va.) Church of the Brethren.

- spent an evening listening to farmers and farm advocates, who urged the board to act on behalf of family farmers forced off their land.
- opposed the "English-as-the-Official US Language Movement" as having "racist overtones."
- backed the land claim of the Omaha tribe of Native Americans.

Sullivan calls for US to exit South Africa

The minister whose widely used Sullivan Principles provide guidance for US companies doing business in South Africa called in June for a complete exodus of US companies from that country.

Leon Sullivan, pastor of Zion Baptist church in Philadelphia and a member of the General Motors board of trustees since 1971, "after prayerful consideration" abandoned his own 10-year-old voluntary code in favor of tougher action against the South African government.

The Sullivan Principles, signed by at least 125 US corporations, had attempted to steer a middle course by allowing for continued US investment in South Africa. They require racial equality and desegregation in the workplace, corporate involvement in South African black community projects, and vocal opposition to the apartheid system.

In May 1985 Sullivan declared he would abandon his guidelines unless South Africa showed a commitment to granting blacks equality, including the right to vote, by May of this year.

These conditions "have not even been remotely met, nor has there been any progress in that direction," said Sullivan at the Washington press conference where he announced his decision.

In addition to calling for all US companies to pull out within the next nine months, Sullivan also urged a "total US economic embargo" of South Africa.

Further, he called on President Reaga to sever diplomatic ties with South Afric and said church bodies, pension boards, universities, and other nonprofit institutions must divest from companies remaining in South Africa.

The US Corporate Council on South Africa, consisting of 104 companies that abide by the Sullivan Principles, said they will continue to do business in South Africa. In a statement, the companies said they would do best by remaining in South Africa as "a force for fundamental and rapid change."

By mid-June, however, three major corporations—Ford, Citicorp, and ITT—had announced plans to pull out.

Churches press deeper on Iran-contra issue

Sixteen religious organizations, including the Church of the Brethren, have called on congressional investigators to delve more deeply into the Iran-contra affair by looking into recurring charges of drug-smuggling, illegal gun-running, and terrorist acts by key figures in the scandal.

The letter to members of the Joint Select Committee investigating possibly illegal diversion of arms to Nicaragua's contra rebels was initiated by the Christic Institute, an interfaith group that has spearheaded a civil lawsuit against Iran-contra figures. (See April, page 5.)

The suit, filed months before revelations that the Reagan administration diverted profits from Iran arms sales to the contras, was the first to reveal the existence of a private contra supply network linked to the White House.

It also charges that members of this private network—most of whom are former US military and intelligence operatives—smuggled drugs into the US to pay for contra arms and masterminded a failed 1984 plot to kill dissident ex-contra leader Eden Pastora.

In addition to the Church of the Brethren, signers of the religious appeal represent the American Baptist Churches, Mennonite Central Committee, Friends Committee on National Legislation, Church Women United, and a number of Roman Catholic groups.

Policy change hinders refugee resettlement

The upshot of a new State Department policy is that some congregations will not be permitted to sponsor refugees, says Donna Derr of the Church of the Brethren refugee office.

The policy, approved this spring, allows only those congregations within a 100-mile radius of local offices of voluntary organizations, such as Church World Service, to sponsor refugees. A few exceptions have been obtained through negotiation.

"It has been a real unfortunate guideline for denominations like us," says Derr. Church World Service, the arm of the National Council of Churches through which the Church of the Brethren resettles refugees, has too few local offices to cover the entire US, including some areas heavily populated by Brethren.

As a result, says Derr, some congregations must be told, "Sorry, but you can't do resettlement." About half of the Church of the Brethren congregations in Ohio—those not within 100 miles of Columbus—along with all of Middle Pennsylvania District and nearly half of Atlantic Northeast District will be ineligible to sponsor refugees through Church World Service.

"The State Department believes that, unless you can send a staff person out to do a house visit in times of trouble, it is not effective resettlement," said Derr. Local refugee offices typically provide backup social services to sponsors.

The exceptions that have been negotiated came after protest early this year by the National Council of Churches and 13 denominations, including the Church of the Brethren. In a January 29 letter to Secretary of State Shultz, the church representatives noted that congregations all over the country have successfully sponsored thousands of refugees, sparing the government the obligation and millions of tax dollars.

"For the State Department now to effectively bar a major portion of the churches of America from the sponsorship of refugees through their denominational structures is nothing short of an insult to their long and celebrated history of generosity and service to refugees," said the letter.

The negotiations granted a reprieve to some important Brethren areas, including all of Indiana and the Lincoln, Neb., and Springfield, Mo., areas.

Before the new policy, congregations anywhere could sponsor refugees, said Derr.

A second-hand building for a first-hand faith

A new Church of the Brethren congregation moved into a permanent home on June 7, thanks to an established Lutheran congregation. The Alpha and Omega Church of the Brethren, an offspring of the Hispanic Ministry sponsored by Atlantic Northeast District in Lancaster, Pa., took over the building previously occupied by Ascension Lutheran church.

In the photo, Lutheran pastor Richard Bigelow passes the church key to Brethren Guillermo Encarnación, as Earl Ziegler, district executive, looks on. The ceremony took place after a short worship service by the Lutherans. The building was purchased for $200,000—money raised by the district for church extension.

Among the ministries supported by the congregation's 14 families are an active prison ministry and a family counseling program.—Judd Mellinger-Blouch

ASCEN... N'S
ADVE...

June ceremony honors 28 Bethany graduates

Bethany Theological Seminary held its 82nd commencement exercises on June 7, with 28 students receiving degrees.

Two people received Doctor of Ministry degrees:

G. Leroy Hulvey, pastor, Newport Church of the Brethren, Shenandoah, Va. B.S. Eastern Mennonite College, B.D. Eastern Mennonite Seminary. Dissertation: "A Congregational Theology of Motivation from a Biblical and Brethren Perspective."

Victor David Kliewer, Altona (Manitoba) Mennonite Church. Principal and instructor of Elim Bible Institute, Altona. B.A., M.A. University of Manitoba, B.Th. Canadian Mennonite Bible College, M.Div. Mennonite Biblical Seminary. Dissertation: "A Program Proposal for Elim Bible Institute."

Twenty-one students received Master of Divinity (M.Div.) degrees:

Lucinda Kay Barnum, Midland (Mich.) Church of the Brethren. B.S. Eastern Michigan University.

Christopher David Bowman, Highland Avenue Church of the Brethren, Elgin, Ill. B.S. Manchester College. Will be pastor at First Church of the Brethren, Peoria, Ill.

Gerald Paul Baile Crouse, Community Church of the Brethren, Orlando, Fla. B.A. Bridgewater College. Will do clinical pastoral education residency at Alexian Brothers Medical Center, Elk Grove Village, Ill.

F. M. (Mike) Davis, Donnels Creek Church of the Brethren, Springfield, Ohio. Doctor of Optometry degree, Ohio State University College of Optometry. Will remain as licensed minister at Donnels Creek and maintain private optometry practice.

Maria K. Eller, Fruitland (Idaho) Church of the Brethren, B.A. Bridgewater College.

Sue Wagner Fields, Little Swatara Church of the Brethren, Bethel, Pa. B.A. Eastern Mennonite College. Will enter pastoral ministry.

Harriet Wenger Finney, Plymouth (Ind.) Church of the Brethren. B.S. Manchester College, M.A. Ball State University. Will continue as pastor at Plymouth.

Jane E. Flora, Quinter (Kan.) Church of the Brethren, B.S. University of Arizona. Will be pastor of the Eel River Church of the Brethren, Silver Lake, Ind.

Doctor of Ministry graduates: G. Leroy Hulvey, Shenandoah, Va.; and Victor David Kliewer, Altona, Manitoba.

Master of Arts in Theology greaduates: Suzanne Minnich, Deborah Lolling, Joy Lapp, and Grant Holsinger.

Julia Gilbert, Good Shepherd Church of the Brethren, Bradenton, Fla., and associate member at Boulder Hill Neighborhood church, Montgomery, Ill. B.S. Manchester College.

Sara Haldeman-Scarr, Salem Church of the Brethren, Englewood, Ohio. B.S. Millersville State University. Will be pastor of nurture ministries at first church, York, Pa.

William Haldeman-Scarr, Christ Church of the Brethren, Carol Stream, Ill. B.A. Bethel College, St. Paul, Minn.

K. Gary Hasek, Simpson United Methodist Church, Cleveland, Ohio. B.A. Hope College, Holland, Mich., M.A. Associated Mennonite Biblical Seminaries. Will be planting new congregation in Cleveland for the Central District of the General Conference Mennonite Church.

David A. Leiter, Welty Church of the Brethren, Smithburg, Md. B.S. Shippensburg State College. Will co-pastor the Oakton (Va.) Church of the Brethren.

Max Mark Lieveld, Reformed Church of Suriname. Will enter pastoral ministry.

Dennis Michael Lohr, Pine Grove Church of the Brethren, Harrisonburg, Va. B.A. Bridgewater College. Will be pastor of Barren Ridge Church of the Brethren, Staunton, Va.

Leah Lyn Oxley, Oakland Mills Uniting Church, Columbia, Md. B.A. and teaching credential from the University of La Verne. Will enter pastoral ministry.

Gerarda Louise Semran, Calvary United Methodist Church, Monroe,

Master of Divinity graduates: **Front:** *Harriet Finney, Gerald Crouse, Jane Flora, Beverly Weaver, Gerarda Semran, Dennis Lohr.* **Middle:** *Lucinda Barnum, Christopher Bowman, Julia Gilbert, Susan Wagner Fields, William Haldeman-Scarr, Leah Oxley, Karen Terada, Russel Veal.* **Back:** *Maria Eller, Robert Albright, Sara Haldeman-Scarr, Damon Wagner Fields, Gary Hasek, David Leiter, Daniel Steggerda.*

Mich. Will continue studies at Bethany Seminary.

Daniel S. Steggerda, First Congregational Church, Western Springs, Ill. B.S. Valparaiso University. Will enter pastoral ministry.

Karen Stahr Terada, Southminster Presbyterian Church, Glen Ellyn, Ill. B.A. Hanover College. M.A. Indiana University. Will begin a post-graduate field placement in a Chicago-area church.

Russell E. Veal, Central Church of the Brethren, Roanoke, Va. B.S. University of Texas. Will be pastor at Plum Creek Church of the Brethren, Shelocta, Pa.

Beverly G. Weaver, Highland Avenue Church of the Brethren, Elgin, Ill. B.S. Pennsylvania State University.

Robert Harrison Albright and **Damon G. Wagner Fields** are candidates for graduation in 1987-88.

Five students received Master of Arts in Theology (M.A.Th.) degrees:

Grant W. Holsinger, Somerset (Pa.) Church of the Brethren. B.S. Manchester College. Will continue as a certified drug and alcohol abuse counselor at the Way Back Inn, a halfway house for recovering alcoholics.

Joy Lapp, Birch Grove Mennonite Church. B.A. Eastern Mennonite College.

Thomas Liby, First Church of the Brethren, Chicago, Ill. B.A. Manchester College.

Deborah R. Lolling, McPherson (Kan.) Church of the Brethren. B.A. McPherson College.

Suzanne N. Minnich, Ephrata (Pa.) Church of the Brethren. Will continue studies at Northwestern University.

New youth cabinet is off and running

At their first meeting, members of the new Church of the Brethren Youth Fellowship Cabinet mapped out responsibilities, chose a 1988 youth ministry theme, and discussed ways to strengthen youth ministry across the denomination.

The June meeting in Elgin, Ill., was the first youth cabinet meeting since 1964. The General Board voted last fall to re-establish a national youth program.

Cabinet members chose "Empowered by Hope" as the 1988 youth ministry theme, based on Isaiah 40:30--31. They also selected Colorado State University as the site for the 1990 National Youth Conference, August 1-6.

The task of the cabinet, which consists of four youth and three adults, is strengthening CBYF at a national level, says staff person Chris Michael. (See June, page 6.)

"The kids are really taking on major responsibilities," says Michael. It is clear that the cabinet is not "just an advisory group," but instead is ready to work as "an organizational team."

The cabinet meets again in October.

worldwide

The Presbyterian Church (USA) has publicly asked the forgiveness of an 81-year-old Cincinnati minister who was defrocked 26 years ago for his anti-war activism. The Rev. Maurice F. McCrackin, pastor of the non-denominational Community Church of Cincinnati, was deposed from the ministry by the Cincinnati Presbytery in 1961 after he refused to pay the portion of his income taxes that would have gone for military spending. The denomination's General Assembly in June formally confessed error and endorsed an action to restore him to clergy status.

Conscientious objection to war is a basic human right, says the United Nations Commission on Human Rights in a largely unreported action. The March resolution calls on all nations to exempt conscientious objectors from military conscription and recommends the introduction of alternative service for those who cannot serve noncombatantly. It specifically objects to imprisonment for COs. The resolution follows years of UN discussion and a major lobbying effort spearheaded by the Quakers, with substantial involvement by Shantilal Bhagat, then the Church of the Brethren representative to the UN.

Arizona has already lost $8.1 million in tourist revenue because of the governor's decision to abolish a state holiday honoring Martin Luther King Jr., says a tourism bureau official. Soon after his inauguration early this year, Governor Evan Mecham rescinded a King holiday instituted by his predecessor. So far, 21 conventions have joined a boycott of the state, and the tourism official estimates that the state will lose $18.6 million altogether. Among the meetings that have been moved elsewhere are the United Methodist Church's judicial council spring meeting, the 1988 General Assembly of the Unitarian Universalist Association, and the 1988 board meeting of the Progressive National Baptist Convention.

JUNG
MERICA
KOREA

Korean clergy joined other Korean Americans at a protest at the US State Department against the policies of South Korea's president Doo Hwan Chun. The demonstration included a three-day fast by eight clergy and six others, and a march on the Korean embassy in Washington.

Relief funds tapped for six countries

Recent emergency disaster grants have aided people in Mozambique, Ecuador, Sri Lanka, Thailand, Peru, and Mississippi. The overseas aid has been channeled through Church World Service.

A grant of $7,500 will help CWS provide emergency food for people in Mozambique, where there is ongoing civil strife and continued famine. This grant follows two others totaling $20,000 (see June, page 5).

A grant of $5,000 is helping victims of a March 5 earthquake in Ecuador, which affected about 20,000 people in four provinces.

A grant of $2,500 is assisting victims of a series of avalanches in Peru. The avalanches caused a major landslide that killed 50 to 100 people and destroyed the homes of 15,000 to 20,000 others.

In response to civil strife in Sri Lanka, where the government is waging aerial bombing raids on the island's Tamil areas, the Church of the Brethren has allocated $2,500.

To help displaced people in Thailand the church is giving $1,500. The refugees are Karens, who are fleeing Burma because of violent conflict between them and the Burmese.

An appropriation of $2,000 is covering immediate expenses resulting from Brethren response in Laurel, Miss., where a tornado struck February 28. The disaster office is waiting to learn whether there is a need for long-term rebuilding.

District and national staff make changes

Ruth Anne Culp resigned as administrative assistant for the General Services Commission, effective July 10. In almost 14 years with the General Board, she has worked in all three commissions.

She began in 1969 as a secretary in the Parish Ministries Commission, followed by a stint as a secretary in the World Ministries Commission. After a four-year break, Culp returned as a secretary in the General Services Commission. She served as office manager for the communication and stewardship teams, before becoming administrative assistant in July 1984.

Ruth Anne Culp

Joyce A. Stoltzfus

Ervin Huston

Martin Gauby

Joyce A. Stoltzfus has resigned as director of Brethren Volunteer Service, effective August 28. Since April 1981 she has administered the BVS program, working with close to 200 projects and overseeing more than 550 volunteers.

A graduate of Eastern College, Saint Davids, Pa., she received her M.Div. from Union Theological Seminary in New York. She served as associate pastor of the Sebring (Fla.) Church of the Brethren before joining the General Board staff.

Ervin Huston resigned June 30 as part-time district executive for Idaho and Western Montana District, a position he has held since January 1986. He will continue to pastor the Twin Falls congregation in Boise, Idaho.

Huston is succeeded by Martin Gauby, pastor of the Mountain View congregation in Boise. Gauby has served congregations in Oregon-Washington and Northern Indiana districts. He will continue as pastor at Mountain View.

Tax resisters' fund issues 11th appeal

Since 1983, more than $40,000 in tax-resistance fines has been covered by a network of people who contribute to a "Tax Resisters' Penalty Fund (TRPF). The fund, which aids those who refuse for conscientious reasons to pay taxes for war, issued its 11th appeal for funds in April.

Founded in 1983 by Dave Leiter, than coordinator of the North Manchester Fellowship of Reconciliation, in Indiana, the TRPF provides financial and moral support to war-tax resisters, allowing those who do not directly resist war taxes to support those who do.

War-tax resisters resist funding militarism by refusing to pay all or a portion of their income taxes. They are not tax evaders, says the TRPF committee, because they do not use withheld money for personal benefit. Many channel the withheld taxes to organizations that work for peace and justice.

Using US federal budget figures, the committee says that 62 percent of income tax monies go to pay for current and past military expenses.

Since 1982, the Internal Revenue Service has levied $500 in penalties on deductions it considers "frivolous," including war-tax deductions.

Resisters submit requests for reimbursements of such charges to the Penalty Fund. The TRPF does not pay the original tax burden—only penalties and interest.

Between two and four times annually, requests are evaluated and tabulated by a committee of eight people, and an appeal is sent to supporters of the fund. The amount of the appeal is shared equally by supporters.

The 11 appeals issued since 1983 have ranged from $1 to $15 per supporter. The fund has about 570 supporters and has given more than $40,000 to more than 80 war-tax resisters, according to the committee. The next appeal goes out this month.

Communication staff receives five awards

General Board communication staff members received five awards at the Religious Public Relations Council national convention in April.

Wendy Chamberlain McFadden won awards of excellence for two feature articles in MESSENGER—"South Africa: Whitewashing Apartheid (April 1986) and "Faith on the Line" (July 1986).

MESSENGER received awards of merit for a feature series and a news article—"Who Are the Brethren of 1986?" by Carl Bowman, and "Haiti: The Church Has a Chance," by Kyle Richmond (May 1986).

Howard E. Royer received an award of merit for a series of newsletters called "Newsbreak."

Not taking a chance. The Manassas (Va.) Church of the Brethren voted unanimously this spring to encourage its members and friends to "voice opposition to a lottery and to cast negative votes in the lottery referendum to be put before the voters of Virginia on November 3, 1987." In their action, the church members cited the 1986 Annual Conference paper that opposes gambling in any form.

Refuge in a day of trouble. The Mountain Grove (Mo.) Church of the Brethren this spring declared itself a public sanctuary for refugees, becoming the 10th Brethren congregation to do so.

'Of the making of books. . . .' *Women at the Well*, a book recently published by the Church of the Brethren Womaen's Caucus, offers worship resources written by 30 women from across the denomination. Edited by Betty Jo Buckingham, the book is dedicated to Ruby Rhoades, the first woman to have held an executive-level staff position for the General Board. . . . Prolific writer Vernard Eller adds three books this year to his list of 20 publications. Just released is *Christian Anarchy: Jesus' Primacy Over the Powers* (Eerdmans), "a far-ranging study of the Christian relationship to the state and all worldly powers." Due out this fall is *The Beloved Disciple* (Eerdmans). Eller kicked off the year with *Proclaim Good Tidings: Evangelism for the faith community*, published by Brethren Press. . . . Carl Bowman has written *A Profile of the Church of the Brethren* (Brethren Press), which takes a look at the denomination today. Carl, who chairs the sociology department at Bridgewater College, wrote last year's award-winning MESSENGER series, "Who are the Brethren of 1986?" . . . C. Wayne Zunkel, pastor of the Glendale and Panorama City (Calif.) congregations, has written *Church Growth Under Fire* (Herald Press), a book that examines the church growth movement from an Anabaptist perspective.

Farmer to farmer. Ron Brunk, a farmer in the Ivester congregation, Grundy Center, Iowa, took part in a two-way mission this spring. He was one of six US farmers who visited the border area of Honduras at the invitation of APHROCAFE, a Honduran coffee producers' association, to witness the plight of farmers there. Because of Nicaraguan contras who have taken over land near the Nicaraguan border, nearly 7,000 Honduran farmers and family members have lost all they have, including this year's coffee harvest, says Ron. "Whether in favor of or opposed to the Sandinistas, (Honduran farmers) want the contras out of there," he says. In June, two Honduran farmers visited the US to take their cause to members of Congress and to US farmers. Ron helped organize their visit to Iowa.

Where's the beef? Six hundred volunteers from Southern Pennsylvania and Mid-Atlantic districts slaughtered and processed 126 animals this spring, yielding 20,738 cans of beef chunks and 4,200 cans of broth. The bulk of the meat from this year's annual beef canning project was shipped to Haiti through Mennonite Central Committee.

On the move. To make way for the first stages of McPherson College's new campus plan, 316 Lehmer became 500 Lehmer in early June. Moving the home allows for the closing of two blocks of Lehmer Street.

It's academic. James M. Bryant, of the Staunton (Va.) Church of the Brethren, has been appointed assistant director of development for annual giving and alumni relations at Bridgewater College. . . . Wayne F. Geisert president of Bridgewater College, delivered the commencement address and received an honorary doctor of laws degree at Manchester College's graduation. . . . McPherson College awarded attorney Robert W. Wise an honorary doctoral degree at its graduation. A member of the McPherson congregation, he also delivered the commencement address. . . . Harvey C. Lehman, pastor and teacher, was one of six people receiving citations of merit at McPherson's Alumni Day. . . . Earl C. Kaylor, professor of history at Juniata College, wrote a chapter on Church of the Brethren history for a recently published book documenting the history of religion in Pennsylvania. The book, said to be the first of its kind, is part of the bicentennial celebration of the US Constitution.

Coming up. The Brethren Revival Fellowship will meet September 12 at the Eaton (Ohio) church, with the theme "Why Brethren Revival Fellowship Promotes the Bible." The meeting will include a question-and-answer session about BRF involvement in the life of the church. . . . The 39th Annual Civilian Public Service Reunion for the Pennsylvania/Maryland/Virginia area will be September 13, at the New Windsor Service Center in Maryland. Enos Heisey will show slides from his People to People tours around the world and speak about peace. For information, call Charles Sackett, (301) 848-5645.

Milestones. The Farrenburg church, near Near Madrid, Mo., marked its 100th anniversary May 10. . . . Brookside church, near Aurora, W. Va., celebrated Charter Day May 3. The fellowship became a congregation January 1. . . . Brethren Hillcrest Homes, La Verne, Calif., observed its 40th anniversary July 7.

Bucher Center teaches Brethren wh

by Don Fitzkee

"Remember who you are." It's an admonition familiar to many Brethren.

It is in that spirit that Elizabethtown College, one of six Church of the Brethren-founded universities and colleges, announced plans for its Rufus P. Bucher Center for the Study of Anabaptist and Pietist Groups.

"The great truths of the age are not necessarily those that are contemporary," says John A. Hostetler, leading international authority on Anabaptist and Pietist groups and director of the center. "The whole question of modernity, alienation, homelessness has invaded a lot of Brethren communities. People don't know who they are."

He believes the new center at Elizabethtown will enable students to search out their roots and, if not remember, then learn who they are and where they come from.

The reason the center will promote the study of Anabaptist and Pietist groups is that the Brethren are a little of both. (Some would say too little!) According to John, both Anabaptism and Pietism were "attempts at redefining what it means to be a Christian and what the church should be."

He says the center will focus on contemporary Anabaptist and Pietist groups—such as the Brethren, Mennonites, and Amish—many of which are concentrated in the Lancaster County area surrounding Elizabethtown.

In this day when Brethren allegedly are searching for their identity, it is a good time to take a look at our heritage. What is an Anabaptist, anyway? How about a Pietist? Are you one?

An Anabaptist is a "rebaptizer." At least that's what it means literally. The 16th-century Reformation in Europe included a radical minority who searched the Scriptures and decided infant baptism was not biblical. They believed that one could appropriately be baptized only upon a confession of faith, something an infant would be hard-pressed to offer. Opponents of the Anabaptists, which included just about everybody, applied the term to the heretics they were hunting down, torturing, and killing.

For the Anabaptists, the term couldn't have been more incorrect. They weren't rebaptizing anyone since infant baptisms don't count. They preferred to be called baptists or brethren.

And they had a lot more in mind than just baptizing believing adults. They intended to restore the New Testament church, which called for radical, uncompromising discipleship. Although Christians are saved by grace, they argued, faith will naturally lead to Christ-like living.

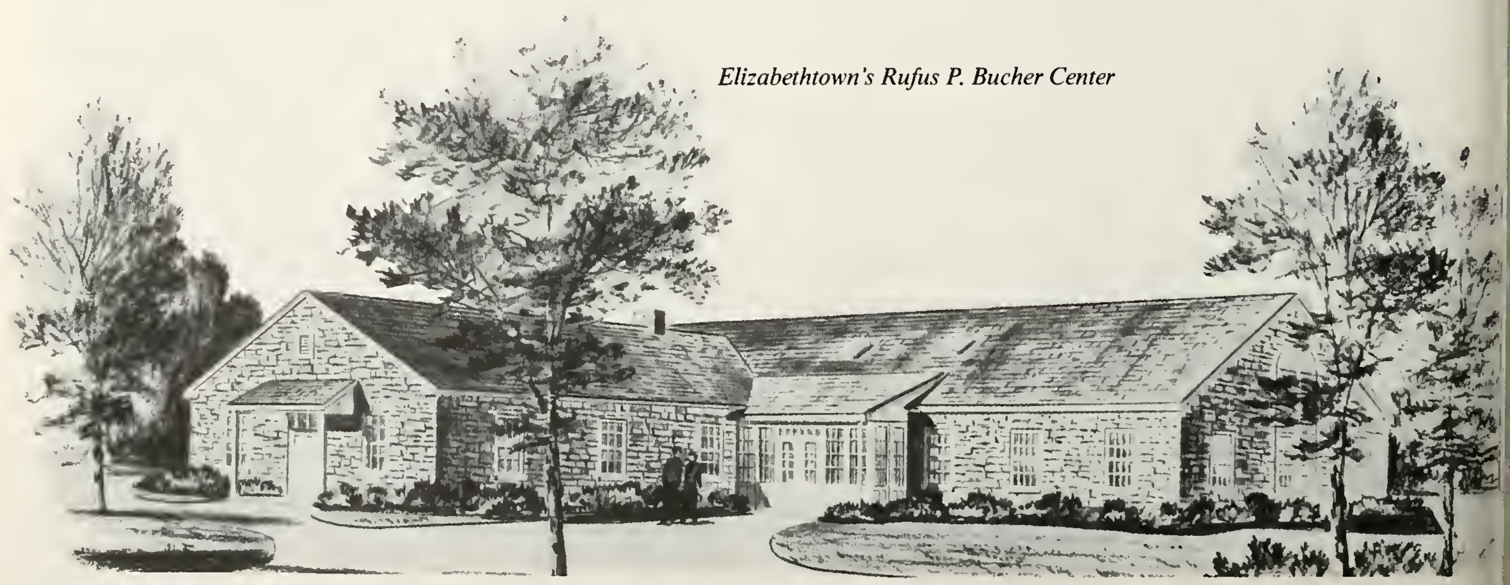
Although the decision to follow Christ was an individual step of faith, Anabaptists believed the New Testament was a book about the early Christian community. Disciples could not stay on the straight and narrow by themselves but needed the help and support of others.

Along with the strong emphasis on community went a strong sense of mutual accountability. Sin and reconciliation were dealt with according to Matthew 18, but if reconciliation could not be achieved, no one had any qualms about banning or excommunicating unrepentant sinners to preserve the internal purity of the believers' church. They probably didn't verbalize it as such, but the attitude was "shape up or ship out."

The option was there at any time to ship out. Both joining and leaving the Anabaptists were voluntary acts. They were the earliest proponents of religious freedom and choice in a time when all people were expected to join the state church. Not surprisingly, they were branded as heretics and considered a threat to the state. Their biblically based beliefs in nonswearing of oaths, nonparticipation in government, and pacifism, along with other things, were anathema to the state.

Thousands of them were tortured and martyred for their radical beliefs. But the Anabaptists, who considered the Bible the final authority in all things and struggled as a community to discern the meaning of the Scriptures, considered suffering to be one of the marks of the faithful church. Anyone serious about following Christ would naturally be persecuted, as were Christ and the prophets before them.

"Throughout history the Brethren and



Elizabethtown's Rufus P. Bucher Center

hey are

John Hostetler

Beulah Hostetler

Rufus Bucher

Mennonites have served a very important function of checking the excesses of government," says John, who grew up among Old Order Amish and is now a Mennonite. "By being martyrs in the early period, they have had an effect. Governments have come up against a form of truth."

The Brethren weren't among the very first Anabaptist martyrs, however. They emerged from the Radical Pietist movement of the early 18th century. But Pietism is closely related to Anabaptism, says Beulah Hostetler, assistant professor of Pietist studies at Elizabethtown, and associate director of the center.

"It is sometimes said that Pietism was a grandchild of Anabaptism," she explains. "And I think that's a fairly good description. In some sense, all Radical Pietist groups would be related to Anabaptism."

Like Anabaptists, Pietists upheld the Bible as their authority, believed in a voluntary church free from state control, and lived morally upright and peaceful lives. But while Anabaptism places a premium on community, Pietism is geared toward individuals (even though many of the early Pietist groups were communal).

The Brethren drew from both camps. "Pietism is very concerned with the inner state of the soul and how one feels; Anabaptism is concerned with commitment, the will, and community," Beulah explains.

"I think you really need both," John adds.

To him, being an Anabaptist in 1987 means "exercising your faith." He cites volunteer service, disaster relief work, and witnessing to government officials in Washington as ways that Brethren do this. But he recognizes that such witnesses are not without risk for a people who have traditionally tried to remain "in the world but not of it."

"It does mean sometimes losing your identity for greater causes," he says. "Any time you open up to worldwide service there are perhaps dangers of losing one's mission." But he seems to think we need to take that risk in order to be faithful.

At the same time he affirms the silent witness of the plain people—such as the Amish, and even some traditional Mennonites and Brethren.

"Silence is often very effective in communicating to the outside world," he says. "Returning good for evil in a silent way is very powerful. And the example of how lives are lived is very powerful."

The Brethren, for the most part, have evolved from being content to make their silent witness to the world by virtue of their lifestyle, to actively going out and ministering to the needs of the world. In so doing have we lost our identity? John thinks now is a good time for the Brethren to raise such questions.

But he emphasizes, "The question is not of reviving the plainness, but finding out what the relevance is for people today who want to know where they came from. We don't inherit spirituality," he says. "It comes by effort on the part of the individual. Simply copying the things of the past is not enough."

He approves of Brethren having taken to higher education to become successful professionals. "But the question that the Brethren voice should raise," he cautions, "is 'What are you more than simply good professional people?' "

He sees danger in becoming caught up in careers and forgetting the confrontations of the Christian faith with the world. "Are there young people today raising questions about religious freedom?" he asks. "Are questions being raised about the great moral issues today?"

That is where the new study center at Elizabethtown comes in. Plans were announced in February to construct a $500,000 facility, to be named after Rufus P. Bucher, who was a Church of the Brethren minister and one of the first six students to enroll in Elizabethtown College when it opened in 1899. He later was chairman of the board for 15 years.

The center will sponsor workshops and symposia that are expected to attract scholars from around the world. The first such symposium on "Coping with Modernity" was held in July.

Historical records, letters, publications, furniture, clothing, and other items that reflect more than 300 years of history will be displayed at the center, while considerable primary source materials on Brethren history will remain in Elizabethtown's Zug Memorial Library.

One wing of the L-shaped building will be modeled after the Germantown meetinghouse, in Philadelphia, Pa., the first permanent meeting place of the Brethren, built in 1770.

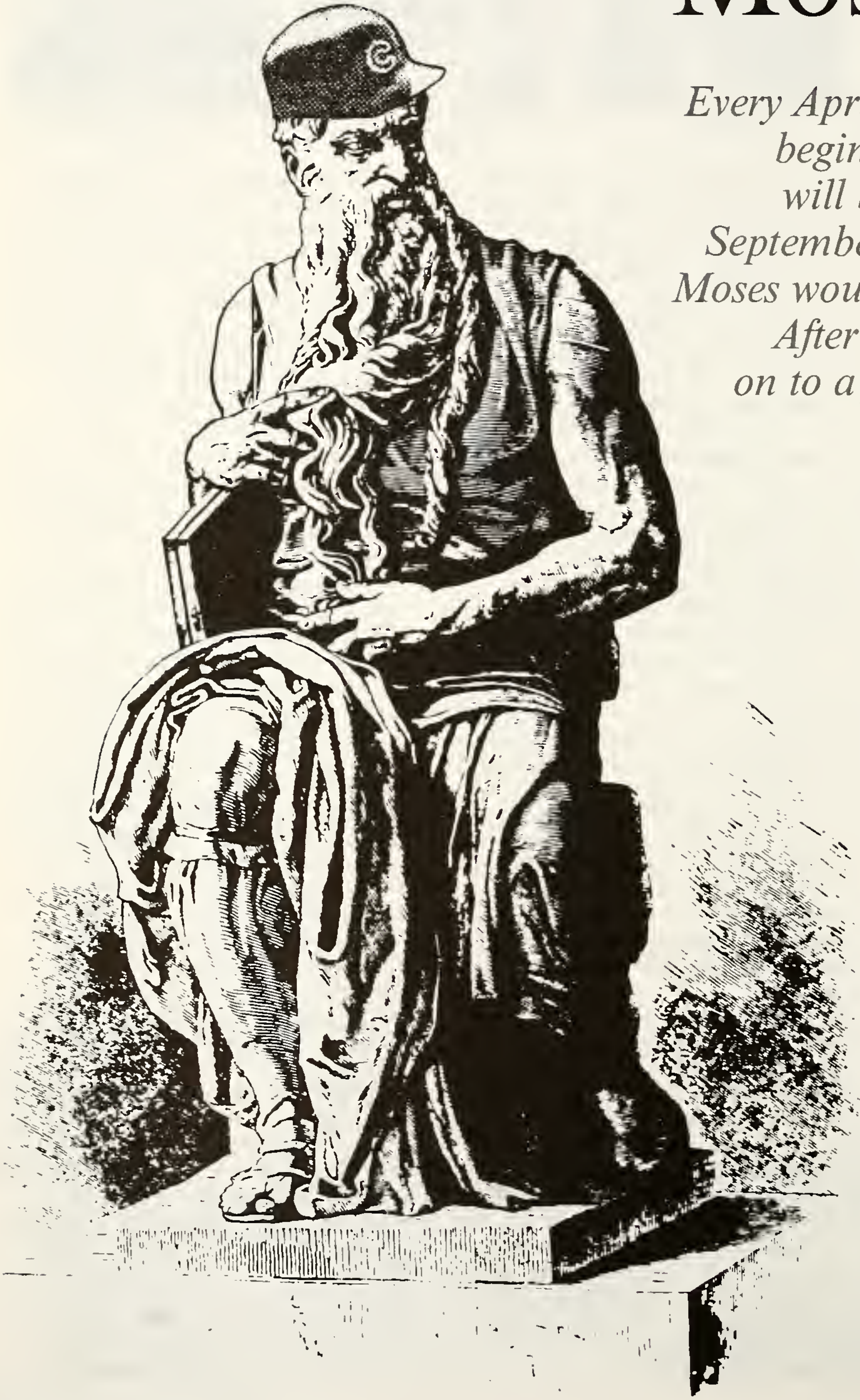
The meetinghouse portion will be used by students, local church leaders, and others for worship services and meetings. The college presently has no chapel facilities.

The Hostetlers, who went to Elizabethtown in the fall of 1986, tentatively plan to be there three years. John is Elizabethtown's first Distinguished Scholar-in-Residence and director of the center. Recognized as one of the world's leading scholars of Anabaptist and Pietist groups, he has written a number of important publications and provided expert opinion in legal cases involving religious minorities. In 1972 he testified in the landmark Wisconsin v. Yoder case in which the Supreme Court upheld the validity of the Amish school system.

While John has been directing the study center, Beulah's classes on Anabaptist and Pietist groups have created interest among students, faculty, and others. Last spring she had representatives from different Old Order groups visit the class to share their beliefs and heritage.

The excitement surrounding the study center has reached beyond the campus. Both the Atlantic Northeast and Southern Pennsylvania districts of the Church of the Brethren have endorsed the project.

John sums up, "Elizabethtown has an opportunity to emphasize its distinctive heritage and its meaning for young people today." ☐



Moses woul

Every April, when baseball season begins, I trust that this surely will be the Cubs' year. Every September the future has to wait. Moses would have understood this. After all, for 40 years he held on to a faith just as mysterious.

by Eugene F. Roop

For all my remembered lifetime I have been a fan of the Chicago Cubs. Every April I am convinced that the future will smile on the Cubs and they will become a winning team. And every September I know that the future will have to wait until next year.

Fortunately the Cubs have seldom been *close* to winning, so that only in 1984 have I had to deal with their almost winning. Normally they lose big . . . really big. For over 40 years it has been that way. That's longer than Moses had to wait for the promised land! But each year when April comes around I trust that *this*, surely, will be their year.

Recently, even though the Cubs' play this year has given renewed energy to my confidence, I have begun to face the fact that I may never see a championship happen. I probably have only another 40 Aprils. Ah, but my children will see the day when the Cubs win. I can't explain that mysterious confidence. It looks like foolishness to Dodgers, Cards, and Phillies fans. But after 40 years, it is not likely that another losing season will destroy my conviction that next year it will be different.

Long before the Chicago Cubs, and in an arena far more serious than major league baseball, the writer of the epistle to the Hebrews recalled the story of God's people and found the community

ave rooted for the Cubs

empowered by a mysterious and unquenchable confidence in the future—a conviction that the future belonged to God.

The writer goes through a roll call of saints who acted out their lives trusting God's future—Sarah, who lived through long years of infertility; Moses, who wandered path after path toward a home he never touched; Enoch, who remained a mysterious figure in life and death; Rahab, who opened her door to people even her profession shunned. These few named and the myriad of unnamed saints walked with confidence into their future because of faith—assurance that the future belongs to God (Heb. 11).

The writer to the Hebrews understands faith as this mysterious confidence that the future belongs to God: "Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (Heb. 11:1-3).

A quick glance at the New Testament shows that this is not the only way in which the word can be used. "Faith," the Greek word *pistis*, has been used in a variety of ways with different shades of meaning. For example, Luke used "faith" as an adjective to describe people who were loyally accountable to their assigned responsibilities—those who constantly, creatively, and quietly carry out their jobs: "He who is faithful in a very little is faithful in much" (Luke 16:10).

Matthew, on the other hand, used the same Greek word as a verb to mean the opposite of "doubt." English normally changes to the word "believe" when using a verb that means the opposite of doubt, hence the translation, "John came to you, . . . and you did not believe him" (Matt 21:32). One could stay with the word "faith" to translate this verse: "For John came to you . . . and you did not have faith in him."

However, for our writer, "faith" describes a deep sense of trust, conviction that the future will echo the words of creation: "Behold, it was very good" (Gen. 1:31). This trust issues from the unquenchable confidence that the future belongs to God. Out of that assurance I walk confidently into the future.

This trust that the future belongs to God remains even more mysterious than my confidence in the Chicago Cubs. This "faith" completely defies my ability to explain, analyze, or manage it. In fact, if I analyze such faith, reducing it to logic, I come up with more questions than answers. I understand better Paul's observation that "faith" comes as a gift beyond my power to call it forth or transfer it to someone else (1 Cor. 12:9).

This mysterious gift of faith called together our Brethren forerunners in a quiet town by a gentle stream in central Germany nearly three centuries ago. It was not a quiet era for the people, however. Strident and demanding religious voices, some backed by political power, all proclaiming divine legitimacy, angered one another and victimized the countryside.

They had little going for them, this small group that found a gentle stream in a quiet town. There was not much trust that the world was created by the Word of God and the future belonged to the Creator.

In the ensuing centuries the German group has been joined by others called together by the same mysterious gift, so that our Brethren family tree now has many branches—for example those that reach back to the provinces of western India. There too a small group gathered, not in a quiet village hidden in the hills but amid orphans set in a social world that offered them little hope. This group too was not given much chance of survival under the competing demands of other entrenched religious traditions. Another branch reaches back to the dry villages of northern Nigeria near the edge of the Sahara Desert. This small group gathered where the scarcity of water made life hard and the established religious practice promised little different for the future.

But they all gathered, called together in faith. Such faith cannot be explained by reason or be reduced to social forces. That the several groups that make up the Brethren persisted and even grew remains as much a mystery to us looking back as it must have looked absurd to others who heard about these groups baptizing in the streams, ponds, or rivers.

Energized by their faith, these Brethren committed themselves to God's future. Because they did, we gather each week in towns, in villages, in cities, near rivers and oceans and wells. We assemble in an era that looks to us at least as ominous as the world of our Brethren forerunners looked to them. We gather in a dramatically different world, but out of the same faith—a conviction that still the future belongs to God.

We come together still not a large group. We assemble in a world that stands only a mechanical error away from nuclear holocaust. But even so, and even if holocaust happens, we trust that the future belongs to God. One can't explain that faith, the Brethren confidence in God's future. It comes as a divine gift to us, as it came to our biblical forebears throughout their generations and to the Brethren in Schwarzenau and Bulsar and Garkida.

And yet, even as I write this, I know that on some days I have no faith. Many times I fear that the future belongs not to God, but to the rich and powerful, the computer and the terrorist. And I wonder if the time of the Brethren has come and gone. Faith has a fragile side that I know very well. But even in the midst of fear and wondering—perhaps especially then—the mysterious gift will not let me go. The future belongs to God. ☐

Eugene F. Roop is Wieand professor of biblical studies at Bethany Theological Seminary, Oak Brook, Ill. This article is his adaptation of a Bible study presented at Annual Conference in 1986.

Cincinnati '87

Something to celebrate

"Anointed!" The moderator wanted a Conference theme that "encourages the church to reclaim anointing, particularly for services of installation and for healing." And so Brethren explored that theme at Cincinnati '87. Worship services highlighted anointing that fostered the spirit of gladness, royalty, hospitality, healing, and consecration. By the last evening at Cincinnati virtually everyone attending had been anointed, literally and figuratively, as the largest anointing service in our history took place during worship. Indeed, it seemed at times that an oil vessel had been broken and its contents poured over our heads, so thoroughly was the theme pursued.

What was the effect of the exploration of the theme? Certainly some 5,000 Brethren returned home with their awareness of the Brethren ordinance of anointing heightened. No doubt we will see it honored more because of Cincinnati '87. But could we detect even an immediate effect? Was the oil of healing at work right there in our meeting? Was it mere coincidence that it was at Cincinnati that we quietly elected a woman to be our next moderator? Can the "oil of healing" work on a corporate body? Are we, as 1988 moderator Bill Hayes says, "walking in the sunlight of a new day"? If so, then Cincinnati '87 will have been, indeed, something to celebrate.

Conference coverage by MESSENGER *staff Don Fitzkee, Kenneth L. Gibble, Wendy Chamberlain McFadden, and Kermon Thomasson; and Mary Ann Harvey.*

Photography by Phil Grout, Bill Smith, and Kermon Thomasson.

A huge urn, filled with oil brought by representatives of each district, formed the focal point for Conference worship.

Right: *Elaine Sollenberger, elected at Cincinnati to serve as Annual Conference moderator for Orlando '89.* **Below:** *Fireworks over Cincinnati on July 4.*

Cincinnati '87

Genetic engineering, AIDS, deat

by Wendy Chamberlain McFadden

Statements on AIDS, the death penalty, and genetic engineering prompted some of the heavier debate in a relatively uncontroversial Conference. These and other business items are recapped here in the order they appeared in the Annual Conference Booklet. Page numbers refer to the Booklet.

Taxation for war

(page 132) An agenda item on "taxation for war" prompted little debate, since a study committee reported that it was choosing not to write a new statement on the issue of conscientiously opposing paying taxes that go for military purposes.

The committee said the church has written enough about war-tax resistance, but that members have not responded to the numerous calls by Annual Conference to study the issue. In addition to urging renewed study, the committee encouraged church members to respect individual choices of conscience and to continue to work for alternative legislation for the payment of taxes, such as the US Peace Tax Fund.

Committee members were Gary L. Flory, Violet Cox, Richard O. Buckwalter, Arlene R. May, and Philip W. Rieman.

Onaldo Pereira, of Brazil, won endorsement from Standing Committee for his licensing and ordination in Virlina District as a Church of the Brethren minister. Pereira needs the authority of ordination in an established denomination in order to have his "Church of the Brethren" in Brazil recognized by that country's government. This group in Brazil is not seen as a mission project of the World Ministries Commission of the Church of the Brethren in the USA. (See "As Sheep Among Wolves," July, and "Onaldo Pereira: He Came to his Own," June 1986.) Pereira's ordination was expected to take place September 6.

Genetic engineering

(page 139) The position paper on genetic engineering takes a positive stance, while listing a few cautions and urging Brethren to become more informed.

Dissent came mainly from church members who wanted to toughen the paper and take a more critical view of genetic engineering. The document is a revision of one approved two years ago as a study paper.

The paper was written by Paul W. Hoffman, with input from a large advisory group.

Death penalty

(page 146) The delegates approved a statement that declares "firm opposition" to the death penalty. Consistent with the church's historic peace position, the paper says, "We Christians must lead the United States in a total commitment to nonviolence as public policy." It emphasizes the need for reconciliation and healing, and encourages Brethren to support programs that help victims of crime.

Some speakers wanted to broaden the paper to include prison ministry in general. Several others, particularly those who had lost family members through violent crime, opposed the paper's position.

Members of the committee, appointed by last year's Conference, were Donald E. Roberts, Eva O'Diam, and Nathan L. Heffley.

Pension Board restructure

(page 161) Following up on an action taken last year, delegates approved a plan for the Church of the Brethren Benefit Trust. Previously the same people served as both the General Board and the Pension Board.

Under the new plan a separate board of 12 people will administer the denomination's Pension Plan, the Minis-

enalty dominate business

terial and Missionary Service Fund, the Equitable Annuity Plan, and the insurance plans. The restructure takes effect July 2, 1988.

The plan for restructure was created by a 10-member committee: William H. Cable, Darryl Deardorff, L. Wayne Fralin, Joyce Harmon, A. Blair Helman, Keith D. Pontius, Duane H. Ramsey, Judy Mills Reimer, Albert E. Richwine, and Donald E. Rowe.

Ministry polity

(page 167) Delegates approved a paper that makes more explicit the guidelines for ministers from other denominations who wish to serve in the Church of the Brethren. The document has been revised to clarify the standards and procedures and to add a section on recognizing an ordination for a term of service.

The assignment grew out of work from last year's Conference, when delegates returned this part of the paper on "Licensed and Ordained Ministry," and asked for clearer commitments from non-Brethren ministers who choose to serve in the Church of the Brethren.

Polity revisions

(page 169) These revisions of the Manual of Polity and Procedure clarify two areas: 1) the ultimate control of property held by a congregation, and 2) potential liability that might be placed on districts or the denomination by related but separate institutions.

Dual membership

(page 190) Delegates approved a recommendation from the 1986 Standing Committee that people not be allowed to serve at the same time on both the Standing Committee and the General Board, because of conflicts of interest, time, and responsibility.

The Brethren Church

(page 190) Responding to a query from Northern Ohio District, the delegates encouraged "discussions with increased intentionality" between the Church of the Brethren and The Brethren Church, based in Ashland, Ohio. The two denominations were

Above: *After Jim Myer (right) presented the Brethren Revival Fellowship query on church and state before Standing Committee, it's safe to say that he, and Harold Martin, weren't discussing the weather with Leland Wilson (left).*

Standing Committee member David Rittenhouse's concern that a Parish Ministries action establishing a liaisonship with the Brethren/Mennonite Council for Lesbian and Gay Concerns violates the 1983 statement on human sexuality sparked debate in Standing Committee. Here Rittenhouse (left) reiterates his point with Moderator Guy Wampler after Standing Committee agreed to express its concern to the General Board.

originally parts of the same church.

While avoiding language that implies efforts to reunite, the delegates emphasized their desire to work for reconciliation.

Church structure

(pages 191, 193, 194, 202) With minimal discussion, the delegates agreed to handle four queries together because they all related to the structure of the church. The four queries deal with denominational structure, district boundaries and nomenclature, and election of General Board members.

Annual Conference elected S. Loren Bowman, William R. Eberly, and James F. Myer to a committee to review the structures and interrelationships within the denomination and make recommendations. The General Board appointed Joel K. Thompson, and the Council of District Executives appointed James Miller to the committee.

Christian education

(page 191) Responding to a query from Pacific Southwest District, the delegates appointed a 5-member committee to review the Christian education goals of the denomination and to find ways to meet specific needs in this area. Committee members are Cindy Brenize Booz, Kitty Collier, Donald R. Jordan, Donna Forbes Steiner, and Davene Wolfe.

Councils of churches

(page 192) Southern Ohio District asked for clarification of the 1968 Annual Conference action that provided for church members to designate that their giving to the General Board not go to the National Council of Churches or the World Council of Churches. Donald E. Miller, general secretary, explained that all such requests are honored, as long as the request accompanies each donation. These funds currently are designated to the board's Africa programs.

Inclusion of ethnics

(page 194) Illinois-Wisconsin District asked for counsel in the inclusion and integration of ethnic persons and groups into the life of the Church of the Brethren. Delegates rejected the Standing Committee recommendation that the concern of this query be referred to the General Board. Instead Annual Conference appointed a 5-member study committee—Roger E. L. Cruz, Chicago, Ill.; Guillermo Encarnación, Lancaster, Pa.; Stephen B. Reid, Berkeley, Calif.; Dan Kim, Panorama City, Calif., and Mary Spessard Workman, Goshen, Ind.

The Frederick (Md.) congregation provided certified "signers" from the Cincinnati area so that its delegate, Francis Bourne (far right), who is deaf, could participate fully in business discussions. It worked smoothly, even when Bourne went to the mike to debate a point. Said Bourne, whose church has a deaf fellowship and ministry, "I know it won't happen right now, but in the future the denomination will have training for deaf ministers just as it does for the hearing."

Response to BEM

(page 195) Though divided, delegates approved this document from the Committee on Interchurch Relations as the current Church of the Brethren contribution to the ongoing study process of baptism, eucharist, and ministry being carried out by the World Council of Churches.

Some delegates sharply criticized the paper's heavily theological language as "totally unpalatable," and Wallace Landes, of the Palmyra (Pa.) church, moved that the paper be returned to the committee for a rewrite. That motion was defeated after delegates learned that delaying the paper would mean missing publication along with the other denominational responses.

Committee members Melanie May and Donald E. Miller defended the language as appropriate for a document directed to theologians. They said that they looked favorably upon suggestions that a popular version be written for study by congregations.

Statement on AIDS

(page 202) Delegates approved almost unanimously "A Call to Compassion," which urges compassionate care for people stricken with AIDS and for their families and friends. Among the involvements recommended are direct care, increased funding and information, and opposing discrimination.

Delegates strongly defeated a proposed amendment that called for "acknowledgment of sin and repentance among those whose behavior, both homosexual and heterosexual, has led to the spread of AIDS."

The paper was written by a Brethren Health and Welfare Association committee: James Kipp, Tana Durnbaugh, Mary Ann Harvey, Joe Kochansky, Dennis Rupel, Ralph Watkins, and staff member Jay Gibble.

Church and state

(not in Booklet) Responding to a query from the Brethren Revival Fellowship, the delegates appointed a 3-member committee to "research how the Church of the Brethren can strengthen its Biblical base for a better understanding of church/state issues, and how a greater degree of unity in belief, practice, and public pronouncement on these issues can be attained." Committee members are Dale Aukerman, Donald F. Durnbaugh, and Vernard Eller.

First order of the day: Scripture teaching

Rick Gardner, of the General Board staff, began morning business sessions with a scripture teaching. Each day Gardner examined a different biblical meaning of anointing, laying the groundwork for the evening worship service. In the studies, he raised the question, "What does it mean to be anointed?"

On Wednesday, Gardner walked delegates through 1 Kings 1:32–40, where anointing is seen as a rite of consecration for leaders.

James 5:13–18 provided on Thursday an example of anointing for healing. "Do our congregations function as communities of healing?" Gardner asked.

On Friday, the topic was on anointed leaders going about saving and delivering the people. Gardner looked at two very different pictures of anointed deliverers in 2 Kings 9:1–10 and Isaiah 61:1-3.

Saturday morning two texts that speak of the oil of gladness were used to set the stage for that evening's mass anointing service. Scriptures used were Ruth 3:1–7 and 2 Samuel 12:15–24.

Quest for Order (not in Booklet) In a resolution directed especially at the current administration and Congress, delegates identified three threats to harmonious relations in society: obsessive anti-communism, covert warfare, and a lack of integrity in the national government.

"A Quest for Order" calls for the government to act justly in a number of specific areas, including Central America, southern Africa, the Middle East, the Philippines, and on the issues of the arms race, protection for refugees, and restitution to Japanese-Americans held in relocation centers during World War II.

A number of delegates expressed strong opposition to the paper as a whole, with perhaps a quarter of the body voting against it.

* * *

Brief progress reports or requests for additional time were received on the following business items: education of the public, foundation enabling committee, review of world mission philosophy statement, and Church of the Brethren/India fraternal relationships and reconciliation. ☐

Stirring speeches sway delegates. It's that simple. Phill Carlos Archbold, associate pastor of Brooklyn (N.Y.) First Church of the Brethren, spoke forcefully for unconditional compassion for AIDS victims. On the front lines ministering to AIDS victims, he cited a number of congregations in Atlantic Northeast District that are translating compassion into action by supporting Brooklyn First in its ministry. The statement on AIDS, "A Call to Compassion," was approved almost unanimously by the delegate body after moderate debate.

Cincinnati '87

Briefly noted at Conference

Above: *Helen Beery, North Manchester, Ind., was one of over 500 Brethren who gave the gift of life in Cincinnati. Brethren donated 63.5 gallons of blood.*

Right: *Katy Brown, North Manchester, and Dave Largent, Muncie, Ind., pulled up in front of the convention center Tuesday evening in plenty of time for worship, after pedaling their way to Cincinnati to raise money for Heifer Project International.*

- In its fourth year, the Annual Conference life-saving booth (blood donations) reached a high blood mark of 508 units or 63.5 gallons, surpassing the goal of "enough to fill a 55-gallon drum." The 199 units collected the first day was the largest amount ever collected in a single day from a volunteer blood drive by the Hoxworth Blood Center, according to Mikal Keefer, blood center consultant.

"The community had a hard time believing you guys were doing this," he added. "Yours was much more than a convention of religious people, it was a gathering of Good Samaritans." The blood drive was featured on a number of Cincinnati area television newscasts.

- Five Brethren from Indiana biked to and from Annual Conference to raise money for Heifer Project International.

Dave and Dale Largent and Katy Brown pedaled round trip for North Manchester, biking 275 miles total. They were joined in Winchester by Dave and Ramona Thornburg, who totaled 250 miles.

The group raised more than $1,650 in pledges from family and friends. Organizer Dave Largent said they are making the contribution through Stan George, who will match the donations received.

- Brethren didn't forget their toothbrushes in their rush to get to Cincinnati. Well over 1,000 toothbrushes were dropped off at the Washington Office exhibit to help with a national dental health care campaign in Nicaragua planned by CEPAD, a Protestant development agency.

Through November toothbrushes and paste can be sent to the New Windsor Service Center, 500 Main St., Box 188, New Windsor, MD 21776.

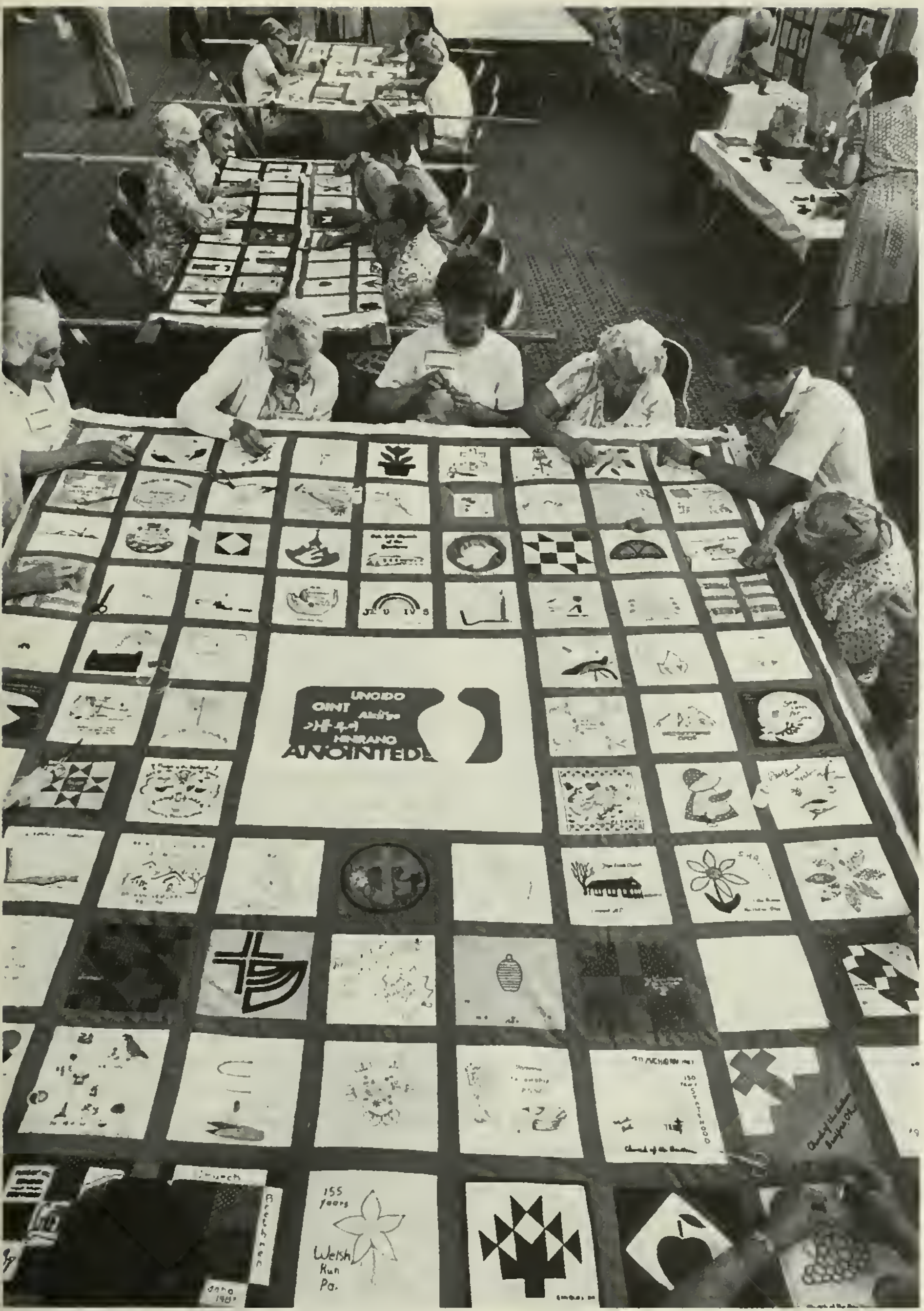
- Six new fellowships were welcomed into the denomination at Cincinnati. Following are the fellowships and their pastors: Faithful Servant, Atlanta, Ga., Richard D. Ward; Good Samaritan, Brandon, Fla., Fred Cline; Cristo Nuestra Salud, San Juan, P.R., John Forbes; Venice (Fla.), Frank Herbert (all four are in Florida/Puerto Rico District); Iglesia Anabautista Emanuel, South Bend, Ind., Gilberto Gaytán (Northern Indiana); and New Covenant, Columbus, Ohio, Fred M. Bowman (Southern Ohio).

Since 1976, the Brethren have welcomed 38 new churches.

- On the Conference program this year was a "Women's Fellowship organizational meeting," sponsored by Pacific Southwest District's Women's Fellowship.

No new organization was created. Instead the "organizational meeting" became a time for some Women's Fellowship members to express their concerns.

"Women's Fellowship's voice has been silent on the Annual Conference level since the 1960s," said Eleanor Copeland



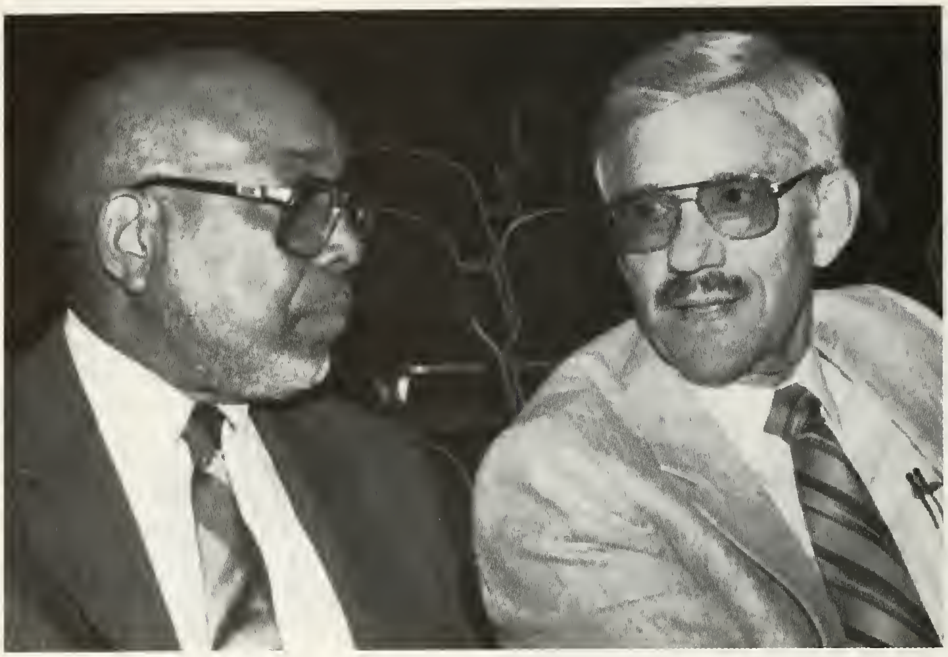
Left: *The sisters—and the brother—doing the quilting in Cincinnati had their art down to a science. The five quilts, seven wallhangings, and a few other articles auctioned at Conference netted over $15,000 for Heifer Project International. The auction was sponsored by the Association for the Arts.* **Below:** *Gloria Gaytán introduces her husband, Gilberto, pastor of Iglesia Anabautista Emanuel in South Bend, Ind., one of six new fellowships welcomed at Conference.* **Bottom:** *Dagmar Celeste, wife of Ohio governor Richard E. Celeste, spoke at the Church of the Brethren Association of Church Educators (CoBACE) luncheon, stressing the need for peace education.*

of Pacific Southwest District. "Many districts were anxious to be heard at Annual Conference again."

Women's Fellowship was disbanded at the national level in 1963, but continues to be active at the district and congregational levels.

Judith Kipp, staff for the new denominational program for women, called the meeting "controversial," but believes the concerns some have about the Women's Fellowship's relation to the program for women stem from its newness. "Women aren't really sure what the program for women is," she said. "It's too new for them to know how the program can work for them."

She added that the Friday evening



Moderators meet as Bill Hayes and Warren Garner chat before Garner is introduced to the delegates. Professor of education at Manchester College in Indiana, Garner is in his second year as moderator of The Brethren Church ("Ashland Brethren"). That denomination held its General Conference August 3-7 in Ashland, Ohio. Garner's appearance at Cincinnati drew more than usual interest since a business item dealt with reconciliation between the Church of the Brethren and The Brethren Church (see page 17).

insight session introducing the program for women was well received.

• Usually it is the Brethren who try to teach those in government about peace. In Cincinnati it was the other way around, when Dagmar Celeste, wife of Ohio's Governor Richard E. Celeste, addressed Brethren at the Church of the Brethren Association of Church Educators (CoBACE) luncheon.

Celeste, who was raised in Austria during World War II and later worked with Mother Teresa, spoke about the importance of peace education. "Neither peace nor war is inevitable," she said. "War is a failure of our imagination. It is that simple and that complex."

• "Art for Hunger" continues to grow. Sponsored by the Association for the Arts in the Church of the Brethren (AACB), it displays and sells artwork done by Brethren artists, and coordinates the traditional quilting party and auction.

This year's auction raised $15,385—the most ever. In addition to five quilts—one of which has been sold four times now—and seven wall hangings, a painting done at Annual Conference by featured artist Don Parker was auctioned. An urn with the new Church of the Brethren logo, created in Cincinnati by Joyce Parker, will be auctioned next year in St. Louis.

In addition to the proceeds from the auction, art sales totaled slightly over $7,000, half of which went to the artists.

After its expenses were subtracted, the AACB donated the profits to Heifer Project International. Stan and Helen George, of San Clemente, Calif., and a group of friends matched the gift.

• Conferencegoers gave $26,688.27 toward Annual Conference expenses, according to Joy Catenacci, of the treasurer's office. An additional $24,143.50 was given to support General Board programs, for a total giving of $50,831.77. That figure is somewhat less than the $53,998.95 received at Norfolk last year.

• Brethren Press sales dropped off this year after last year's all-time high of $52,026. Brethren Press sold about $44,138 worth of merchandise.

• SERRV's $19,915.92 in sales topped last year's record mark by over $1,000.

• "Is Bob Neff preaching again?" someone was heard to ask. He wasn't, but the annoying fire alarms that interrupted worship a few times during the week—most noticeably as Guy Wampler passed the moderator's gavel on to Bill Hayes—were reminiscent of the 1978 Conference in Indianapolis, where Bob's Sunday morning sermon lost a battle with an obnoxious alarm.

The reported cause of this year's persistent cacophony was a malfunctioning computer, but Annual Conference manager Doris Lasley said our own Brethren youth may have set some of the alarms. As a result, she says, Annual Conference could be charged $200 per false alarm.

• The Bethany Hospital Foundation had good news to report in Cincinnati. Just a few weeks before Conference the foundation received a gift of $109,000 in the names of the late Orville and Mabel Hersch, of Manassas, Va.

Then during the week in Cincinnati William and Miriam Cable, also longtime supporters of Bethany Hospital, pledged to give one dollar for every two dollars received from other sources toward the present community revitalization project of the Garfield Park neighborhood surrounding Bethany Hospital. They will give up to $200,000.

• Traffic surging toward the third level of the Convention Center following Saturday evening worship was heavy. It was even heavier after conferencegoers partook of 21,000 cookies baked for them by the host district of Southern Ohio.

• The four Eller brothers—Henry, Raymond, Paul, and John—were a big hit when they enlivened the Pension Board report with a spirited hymn about aging—sung to the tune of "God of Grace and God of Glory." Keeping things in the family, first cousin Kathryn Eller Peters accompanied the quartet on the piano. Their performance prompted a standing ovation from the delegate body.

• The Ministers' Association elected J. Richard Gottshall, pastor of the Pine Glen Church of the Brethren, Lewistown, Pa., to the organization's executive committee. He will serve one year as secretary, the second as vice chairman, and the third as chairman. Roger Richer became chairman in Cincinnati, and Beth Sollenberger Morphew moved from secretary to vice chairwoman.

• The Brethren Journal Association, publishers of *Brethren Life and Thought*, elected Nadine Pence Frantz to a 3-year term as secretary in the association's annual meeting at Conference. Named to the journal's editorial board were A. Stauffer Curry, Judith Kipp, and Lauree Hersch Meyer. Mary Elizabeth Wieand was appointed business manager through 1991.

• Lucille Clannin, a member of the Prince of Peace Church of the Brethren, Denver, Colo., received the eighth Committee on Interchurch Relations Award.

While serving as director of United

Left: *Bill Hare (right), Mount Morris, Ill., was one of two camp leaders to receive distinguished leadership awards from the Outdoor Ministries Association. Walt Bowman, General Board staff for outdoor ministries, presented the awards.*

Below: *Dan Kim, Back Un Jun, and John Jang Kyun Park, Korean Ministers on the West Coast, participate in Bible study. A Korean language Bible study group met each morning.*

Faith Ministries, she was instrumental in bringing together seven Denver churches and four community agencies to sponsor emergency service projects.

She previously served three years as president of the Denver Church Women United and currently volunteers four hours a day as manager of the meals program for a senior citizen center.

- Hazel Heisey, Bridgewater, Va., and Bill Hare, Mount Morris, Ill., received distinguished leadership awards from the Outdoor Ministries Association. The new awards honor one volunteer camp leader and one employed camp staff member.

Heisey was cited for her work as a board member and as a volunteer counselor at Camp Brethren Woods in Shenandoah District, while Hare was recognized for 22 years of service as manager of Camp Emmaus in Illinois/Wisconsin District.

- While many Brethren were following political events in South Korea during Conference, four Korean men were in Cincinnati following the Brethren. Back Un Jun, John Jang Kyun Park, and Sang Chun Lee, pastors of Korean congregations on the West Coast, along with Dan Kim, consultant to the General Board for Korean ministries, spent the week at Conference getting to know the Brethren better.

"They were exploring possible involvement of their congregations in the Church of the Brethren," said Paul Mundey, staff for Korean ministries.

- Warren D. Bowman, 93, died in Bridgewater, Va., April 23. At the time of his death he was senior among the surviving former moderators of Annual Conference, having served at the North Manchester, Ind., Conference in 1945. Bowman was president of Bridgewater College from 1949 to 1964, and also served in several pastorates.

- No, it wasn't Orlando's location near Walt Disney World that prompted Central Committee to move the 1989 Conference out of Miami Beach. Conference manager Doris Lasley says the reason was convention center rental costs—$25,000 instead of $60,000. Well, there's nothing Mickey Mouse about that!

Locations and dates for the next six Annual Conferences are: St. Louis, Mo., June 28-July 3, 1988; Orlando, Fla., July 4-9, 1989; Milwaukee, Wis., July 3-8, 1990; Portland, Ore., July 2-7, 1991; Richmond, Va., June 30-July 5, 1992; and Indianapolis, Ind., June 22-27, 1993.

- Total registration for the Cincinnati Conference was 5,355, slightly more than the 5,018 registrants last year in Norfolk. Of this year's registrants, 1,050 were delegates.

- Approximately 55 people participated in a pre-Conference mediation training workshop, led by Barbara Daté, a member of the Springfield (Ore.) Church of the Brethren. Barbara taught fundamental skills for daily peacemaking at the interpersonal level.

- After Conference's end on Sunday, over a thousand Brethren beat it down to Riverfront Stadium where it was Brethren Day at the ballpark.

New moderator Bill Hayes brought greetings to the crowd and Brethren Margaret Witmer tossed out the ceremonial first pitch, before the hometown Reds went on to defeat the New York Mets.

The pregame speech and ceremonial first pitch weren't the only indicators that it was Brethren Day. A baffled beer vendor labored through the Brethren section selling nary a beer. One of the good Brethren explained to him why sales were down even on such a hot day, and the vendor wasn't seen again in those parts.

Ice cream vendors fared better.—DON FITZKEE

• Among the visitors to Conference were four lay members of Ekklesiyar 'Yanuwa a Nigeria. Yamtikariya Mshelia is a teacher of Christian Religious Knowledge, and the first woman in EYN to graduate from the Theological College of Northern Nigeria. Bitrus Zira teaches at Jalingo advanced Teachers' College. Joel Wayarda is principal of Biu Government Secondary School. Yohanna Adamu works with Askira-Uba Local Government and serves EYN as an auditor. The Nigerian visitors spent time in the Elgin offices before Conference, and afterward visited congregations in six eastern districts. A unique feature of their exposure to the Brethren world was a day spent working as volunteers with SERRV and clothes processing at the New Windsor Service Center. The group returned to Nigeria in late July.

A meeting of the menders

It was a meeting of the menders. Menders of the body, mind, and spirit.

It was also a historic gathering, since this was the first joint meeting of the Ministers' Association and the Brethren Health and Welfare Association.

Meeting under the topic "The Caring Team: Partners in Care and Prayer," ministers and health and welfare professionals explored ways they can work together. The two main presenters were James E. Kipp, a family physician from Elizabethtown, Pa., and Earle W. Fike Jr., pastor of the Elizabethtown church.

Focusing on "The Church as a Healing Agent," Kipp explained his concept of wholeness, a concept that includes body, mind, and spirit. Using a model of concentric circles, he showed the influence of family, friends, church, work, and community on the well-being or ill-being of an individual.

"The salvation which was preached and practiced by Jesus was the bringing of wholeness to those who were broken," said Kipp. "I believe strongly that the church and the medical profession are called to be in the same business."

Kipp then offered five guidelines to help ministers and health and welfare workers become partners in care and prayer.

Speaking from the other half of the team, Fike said ministers can help to bridge the communication gaps in current health care caused by complex treatments. He also pointed out that ministers can be of help when decisions involving ethical dilemmas face individuals and family.

Dean Miller spoke to the joint meeting about the uses of anointing, following a videotape on the subject. Miller is a leading authority on the Brethren ordinance of anointing (see "Anointing: An Ancient Rite in New Settings," June).

Fike concluded with seven recommendations to help ministers and health-care professionals to work together.

The conference ended with a session on the anointing service, which featured the debut of a videotape created especially for this meeting. Created by Howard E. Royer and Dave Sollenberger, the videotape features testimonials of those who have been anointed and showed several anointing services. The program was followed by comments from Dean Miller, pastor of Christ Church of the Brethren in Carol Stream, Ill., and writer of a new packet of materials on anointing.

The 3-session conference was preceded by an afternoon of workshops for ministers and health-care professionals. Those workshops dealt with health and wellness in the congregation, planning for retirement years, keeping rural churches alive, and ministry with substance abusers and their families.—Mary Ann Harvey

Mary Ann Harvey, a member of the La Verne (Calif.) Church of the Brethren, is assistant administrator of Brethren Hillcrest Homes in La Verne and current president of the Brethren Health and Welfare Association.

Cincinnati '87

Leaders we elected

Elaine M. Sollenberger, 56, a dairy farmer and former General Board chairwoman from the Everett (Pa.) congregation, will moderate the 1989 Annual Conference in Orlando, Fla.

Sollenberger was chosen moderator-elect over Lila Wright McCray after Standing Committee narrowed the 4-person ballot that included Jimmy R. Ross and David L. Rogers.

Anne M. Myers, 44, Elkhart, Ind., was elected to a 5-year term as Annual Conference secretary.

Other elections and appointments:

General Board and Pension Board, district representatives (5-year terms): Carol Bowman Gnagy, Wenatchee, Wash. (Oregon-Washington); LaVon Widegren Rupel, Stockton, Calif. (Pacific Southwest); Phyllis Olwin Kinzie, Cushing, Okla. (Southern Plains); Danny Gaby (unexpired term 1989), Mosheim, Tenn. (Southeastern).

General Board and Pension Board, at-large representatives (5-year terms): Joyce Reid Hicks, Dayton, Ohio (Southern Ohio); Lois Fike Sherman, Fort Wayne, Ind. (Northern Indiana).

Annual Conference Central Committee (3-year term): Ben Simmons, Elizabethtown, Pa.

Committee on Interchurch Relations (3-year terms): Robert E. Keim, Phoenix, Ariz. (elected by Annual Conference); and Ronald D. Petry, Columbia, Md. (appointed by General Board).

Pastoral Compensation and Benefits Advisory Committee (5-year term): Daniel J. Whitacre, Myersdale, Pa.

Bethany Theological Seminary Electors (5-year terms): Richard Harshbarger, North Manchester, Ind. (college); Clyde R. Shallenberger, Baltimore, Md. (ministry); Dale W. Detwiler, Huntingdon, Pa. (at-large); and Jacob L. Miller, Spring Grove, Pa. (at-large).

National Council of Churches representatives (4-year terms): J. Wayne Judd, Bridgewater, Va.; Lori Sollenberger Knepp, Everett, Pa.; and Graydon F. Snyder, Lombard, Ill., were appointed by Standing Committee.

Stephen B. Reid, Berkeley, Calif.; Connie S. Andes, Elgin, Ill.; and Donald E.

Top: *Outgoing moderator Guy Wampler hands the gavel to incoming moderator Bill Hayes, quipping, "Be careful not to lose it, for MESSENGER has a way of keeping track of such happenings (see "Have Gavel, Will Travel," February)."*

Above: *Only the custom itself was traditional as new leaders knelt to be consecrated on Sunday morning. Front: Anne Myers, new Conference secretary; Bill Hayes, new moderator; and Elaine Sollenberger, new moderator-elect. Back: Louise Rieman, pastor of the Ivester congregation, in Iowa, and formerly pastor of Anne Myers, in South Bend, Ind.; Phyllis Kingery Ruff, outgoing Conference secretary; Sally McBride, long-time worker in the Baltimore First Church (Bill Hayes' pastorate); Guy Wampler, outgoing moderator; and Robert Alley, pastor of Elaine Sollenberger, in the Everett (Pa.) congregation, and a member of Standing Committee.*

Miller, Elgin, Ill., were appointed by the General Board.

Standing Committee's Nominating Committee (2-year terms): Wayne Grumbling, Salem, Ohio (Northern Ohio); Chester Harley, Greenville, Ohio (Southern Ohio); Robert E. Kettering, Manheim, Pa. (Atlantic Northeast); and Nancy Knepper, Gotha, Fla. (Florida-Puerto Rico).

Continuing are Robert W. Dell, Bremen, Ind. (Northern Indiana); Theresa C. Eshbach, New Oxford., Pa. (Southern Pennsylvania); Ira Gibbel, Johnstown, Pa., (Western Pennsylvania); and Romy Eicher Mueller, Modesto, Calif. (Pacific Southwest).

Denominational Structure Review Committee (see page 18): S. Loren Bowman, La Verne, Calif.; William R. Eberly, North Manchester, Ind.; and James F. Myer, Manheim, Pa. Joel K. Thompson was appointed by the General Board, and James Miller was appointed by the Council of District Executives.

Christian Education Goals Study Committee (see page 18): Cindy Brenize Booz, Orlando, Fla.; Kitty Collier, Millersville, Pa.; Donald R. Jordan, Fort Wayne, Ind.; Donna Forbes Steiner, Union Bridge, Md.; and Davene Wolfe, Bridgewater Va.

Church and State Study Committee (see page 18): Dale Aukerman, Union Bridge, Md.; Donald F. Durnbaugh, Lombard, Ill.; and Vernard Eller, La Verne, Calif.

Study Committee on Inclusion of Ethnics into the Church of the Brethren (see page 18): Roger E. L. Cruz, Chicago, Ill.; Guillermo Encarnación, Lancaster, Pa.; Dan Kim, Panorama City, Calif.; Stephen B. Reid, Berkeley, Calif.; and Mary Spessard Workman, Goshen, Ind.

General Board Executive Committee: Anita Smith Buckwalter, Lansing, Mich. (1988), chairwoman; Duane H. Ramsey, Washington, D.C. (1988), vice chairman; Rebecca Baile Crouse, Oak Brook, Ill. (1989), and L. Gene Bucher, Brodbecks, Pa. (1988), serve as members-at-large. The three commission chairpersons are also members of this committee.

Goals and Budget Committee: The above group chaired by Duane H. Ramsey, plus Administrative Council, comprises the Goals and Budget Committee, with four ex-officio members from the district executives: Pattie Stern (Pacific Southwest), Carl E. Myers (Illinois-Wisconsin), Carroll M. Petry (South/Central Indiana), and Gordon W. Bucher (Northern Ohio).

General Services Commission: Peggy Reiff Miller, Kalamazoo, Mich. (1988), chairwoman; Paul W. Brubaker, Ephrata,

Anne M. Myers: 'It's a bit awesome.'

"It feels so good to be home." With those words, Anne M. Myers of Elkhart, Ind., expressed her happiness at being called by the church to serve as Annual Conference secretary for a 5-year term.

From 1974 to 1982, Anne had worked for the Brethren Pension Board; during the last two of those years she held the position of executive secretary. After recently completing her studies at Mount Holyoke College in Massachusetts, she is gratified to be back serving the church of which she has been a lifetime member. "I remember on my last day of work at Elgin thinking that some day I would like to contribute my time and gifts to the church again," said Anne. "I never dreamed it would be as Annual Conference secretary."

Although she confessed to an initial reaction of being "overwhelmed" at her election, Anne is reassured by the experience she gained in working with church leaders during her years on the Pension Board staff. She brings to the job a knowledge of Church of the Brethren program, including how it is organized and how the various parts work together.

As secretary for Annual Conference, she will be the person providing continuity as moderators, Central Committee, and Standing Committee members come and go. After being elected, Anne sat up front with Conference officers during the business sessions to get a feel for her new assignment. "It's a bit awesome," she said, "to look out there and realize the responsibility these people have entrusted to me. But it's great to know I also have their confidence and support."—KENNETH L. GIBBLE

CHURCH OF THE BRETHREN
ANNE M MYERS
ELKHART, IN
ANNUAL CONFERENCE

Pa., (1989); S. Joan Wenger Hershey, Mount Joy, Pa. (1991); Sidney Olsen King, Twin Falls, Idaho (1990); Phyllis Olwin Kinzie, Cushing, Okla, (1992); Harold I. Mohler, Warrensburg, Mo. (1991); Keith D. Pontius, Marion, Ohio, (1989); and Danny Gaby, Mosheim, Tenn. (1989).

Parish Ministries Commission: Judy Mills Reimer, Salem, Va. (1990), chairwoman; L. Gene Bucher, Brodbecks, Pa. (1988); James O. Eikenberry, Batavia, Ill. (1990); Carol Bowman Gnagy, Wenatchee, Wash. (1992); Marlene M. Neher, Grundy Center, Iowa (1991); Lois Fike Sherman, Fort Wayne, Ind. (1992); Duane H. Ramsey, Washington, D.C. (1988); and David C. Wilson, Johnstown, Pa. (1990).

World Ministries Commission: E. Stanley Smith, Elkhart, Ind. (1989), chairman; Esther Frantz Boleyn, Morgantown, W. Va. (1988); Rebecca Baile Crouse, Oak Brook, Ill. (1989); Ralph Z. Ebersole, Tyrone, Pa. (1990); L. Wayne Fralin, Fremont, Calif. (1991); Joyce Reid Hicks, Dayton, Ohio (1992); Robin D. Lahman, Franklin Grove, Ill. (1991); and LaVon Widegren Rupel, Stockton, Calif. (1992).

Ex-officio members of the General Board are William A. Hayes, Columbia, Md. (Annual Conference moderator); Elaine M. Sollenberger, Everett, Pa. (Annual Conference moderator-elect); Warren F. Groff, Lombard, Ill. (president of Bethany Theological Seminary); Fumitaka Matsuoka, Lombard, Ill. (dean of Bethany Theological Seminary); and Harold Davis (observer/consultant from the American Baptist Churches of the USA).

Pension Board: The members of the General Board also comprise the Pension Board (until 1988, see page 16). The Pension Board chairman and vice chairman respectively are Paul W. Brubaker, Ephrata, Pa. (1989), and L. Wayne Fralin, Fremont, Calif. (1991).

Pension Board Executive Committee: The committee includes, besides Brubaker and Fralin, Esther Frantz Boleyn, Morgantown, W. Va. (1988); Sidney Olsen King, Twin Falls, Idaho (1990); Robin D. Lahman, Franklin Grove, Ill. (1991); Harold I. Mohler, Warrensburg, Mo. (1991); Keith D. Pontius, Marion, Ohio (1989); and S. Joan Wenger Hershey, Mount Joy, Pa. (1991). ☐

New leaders, new faces on the General Board and Pension Board. **Top:** *Duane Ramsey, vice-chairman of the General Board, and Anita Smith Buckwalter, chairwoman of the General Board.* **Above:** *Newly elected members of the General Board and Pension Board are Phyllis Olwin Kinzie, Carol Bowman Gnagy, Joyce Reid Hicks, Lois Fike Sherman, and LaVon Widegren Rupel. (Missing from photo is Danny Gaby.)* **Below:** *The newly organized Executive Committee of the General Board: Front—Peggy Reiff Miller, Judy Mills Reimer, Anita Smith Buckwalter, and Becky Baile Crouse. Back—Gene Bucher, Duane Ramsey, and E. Stanley Smith.*

Elaine Sollenberger: 'Good use of gifts'

"Mixed feelings" is the phrase Elaine Sollenberger uses to describe her reaction to being elected Annual Conference moderator. On the one hand, she is looking forward to helping plan themes and set the tone of the next two Conferences. But Elaine realizes that the duties of moderator include attendance at numerous meetings and travel to many places.

"During the five years I served on the General Board, members of my family had to carry an extra workload during my absence," says Elaine. "Now I'll be on the go again as moderator." Elaine, her husband, Ray, and two children, Lori (who is married to Rex Knepp) and Leon, together operate a dairy farm near Everett, Pa. The Sollenbergers' other child, Beth (married to Tim Sollenberger Morphew), is pastor of the Pleasant Hill (Ohio) Church of the Brethren.

During her stint as chair of the General Board, Elaine resisted being thought of as the first woman ever to serve in that capacity. She has the same resistance to having attention called to the fact that she will be the first woman to serve as moderator. She recognizes the historical significance of this fact, and she knows that many Brethren consider her election a breakthrough for women in the church. But she has not been a crusader for women's leadership.

"I was elected by a majority of all delegates," Elaine notes, "and I hope I was elected for who I am. I am not a promoter of causes." Nevertheless, she does not hesitate to claim biblical support for leadership by women. She points out that the Apostle Paul greeted by name women who gave leadership in the early church, women who, as Elaine puts it, "did more than bake cookies."

While she believes emphasizing the "first woman to be moderator" aspect of her election diminishes any contribution she might make in that office, Elaine does admit that she will feel some added pressure when she gavels the delegates to order at the 1989 Conference. "I've always believed that the first woman to serve as moderator will have to do a very good job because some of our people still aren't convinced a woman should be in this kind of leadership position."

"Involvement is in my blood," says 1989 moderator Elaine Sollenberger. "I have always been encouraged by others to be involved in the work of the church. It started with my parents and has gone on from there." With her at Cincinnati to rejoice in her new position were daughter Beth and husband Ray.

In Elaine's opinion, being moderator is a big responsibility, but she thinks of it more as an honorary office than as a position of power. She welcomes the opportunity to represent the total church, and is looking forward to meeting some of the newer Brethren—the Hispanic, Korean, and other ethnic groups that have lately enriched the life of the denomination.

Elaine has given leadership at every level of church life. She regards her five years on the General Board as the single most valuable experience in preparing her for service as moderator. "I've learned how our church works; I've learned to know the kind of people we Brethren are," she says.

When asked to name a significant role model, Elaine chose Virginia Fisher, who, as Elaine recalls, was the first woman to be nominated from the floor for the office of Annual Conference moderator. "From the time I first knew her when I was a youth, Virginia impressed me because she never made a big thing about being a woman in leadership in the church. She simply made good use of her gifts." That's the kind of assessment Elaine hopes will one day be made of her service as moderator.—KENNETH L. GIBBLE

Cincinnati '87

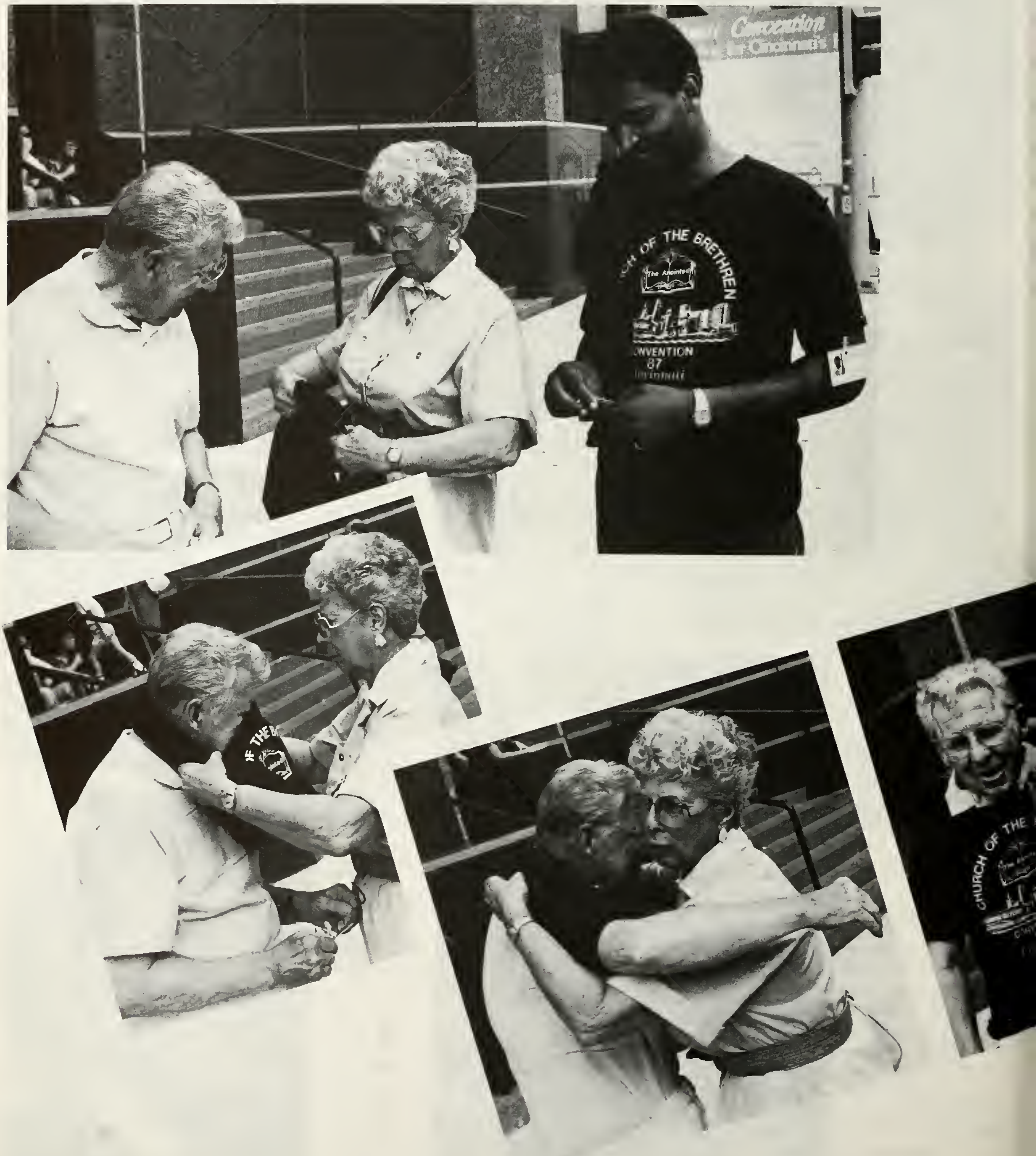
Variations on a theme of anointing

The worship services at Cincinnati all spoke to the Conference theme, "Anointed!" Moderator Guy Wampler began the series, speaking on "Holy Hospitality," symbolizing his message with the anointing of representatives of the six languages used by the Church of the Brethren. General Secretary Don Miller shared his vision for the denomination in his sermon, "Anointed to Lead." Hospital chaplain Clyde Shallenberger, in his sermon, asked, "Anointed! For What?" Pastor Deanna Brown preached on "The Scandal of Preaching Christ as 'Messiah.' " The Saturday night service reflected on "Anointing for Gladness," and included a mass anointing of virtually everyone in the congregation. Pastor John David Bowman closed the series on Sunday morning with his sermon "Staying Power: The Divine Abiding."

Left: *Don Miller*
Below: *Deanna Brown*
Bottom: *John David Bowman*

Upper Left: *Guy Wampler*
Left: *Clyde Shallenberger*
Below: *Josephine Kreitzer, West Milton, Ohio, anoints her son-in-law Herb Fisher, McPherson, Kan., in the mass anointing service on Saturday night.*

Cincinnati '87


Convention Cincinnati
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A Brethren shirt tale

Cincinnati entrepreneur Napoleon Gibbons knows a golden opportunity when he sees one. He set up shop outside the main entrance to the convention center, a spot usually thick with Brethren, to sell specially designed T-shirts with his free interpretation of the Annual Conference theme on them. Harry and Helen Lehman, of Dayton, Ohio, liked what they saw, and purchased one of Napoleon's shirts. The sale wasn't complete until Harry had tried on the shirt for size, which required some help in the fitting room. In the end, both parties were pleased, and the deal was consummated with a good Brethren embrace. But don't expect either brother to give you the shirt off his back.

CHURCH OF THE BRETHREN
The Anointed
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Cincinnati

Cincinnati '87

Some closing shots

Upper left: *With the General Board "live" report to Conference focusing on 40 years of General Board history, it was appropriate to have on hand the four living general secretaries—Raymond Peters (1947-1952), Don Miller (1986-), Bob Neff (1978-1986), and Loren Bowman (1968-1977). The late Norman Baugher served 1952-1968.*

Above: *The week's worship services began Tuesday evening with a procession of district representatives each bearing a vessel (most of them of some historic Brethren significance) of oil to be poured by the moderator and moderator-elect into a large glass urn, focal point of the worship center. At right is Jonathan Spangler, of Mid-Atlantic District.*

BB RIVERBOATS

Above: *Some Brethren were struck by the resemblance of the Ohio River at Cincinnati to the Rhine in Germany. The editorial writer on page 34 viewed the river symbolically. But for the Brethren children aboard the good ship "Becky Thatcher," it was just a fun place to be on a hot July day.*

Right: *The play "Alice in Blunderland" played to "sell-out" crowds for three performances at Cincinnati. Performed by members of the Ivester congregation, Grundy Center, Iowa, it was billed as an allegory pointing out the issues of living in the nuclear age. In the scene shown here, "Alice" (Karen Cakerice) confronts "Tweedle-Dum" and "Tweedle-Dummer" (Denise Butler and Karin Brunk), who represent "the two great powers" of Russia and America. The final performance in Cincinnati was number 28 for the Ivester troupe, whose opening night was two years ago, in Northern Plains District. Ivester congregation had 56 members present at Conference.*

Above: *Rachel Weybright, Syracuse, Ind., coordinator of the increasingly successful Conference "quilting party" (see pages 21 and 22), presented Moderator Wampler with a colorful wall-hanging made of 1987 quilt squares. With Wampler was his wife, Linda, and the couple's daughters, Beth and Jill. Among the squares were several from congregations of special significance in the life and career of the moderator.*

Above: *Two historic firsts in two successive years—the first woman and the first black in the Church of the Brethren's highest elective posts—Elaine Sollenberger, 1989 moderator, and Bill Hayes, 1988 moderator.*

Right: *An untraditional finale to a Conference that broke tradition. The history-making moderators for 1988 and 1989 leave the stage to the blaring of a brass ensemble and the singing of a Latin hymn, "Jubilate, Servite." The Brethren had broken free of the bonds of exclusiveness, and were, as new Moderator Bill Hayes proclaimed, "walking in the sunlight of a new day." (With Hayes, his daughter Eileen. With Sollenberger, her husband, Ray.)*

Let's celebrate the sisters

I sat at the press table at Conference in Cincinnati, listening to the moderator inquire if there were nominations from the floor for additional candidates for moderator-elect. When none were added to the names of the two women already on the ballot, and he passed onto the next category of candidates, I whispered to a colleague, "History has just been made."

When the moderator got through the ballot, and said he wanted to make sure that no one had missed the opportunity to make a further nomination (apparently to ensure that no one could accuse him later of ramming the ballot through this process), my colleague whispered back to me, "History has just been unmade."

Fearful he might be right, I held my breath. Many others likely joined me. For a long, long moment the auditorium walls seemed to bow inward for want of air. Then the moderator announced the nominations closed. We all exhaled, and the walls popped back into place.

The announcement of the election results next day would be an anti-climax. The Church of the Brethren would have for the first time a woman as Annual Conference moderator-elect.

The long-awaited goal had been reached so matter-of-factly and, so unexpectedly, that I was sort of stunned for a while. Then my thoughts went back to an editorial I had written for the January 1980 MESSENGER, "No Headlines for the Sisters." The occasion was a cover story that month on Ruby Rhoades, beginning then as the first woman to serve as an executive on the General Board staff (executive for the World Ministries Commission, 1980-1984). That was over seven years ago, and as I read it again, it seemed longer ago than that. And that's good.

In the editorial, I quoted Ruby Rhoades saying, "Women come up on the short end, unless it is mandated, as it was in my case. And it's not because we are incapable, but simply because we are women. All we are asking is that women be considered and judged for our leadership skills and capabilities, and not our sex."

It is a happy day we have reached when we no longer have to *mandate* that women be appointed, or "structure" ballots to encourage their election.

I ended that 1980 editorial by saying, "I dream of the time when sisters participate so fully in the life of the denomination, including leadership roles, that we will have to look elsewhere for our headlines and our covers." That day has arrived, and so I looked elsewhere for a cover and for headlines as we put together Conference coverage for this issue of MESSENGER.

But I still would like to take a look at where we are in terms of sisters participating in leadership, sort of celebrating the sisters a bit, while acknowledging that there is progress yet to make.

Let's look at the record in 1987. Elaine Sollenberger will be our 1989 Annual Conference moderator, the highest elective office in the denomination. Anne Myers is the new Annual Conference secretary, the second highest elected official in the denomination. She succeeds Phyllis Kingery Ruff, who held that post for the past 10 years.

The General Board will be chaired this year by Anita Smith Buckwalter. Elaine Sollenberger has previously served in this office.

Five women and one man were elected in Cincinnati to the General Board and the Pension Board. There are now 13 women and 12 men on these boards. (The same group currently serves as each of the boards, a situation that will be changed next July.) Two of the General Board's three commissions are chaired by women, and each commission has four women and four men on it.

The Administrative Council in Elgin has two women on it, Connie Andes (General Services executive) and Melanie May (Office of Human Resources executive). Connie Andes is the senior member of the council in length of service.

One of the denomination's districts (Oregon/Washington) has a woman, Jan Eller, as its executive. Two others have women as co-executives—Pattie Stern in Pacific Southwest and Shirley Spire in Southeastern. Four districts have women as associate executives.

As of last January there were 42 women serving full-time as pastors of Church of the Brethren congregations, and 54 others serving part-time.

These statistics are something we can celebrate. The sobering fact, however, is that, although we can now stop marveling over the "first woman" this and the "first woman" that, the struggle is not over. Resistance to recognizing the worth and equality of the sisters is still a viable force. And, of course, the *scandal* is that we have ever disputed the sisters' worth and equality in the first place. It ought to be as embarrassing to us as any of the other prejudices we have held or still hold.

But, even though we are not at the end of the river, the bend of the Ohio in Cincinnati afforded us a pleasant view indeed, and I enjoyed pausing to contemplate it and to reflect. — K.T.

A look at the 'Brethren' beatitude

In a day when much emphasis is being placed on peace, Brethren need most seriously to contemplate the meaning of the seventh beatitude.

by Galen R. Hackman

If there is a beatitude from Jesus' "Sermon on the Mount" that Brethren might claim as their own special one, it would be Matthew 5:9: "Blessed are the peacemakers, for they shall be called sons of God." Yet, Brethren don't agree among themselves on just what Jesus meant by the term "peacemakers," nor what he expects from those who heed this beatitude as a guide for their lives.

What is the meaning of these words for us? How does peacemaking affect our witness of Jesus? In a day when much emphasis is being placed on peace, Brethren need most seriously to contemplate the meaning of this beatitude.

What is peace? We must begin with a proper understanding of this key word. The Greek word for "peace," *eirene*, is a beautiful word, rich in meaning. The word is a picture-word, calling to mind specific mental images when heard. The word means *tranquillity*, and is used to describe a boat sailing on a calm sea. It means *harmony* and describes a song in

'Sure, it is good to be promised the kingdom of heaven, comfort, inheritance, satisfaction, mercy, and a glimpse of God. But to arrive at the place where one's life demonstrates the characteristics of God is the highest compliment and blessing of all.'

which all notes and chords blend in perfect agreement. And it conveys the idea of an *absence of strife*, calling to mind two people walking hand-in-hand. Our English word "peace" comes to us from the Latin *pax*, from which we derive "pact." A pact is a treaty between two parties or governments.

The Hebrew equivalent is the word *shalom*. This word is also rich in meaning, and was, for the Jew, the common word of greeting. It means all of what the above Greek word means, yet adds another aspect. Not only does *shalom* convey the negative—the absence of strife and evil—but also the positive, the presence of all good things. To wish *shalom* on another is in essence to say, "I wish for you not only the absence of all that may harm, but also the presence of everything that makes for a person's good."

Our brothers and sisters in the Church of the Brethren in Nigeria (EYN) call out "Salaam" (the Arabic equivalent of *shalom*) when they approach the gateway of a neighbor's compound. It indicates that they come in peace and wish peace upon their neighbor's household.

From the above definitions we see that the word "peace" has to do with the state of harmony, tranquillity, and unity as it exists between two parties. However, there are some things that peace does not mean:

For some people, being at peace is the same as *having a truce*. A truce is designed as "a suspension of fighting especially for a considerable duration by agreement of opposing forces." During the Vietnam War, occasionally a truce was drawn for Christmas Day. For that one day there would be no shooting, even though the sides were not at peace with each other. The hostility still existed; the hatred was still present. This is the difference between a truce and peace. When there is peace, the issues have been dealt with; the hostilities cease; the war is over.

For others, pursuing peace means *evading the issues*. Some see peace as simply ignoring that which causes the hostilities among us—a sort of sweep-them-under-the-rug-and-hope-they-go-away approach to problem-solving. However, ignoring reality is not peace. True peace never evades the issues, but rather deals with them, building the right bridges and moving through the pain until harmony is established.

For still others, peace is sought *at the expense of truth*. Peace is paramount and it is "peace at any price." Most people want to avoid needless strife, but there are times when standing for the truth will stir up strife. Sometimes the way to lasting peace includes addressing issues that will be painful to work through. Truth and righteousness are just as important as peace, and these factors cannot be compromised.

For example, Jude wrote his epistle encouraging the believers "to contend for the faith" (verse 3), an activity that undoubtedly caused turmoil. Jesus taught that at times faithful discipleship would place a "sword" between loved ones (Matthew 10:34), indicating that following him could cause strife. And Paul implies that not all strife can be avoided when one is following Christ (Romans 12:18), although we are to do all that we can to live at peace with everyone.

And for yet still others, peace is *the essence of the gospel*. The ideal of living at peace with all becomes the thrust of Christianity for certain believers. Peace needs to be seen as a vital part of the gospel, but it must be given its rightful place. It is a *fruit of* the gospel—a result of experiencing the grace of God (see Romans 5:1 and Galatians 5:22-23)—not the gospel itself. Paul outlines for us the essence of the gospel in 1 Corinthians 15:1-8.

So then, this is peace—what it is, and what it is not. But what is a peacemaker?

Who are the peacemakers? Notice at the start that the promise of this beatitude is to the "peacemaker" and not to the "peace lover." Passivity is not the answer; activity is. "Peacemaking" is an action word, implying that the Christian is to be busy making peace in this world. There are many people who love peace and few who work for it. (Mind you, I don't advocate a peace activism that ignores other important biblical principles.)

The call to peacemaking implies the presence of contention. Indeed, the world today is full of conflict and strife. In order to know how to go about establishing peace, we need first to know something about why individuals are at odds with themselves and others.

James says that *evil desires within* are the source of conflict (Jas. 4:1-2). People are at war with their neighbors because they are not at peace with themselves. And they are not at peace with themselves because they are at war with God. The heart of the peace issue is the spiritual condition of the human soul. Any peacemaking effort that does not take seriously this truth is at best merely a "truce tactic."

If the Scriptures teach that the hostilities that exist in the world are results of the strife between God and his creation, then it is logical to believe that it is this aspect of peace that concerns Jesus in the beatitude. Also, the nature of the beatitudes is spiritual and personal, not political and global. In light of this fact, biblical peacemakers have a three-fold agenda:

First, Christians are called to lead others into a peaceful relationship with God. This is the basis for peace without which no lasting harmony can be found.

Second, the biblical peacemaker works to establish harmonious relationships between individuals and their neighbors, based on their spiritual relationship with Christ, the Prince of Peace.

Third, Christians attempt to lead their nations into peaceful co-existence with others. They realize, however, that this is not their primary calling, nor will the effects be long-lasting (see Matthew 24:6). As long as the leaders of nations remain hostile toward the God who made them, they will continue to be hostile toward their global neighbors.

This leads to an important question. Since lasting peace can be established only upon the basis of spiritual harmony with God, what does one do in those situations where persons who are hostile to one another are not open to the truth of the gospel?

For example, consider the pastor who counsels a family in which the teenager is extremely hostile toward the parents. Several times the teenager has run away from home. Neither the parents nor the teenager are willing to assume blame, although clearly both sides are in the wrong. They are not open to spiritual counsel. What does the pastor do, since lasting peace is not very likely possible? Throw in the towel? Cast up hands in despair? Ignore what can be done? No, of course not! As with many things in life, the ideal is not always within reach. At such times the spiritual leader must be willing to work for whatever peace can be found—even if it is less than complete. A little peace, an improved condition, is always better than no progress at all.

This is really where we stand regarding world peace. As Jesus said, there will be hostilities until the end of time (Matt. 24:6-7). Nevertheless, what peace can be enjoyed, even if temporary or partial, is better than war. And because lasting peace is certain only when based on conversion to Christ, Christians do not rest content with mere secular peace—but continue to work at introducing individuals to the Messiah who provides a basis for true peace.

How are the peacemakers blessed? "Blessed are the peacemakers, for they will be called sons of God." What does it mean to be a son of God? Note that the Greek here is the word *huios*, which is clearly "son," and not *teknon*, which is "child" (see Matt. 5:9, KJV). Although both of these words are used in scripture to identify believers (see John 1:12 where the Greek is *teknon*), the word "son" is the more frequent term. It is also, of course, used often as the title for Christ, connected both to "man" and to "God."

In Greek, the word *huios* ("son") is used primarily three ways:

It is used in its natural sense to indicate the male child of a man or woman. An example of this is Matthew 13:55, in which the people asked concerning Jesus, "Is not this the carpenter's son?"

It is used in a divine sense, to specify that Jesus was God in the flesh. For example, see Matthew 16:16, where Peter confessed that Jesus was "the Christ, the Son of the living God."

And it is used in a figurative sense, to imply that someone shares the character qualities of another. For this reason, James and John are called "sons of thunder" (Mark 3:17). Their personality reminded Jesus of the roar of thunder. Barnabas is referred to as the "Son of encouragement" (Acts 4:36) because he demonstrated kindness and compassion. And the disciples were called the "sons of light" for they were chosen to bear the light of the gospel to the world (John 12:36).

Since obviously we can never be the literal, physical offspring of God, and since we most certainly cannot be divine, the meaning of "son" here in this beatitude must be figurative: We share the character qualities of "sons of God." Peacemakers are blessed with the title "sons of God," for they are manifesting in their ministry a Godlike work. They are living out in their lives a character quality and an aspect of activity which is true of God himself. The Apostle Paul says:

"God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God" (2 Cor. 5:19-21). (See also the larger context in 2 Corinthians 5:16-6:2 and Ephesians 2:11-22.)

This promise—to be called "a son of God"—is perhaps the most significant of all. Sure, it is good to be promised the kingdom of heaven, comfort, inheritance, satisfaction, mercy, and a glimpse of God (as all of the other beatitudes pledge). But to arrive at the place where one's life demonstrates the characteristics of God is the highest compliment and blessing of all. To be so involved in the lives of others—leading them into peaceful relationships with their God and their neighbors—that one is seen as doing a Godlike work is most certainly the greatest tribute which can be made to our heavenly Father.

Are we Brethren about the business of peacemaking? Or, are we content to have truces, temporary cease-fires? Are we about the ministry of sharing the gospel with those who have not yet heard so that they may find peace with God? Or, having found this tremendous peace, are we keeping it to ourselves? ☐

Galen R. Hackman is pastor of the Schuylkill Church of the Brethren, Pine Grove, Pa.; a member of the Brethren Revival Fellowship Committee; and a teacher in the summer Brethren Bible Institute. This article is an adaptation of one unit of study in a correspondence course, "Expositional Study of the Beatitudes," offered by the BBI. The unit was published in the BRF Witness, *Vol. 21, No. 5, 1986. For information about the various courses, write to BBI Correspondence School, Route 10, Box 201-N, York, PA 17404.*

book review

Genesis commentary appears in Brethren/Mennonite series

by Richard B. Gardner

The first Brethren-authored volume in the Believers Church Bible Commentary series has just been published by Herald Press.

Written by Eugene F. Roop, Wieand professor of biblical studies at Bethany Theological Seminary, *Genesis* is the second work to appear in the series. Frugal Brethren and Mennonites may balk at first at the $17.95 price tag. But the quality of the work makes its purchase a good investment.

In his approach to Genesis, Gene speaks of the book as a "family story" of the people of God, actually a collection of family stories. The story begins with "The Saga of All Humanity" (1:1—11:26), then moves on to "The Saga of Abraham and Sarah" (11:27—25:18), "The Saga of Jacob" (25:19—36:43), and "The Saga of Joseph" (37:1—50:26).

As Gene explores these family traditions, he calls attention to key theological themes such as creation, disaster and re-creation, promise and fulfillment, and blessing. He also shows how we as a later community of faith live out of this heritage of the ancestors.

When writers of commentaries introduce their work, they frequently highlight other scholars as their primary partners in the task of interpretation. Not so in Gene's case. Although the bibliographies at the end of the book confirm thorough familiarity with scholarly literature, Gene dedicates his book not to a circle of professionals, but to the students with whom he has sought to interpret Genesis as a resource for the church. As the preface puts it: "The commentary grew out of the study of Genesis in the congregational and seminary community, and it is intended to promote and enhance study in those settings."

Those words apply to the Believers Church Bible Commentary as a whole. A joint effort of the Church of the Brethren, the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren Church, and the Brethren in Christ Church, the series attempts to approach scripture from the perspective of the believers' church tradition. An important part of that perspective is the belief that biblical interpretation is a task for every community of believers, not just for a few teachers who decree correct views.

Each volume in the series will follow a common format. As authors work with a particular segment or unit of the text, they begin with a preview and outline of the material. Next comes a section of explanatory notes on important elements in the passage. Finally, there are sections on "The Text in Biblical Context" and "The Text in the Life of the Church." In the latter section, the reader learns how a given text has spoken to earlier hearers and interpreters, as well as how that text may be speaking to the church today. Here is where the cutting edge of a text for the Anabaptist tradition often becomes most apparent.

Guiding the development of the series is an Editorial Council with representatives from each of the participating groups. Estella Horning serves as the Church of the Brethren member on the council, by appointment of the Parish Ministries Commission of the General Board. Working under the council's direction are the two editors of the series, Elmer A. Martens (Old Testament editor) and Howard H. Charles (New Testament editor).

When the council members reviewed Gene Roop's work on Genesis, they liked it well enough that they invited him to prepare a second volume for the series. This volume will cover the short but colorful narratives of Ruth, Esther, and Jonah.

While Gene is busy with that assignment, five other Brethren authors are working on their contributions to the commentary. These include Chalmer E. Faw (Acts), Richard B. Gardner (Matthew), Estella B. Horning (Hebrews), Robert W. Neff (Job), and Graydon F. Snyder (1 Corinthians). One or two of these volumes should be available by late 1988.

Meanwhile, we commend for your study the commentary on Genesis—and invite you to find your place in the family story of God's people. ☐

Richard B. Gardner is a member of the General Board's Parish Ministries Commission staff.

Writers Estella Horning, Gene Roop, and Rick Gardner examine galley proofs of Gene's volume on Genesis, the second work of the Believers Church Bible Commentary series.

Small talk

by Kathy Kline

Strictly by you

I was glad when they said to me, "Let us go to the Lord's house."

Psalm 122:1

Summertime was a relaxing time. No more school. Vacations. Sunshine. Fun! What did you do this summer?

Now that fall is here, why not try a new project? Read some of the poems on this page. How do you think the people who wrote them felt? Happy, sad, lonely?

Sometimes writing down our feelings can help us figure out a problem we are having with someone—even ourselves. In the Old Testament there is a whole book of poems and songs called Psalms. Some are happy, some are sad, some are angry. Many of these psalms were written by King David. Even when King David was angry and lonely he did not forget God. He told God about his anger and loneliness and also about his love and happiness.

Try writing a poem of your own that describes a feeling you might have.

A poem

As far as I look,
As far as I see,
I hope I never find
the people who hate me.

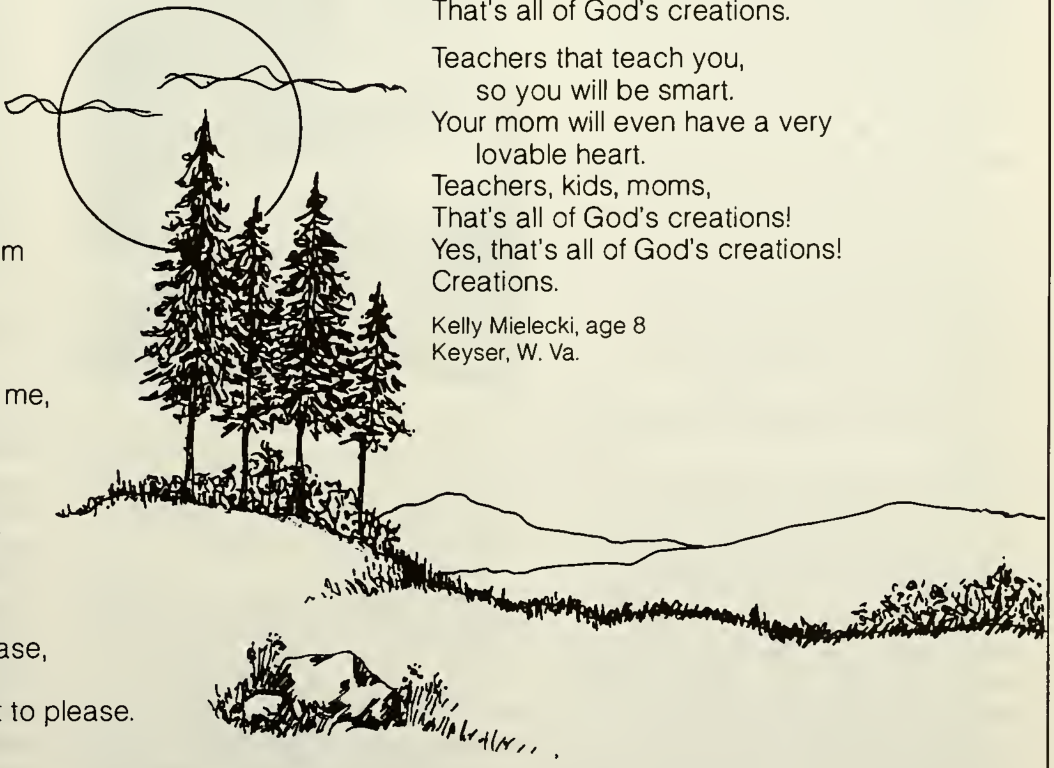
As many mountains I climb,
As many waters I swim,
I don't ever want to meet them
 be it she, it or him.

Maybe if I looked
 far enough I could
 find the people who hate me,
 and maybe they should.

For I am not the best kid
 one could ever find
'cause I'm jealous and angry
 and not very often kind.

I try to be good
 but cannot do this with ease,
 but I will keep on trying
 because it's Jesus I want to please.

Jenny Oke, age 11
North Liberty, Ind.



A sweet day

A whistle came.
A song rang,
 the sweet sound of air.
A boy came and shook his new blue bell.
A sound of trees waving through the air.
A pitter patter from a squirrel coming near.
The beautiful smell of fresh flowers.
You can hear the clouds as they go by.
And most of all you can shut your eyes!
A new summer day has gone by,
 if you just listen!

Alexandra Shankster, age 8
Cerro Gordo, Ill.

God's creations

First the sun comes from the sky,
 making flowers grow high, high, high.
Rain falls down, the flowers close up.
Sun, flowers, rain.
That's all of God's creations.

Water.
But bridges so we can cross.
We can even play with the moss.
Water, bridges, moss,
That's all of God's creations.

Teachers that teach you,
 so you will be smart.
Your mom will even have a very
 lovable heart.
Teachers, kids, moms,
That's all of God's creations!
Yes, that's all of God's creations!
Creations.

Kelly Mielecki, age 8
Keyser, W. Va.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Listening to the Word

Keep it simple

by Chalmer Faw

"I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and Him crucified" (1 Cor. 2:1-2).

Jesus put it this way: "Whoever does not receive the kingdom of God like a child shall not enter it" (Mark 10:15) and "I thank thee, Father, . . . that thou hast hidden these things from the wise and understanding and revealed them to babes" (Matt. 11:25). In other words, the gospel is simple, straight from the heart of God to the need of persons. And there is no need to complicate it with "lofty words or wisdom."

Does this mean there is no place for theological inquiry and thorough explanations of life? Not at all! Life at times is very complex and to come up with simplistic answers may not only be unhelpful but downright injurious. Furthermore, God's wisdom and knowledge have depths to them that can be described as "unsearchable" and "inscrutable" (Rom. 11:33).

The thousands of volumes that have been written and the tens of thousands of sermons preached to discover and explain the mysteries of God are certainly not all wrong. In fact, the very one who wrote our text also produced the profound and often complex Epistle to the Romans and the letter called Ephesians, with its long sentences and lofty thought.

What, then, is the Word telling us? Let us listen.

The first thing to note is that a sharp distinction exists between the divine and the human. God, though infinite, makes a simple overture to us as creatures. The message is one of love, and even a child (or especially a child) can understand that. To make it complex is to miss it. It is action before it is words, and to multiply words or use big words may simply muddy the waters and take us farther from that love.

Therefore in receiving, understanding, and communicating it, the divine simplicity is much superior to the human complication of it. The Word is not so much to be elaborated on as it is to be obeyed.

Then is there no value at all in being "wise" or "learned"? Yes, there is, provided that wisdom and that learning are the human expression of the wisdom of God. Moses in the Old Testament and Paul in the New were known to be men of learning, and the contributions of both to the written Word are most precious. Yet in both cases it was the ability of these learned men to condense and simplify God's great wisdom into statements such as the Ten Commandments and the Love Chapter that has made the lasting impact upon believers through the centuries.

Where complexity and sophistication do come in and make their best contribution is in science and technology of various kinds. We all use machinery whose intricate mechanisms defy our knowledge. We want pilots who have the latest and most sophisticated of instrument panels, with knowledge and skill to match it. As we lie upon the operating table we want a surgeon and staff attending us who are "sophisticated" in the sense of experience and equipment. Sophistication and the ability to handle complex data are also necessary for dealing with statistics and making analyses.

Each person, however, the pilot, the surgeon, and analyst has the same need of a simple relationship with God and others. *Keep it simple.*

Hearing the Word of God is the first requirement and it is simple. Moses stood barefooted before a burning bush and heard words as simple as "I am that I am." Many a prophet has heard the one word "Go." Simple! In fact, when the prophet tries to complicate it with excuses and doubt, God just repeats that one word "Go!"

The next step is to *understand* the Word when it comes. It never takes an unabridged dictionary a foot thick to do it. In fact, Jesus said it was the "babes" in their simplicity, ordinary Christians with believing hearts, who did it best. Basic trust is essential, and children who have been loved are especially good at that.

Then comes *obey*. Just do it! A good deal of the understanding will come along the way. Nothing is so difficult to comprehend as the Bible, when we are not ready to do what it says! "You search the Scriptures," Jesus told his opponents, "because you think that in them you have eternal life . . . yet you refuse to come to me that you may have life" (John 5:39f). The Scriptures all pointed to Christ, but the wise and learned Pharisees would not *obey*.

Part of obeying the Word is to learn to *communicate* it, first by *being*, then *doing* and finally, when these two are in order, *speaking* it. When you speak it, make it brief and to the point so that even the one who runs can understand it.

After his many volumes of *Church Dogmatics*, Karl Barth summed it all up in the simple song "Jesus loves me, this I know"!

Exercise your vocabulary and your vocal chords all you wish, but when a hungry person is trying to find life, *keep it simple.* ☐

Chalmer Faw is a retired Bethany Seminary professor and Nigeria missionary living in Quinter, Kan. He and his wife, Mary, carry on a spiritual life renewal ministry across our denomination.

On faith, identity, gays, love feast, suicide

Kyle Richmond

Brethren faith could transform

Gale Younkins' "Opinion" piece, "Mission Posture Needs Changing" (May), encouraged me.

I'm not a church member yet, but my year and a half in Brethren Volunteer Service, reading MESSENGER, and contact with Brethren in the US have made me want to be. The Church of the Brethren seems to be sincerely searching for God's kingdom, and trying to be an example of Jesus' message.

As Younkins indicated, however, the search and living of the faith cannot be limited by nationalism. If we allow ourselves to suppose that the Stars and Stripes is to fly over God's kingdom, we are not only losing sight of the church, we are separating ourselves from part of it.

My BVS experience in Haiti has shown me that non-US Christians could be positively transformed by the faith of the Brethren. For example, the BVS goals of justice, peacemaking, and serving basic human needs are the goals of many oppressed Haitian Christians today. But it is difficult to find those goals among the numerous authoritarian-directed churches here (sometimes even including the more socially conscious Catholic church), many of which emphasize a roll-over-and-play-dead faith (and which are often "planted" and supported from the US).

On the other hand, Haitians could teach the Brethren a few things about the issues of materialism and the church working in community. Christians living in the US need to realize that they can look for help in places they stereotypically think "should be helped." (I was glad to see that this year's Annual Conference logo uses several languages, including Haitian Creole.)

I hope the Church of the Brethren can catch the mission vision outlined by Gale Younkins, and further transform itself. The word "mission" has changed; it is not only to give but to receive, to share, to grow, and live our faith together. That is appropriate work for Pennsylvania . . . and for Peru, and for Port-au-Prince. ☐

Kyle Richmond is a Brethren Volunteer Service worker, serving with International Child Core in Quartier Morin, Haiti. His special report "Haiti: Progress Is Not Assured" appeared in the April MESSENGER. *His June 1986* MESSENGER *article, "Haiti: The Church Has a Chance," won an "Award of Merit" for news analysis from the Religious Public Relations Council.*

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Glenn Stanford

Do Brethren know who they are?

I am Brethren by choice, a Bethany Biblical Seminary alumnus, and a Brethren pastor for a quarter of a century, but I'm less sure about us Brethren than I was 25 years ago.

Who are we? I thought I knew. I've pastored only four congregations, each as different as night and day, but all having grown with persons from non-Christian and non-Brethren backgrounds, like myself. We "outsiders" often come to be Brethren because we appreciate Brethren ideals. We know Christ and want to serve him as Brethren.

There is more questioning among *long-time* Brethren about who we Brethren are today. People ask: Do Brethren look enough to the *future*, or do we continually look *back* at our history? Are we more *proud* of our heritage than we are *glad* for Christ? Are we so dramatically "free" that it's confusing to people?

For example, I often have to answer, "It varies," to questions such as: Do Brethren ministers wear robes? Are Brethren really for long pastorates? How often do Brethren observe love feast and communion? Do Brethren pastors typically give altar calls? Do we put peace before salvation? Are we so social-minded that Christ trails behind? There's no one answer to such questions.

We may be our own worst enemy. We have a beautifully sound theology, a grand New Testament position, and Christ is *all* to us. Yet, organizationally, we must wonder. Has Annual Conference itself hindered our growth and development?

I know as many new Brethren "turned off" by Annual Conference as have been blessed by it. We have no clear thrust that appeals to new Brethren. It's hard to define "Brethren," especially at Annual Conference. Our congregations and our positions differ so widely. One Brethren leader pushes the ERA, the next is totally opposed to it. One says National Council of Churches membership is crucial to us, while three other Brethren leave the church because of it. An identity crisis? Have we tried to say too much about too many topics? Have we stressed our "unity amid diversity" to the extreme?

Jesus did not take a stand on every issue that faced the people of his day. He was basically low-key about the Roman empire's idolatry, the subject of usury, "women's rights," capital punishment, and other such concerns. He was focused, and he had priorities.

We Brethren are proud of our quickness to speak out on *every* issue. We derive an "official stance" from an Annual Conference study committee on everything that comes along. We often have pastors speak for us in publications and at conferences whose congregations are active all right, but dying numerically—congregations in ministry, but not always exposing persons to Christ.

We Brethren believe in service. We can give a cup of water to the thirsty, and we can help the wounded for the wrong reasons. Good works save no one. Service can be selfish: It makes us feel good; or it's socially acceptable. It provides a good image; or it symbolizes compassion. Service—and private-drinking clubs—do that. Jesus told people to come to him (Matt. 11:28) to begin their healing, to be helped, to become fruitful and strong. If we don't feed others in Jesus' name, we do little.

I hope we Brethren will yet grow into

majoring-in-the-majors, and not major-in-the-minors as the years go by. "Centering-down" may even be crucial to our continuance as Brethren. ☐

Glenn Stanford is pastor of the Garden City (Kan.) Church of the Brethren.

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Owen H. Preston

Proper garments are mandatory

Several years ago I stopped subscribing to MESSENGER when the "Letters" columns kept debating whether homosexuality is a proper lifestyle or not. I felt that our church paper should not debate the acceptance of an act or lifestyle that the Bible refers to as an "abomination" (Lev. 18:22; 20:13). I felt that the 1983 Baltimore Conference would put to rest the issue when the amendment was added to the paper on human sexuality, stating that "Homosexuality is not acceptable as a Christian lifestyle." *(Actually, the amendment said something quite different. It changed a sentence to read,* "Covenantal relationships *between homosexual persons is an additional lifestyle option, but in the church's search for a Christian understanding of human sexuality, this alternative is not acceptable."—Ed.)* I was serving on Standing Committee that year when this amendment passed the Standing Committee and went to the Conference floor, and there the delegates also adopted and passed it as well. *(This could not have been, since Standing Committee cannot change a paper. Actually, the amendment came from the floor of Conference.—Ed.)*

But in the years since 1983 we have those within the Church of the Brethren who have deemed "That the paper on 'Human Sexuality from a Christian Perspective' has so much good in it that we dare not lose this due to such an amendment," and, as a result, the amendment has been overlooked by those who are pushing for the acceptance of homosexuality as an acceptable lifestyle within the church.

Through the grace of a friend who felt that I should be receiving MESSENGER, my subscription was renewed. I appreciated reading the first copy that came to me (February). Right on the front page of the February issue was this beautiful letter from Kevin Switzer, of Jacksonville, N.C., titled: "The Bible Clearly States." In it the writer says, "In both the Old and New Testaments God clearly states he will not allow such a person who will not turn away from that sin (homosexuality), into the kingdom. And that goes for any sin that a person knowingly continues to commit, whether he says he is saved or not." At the end of the letter there is a two-sentence remark made by the editor that says, "Yes, let's hound them out. In fact let's get rid of every person in the church who is a sinner. And remind the last person out to please shut the door."

At the time the February MESSENGER arrived, my congregation's Bible study was in Matthew 22, dealing with the parable of the "marriage feast." The King comes in to look at his guests. He saw a man "who had no wedding garment." The king ordered the man to be cast into the outer darkness, where "men will weep and gnash their teeth."

Our Bible study discussion reminded

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us that there will be many who will hear the call to come to the feast, but "few will be chosen" because they fail to have on the proper garments. Perhaps we of the church would do the "sinners" a grave injustice if we did not "hound them out," and give the message of the gospel that teaches us that our sins must be under the blood of Christ or else the Lord himself will be the one to "get rid of every person in the church who is a sinner."

The editor should not overlook one important thing in this debate of the sinner being cast out and the shutting of the church door. That is the sinner, or at least the one within the church, will be penitent to his wrongs and will make confession of those wrongs and sins during worship, or in the love feast and holy communion, or in services of rededication and renewal of spirit, and acclaim will be made that Jesus is Savior and Lord in the penitent life. The homosexual, however, will come to the church, and even to the Lord, and claim that "this is my lifestyle," or "this is my choice," or "this is the way I am made or express myself."

But it is here when the Lord comes to view his guest that the homosexual, like any other sinner whose sins are not under the blood of Christ in one's confession, that these will find that they have not on the proper garments. ☐

Owen H. Preston is pastor of the Fostoria (Ohio) Church of the Brethren.

Craig H. Smith

We get people to love feast

Sonny stood near the back of the fellowship hall. The sergeant's stripes and shimmering badge of his security guard uniform, as well as his six-foot-three, 250-pound frame, caused him to stand out in the crowd. But this wasn't all that caused Sonny to stand out. This was Sonny's first "love feast." And with tears in his eyes, his testimony stood out. He shared his love for Jesus, and his appreciation for his new church family. He told us that this had been for him the most meaningful evening of his Christian experience. Many brothers and sisters nodded affirmation to his testimony.

While the word "decline" is on the lips of so many traditional Brethren regarding the love feast, it is neither on our lips in Orlando, Fla., nor in our vocabulary. Love feast is alive and well here.

In our last two love feast services, we have had 28 first-time persons sharing with us in feetwashing, the Lord's supper, and holy communion. Former Catholics, Baptists, United Methodists, Assemblies of God, Church of God, Messianic Jew, charismatics, and unchurched new converts are gathered at the Lord's table in Community church. And I trust the Lord is pleased.

We have five ways that we encourage new persons to share in this special time:

- We teach and talk about love feast in

Windows in the Word

by Timothy K. Jones

Pain

I like the story of a man who sat watching the opening of an emperor moth cocoon. At first only the tiniest hole appeared. The moth struggled to squeeze through. The man was anxious for the trapped life inside, so he gently snipped the hole, making it large enough for the moth to easily emerge. Its body was swollen, its wings limp and useless, but the man knew that it would grow and mature.

Soon he realized that something was wrong, however. The moth continued to only bump and wobble around, dragging its deformed wings. So it stayed for life. Only later did the man learn why. Squeezing through the hole, he learned, was nature's way of forcing fluid from the moth's fat body into its unformed wings. The struggle and pain of pushing through a pinhole made the moth strong. Only hardship could release it for flight.

Our lives sometimes hold confining and confusing circumstances, as well. Few of us have avoided the hurt of a friend's unexpected rejection, for example. Or disappointment when an anticipated job offer never comes. Or the pain of illness and the loss of death. There have been times when I have invested energy and life into dreams that would never materialize.

There will be other times, I'm sure. Times when I will want nothing more than to be done with the struggle. Times when I will long for a way of easy escape to come into view.

But I also find myself looking back on those dark spaces and places as a gift. Pushing and squeezing through tight times has helped me to grow, and has taught me things I never would have learned otherwise. Adversity has been something of a teacher, causing my faith to grow and deepening my dependence on God.

This is why C. S. Lewis once wrote, "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains; (pain) is His megaphone to rouse a deaf world." Some of life's lessons are grasped only when circumstances make us vulnerable and open. The process is difficult, but valuable and vital.

Jesus had this in mind when he told Philip and Andrew, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). And Paul, who suffered as much as any, could say much the same. "We rejoice in our sufferings," he told the church at Rome, "knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:3-5).

God is active in our lives, moving us from our warm, dark places of slumber, even if it takes using hardships and hurts. We need not despair or doubt his goodness when he does. Someday we may even be able to say "thank you" for the struggles that transform us into all that we can be. ☐

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

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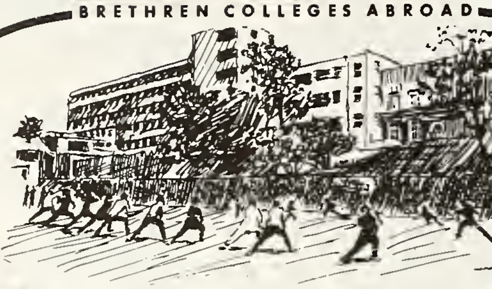

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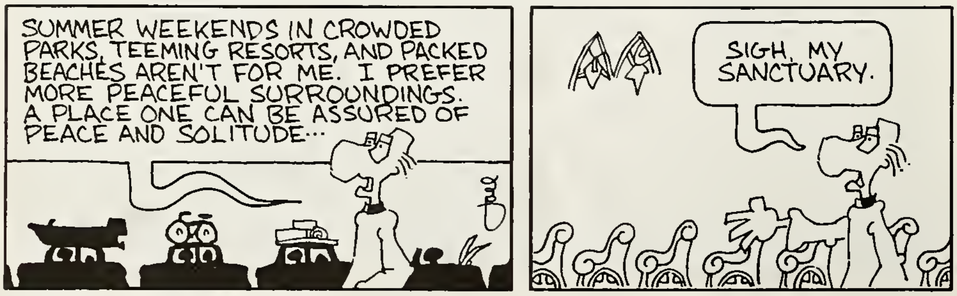
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SIGH, MY SANCTUARY.

our new-member orientation class. This gives an opportunity to discuss the uniqueness of love feast with other new persons. Occasionally, Brethren who are transferring from another church are able to add personal reflections. This provides good dialog.

- We have offered a kind of "What Can You Expect?" class for first-time attenders just prior to love feast. This serves as both a refresher to the orientation class and as reassurance to people that there are other first-timers just as anxious as they are.
- We encourage persons who have been in the congregation for a number of years to give an informal and personal invitation to new members. This gives additional opportunity for questions, and provides personal contact.
- We invite persons to come and observe the love feast. This familiarizes them with the flow, activity, and meaning of this special ordinance. It eliminates fear of the unfamiliar.
- At feetwashing, we seat experienced persons with newcomers. Newcomers observe and participate with feetwashing veterans, and are put at ease.

We don't have all the answers to declining love-feast attendance. We share what we have, hoping that this special time, centered in God's grace through the atoning blood of Jesus Christ, and our fellowship and service in his precious name, will remain the powerful and vital ordinance that Brethren intend it to be. ☐

Croig H. Smith is pastor of the Community Church of the Brethren, in Orlando, Flo.

Emily Ann Click

Nothing is easy about suicide

There is almost nothing that "isn't hard" about suicide. Opening the April MESSENGER to the article titled "It's not hard to prevent suicide" was painful for me.

Nearly a year after Brad Byer's tragic death (see "Bradley A. Byer dies; was Board treasurer," July 1986), what many of us need is an article about the aftermath of suicide. One of the issues such an article should address is how those who were near the suicidal person always ask themselves afterwards, "Why didn't we know he was in such pain?"

How do you deal with the guilt of that question? One way is to become informed about the warning signs, excellently outlined in the April article.

But, friends, it is painful to be told, "It isn't hard." Brad very successfully hid the depth of his pain. The counselor who came to the General Offices, in Elgin, after his death told us a certain percentage of suicides just are not seen ahead of time—even by trained therapists. If that isn't hard, I don't know what is.

Very little about suicide is easy for either the person doing it or those left behind. The theme to the long-running television series "MASH" says "suicide is painless," but, please, let's have the honesty to name the incredible pain many of us felt and feel with this suicide. Part of the pain is our guilt over failing to address Brad's despair. And we will live with that pain, though, I hope, not the guilt, forever. The persons around someone who commits suicide will always wonder "What if?"

Ken Smeltzer, our pastor at the time of Brad's death, was most helpful in redirecting us from our "What if?" musings. He said we should not focus on our guilt; instead, we must recommit ourselves to being more honest about our own struggles and pain.

When we present a perfect front to all those around us—life isn't hard—we push away those struggling with deep pain. When we deny our own struggles, we set a pattern for others to cover their pain. Instead, we should set for others an example of honestly living with challenges.

No, there really is nothing easy about suicide. And I will not put up the front of telling anyone it should not be hard to detect someone else's pain. It is good to be informed and to try, but it is not "not hard." ☐

Emily Ann Click, a member of the Ladera Church of the Brethren, in Los Angeles, Calif., lived inElgin at the time of Brad Byer's suicide.

From the
Office of Human Resources

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More than half of the Church of the Brethren congregations call part-time pastors to serve them! Have you considered re-locating to serve or in retirement have you considered serving one of these congregations?

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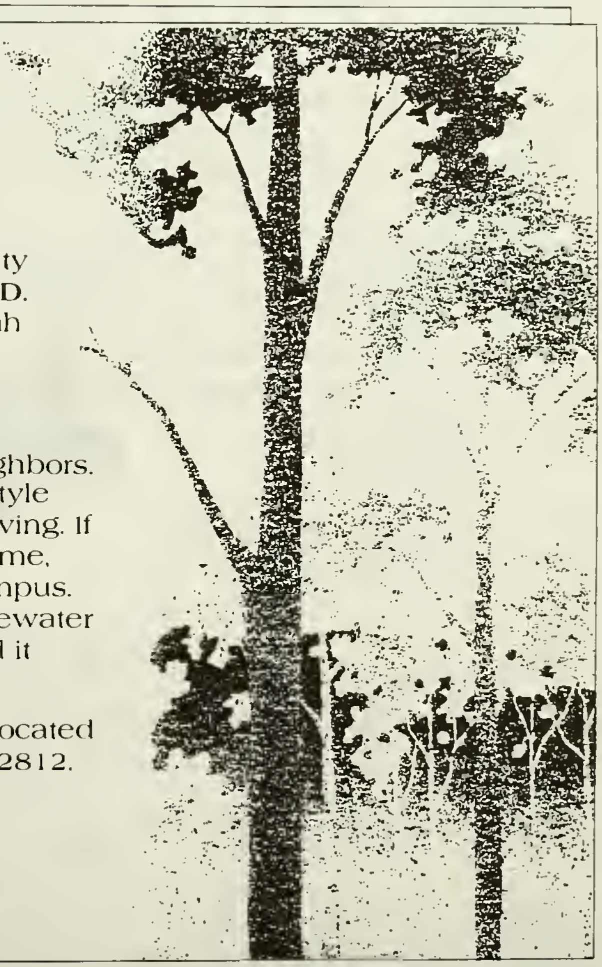

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letters

(continued from page 1)

with the Church of the Brethren General Offices at the close of the first half-century in Elgin, and in the provision of excellent facilities for the church to serve in during the second half of the 20th century.

Robert Greiner
Elgin, Ill.

'SPEED AWAY' TO THE BALL PARK

We used to have missionary consecration on Sunday afternoon at Annual Conference, with handkerchief waving and the shedding of tears as part of the service. In the May Messenger I see there is no Sunday afternoon missionary consecration at this year's Conference, but 1,000 tickets are available for a Cincinnati Reds baseball game on Sunday afternoon. A Brethren will be chosen to throw out the first ball.

From the condoning of homosexuality (see May "Letters") to the skipping of missionary consecration, indications of our abandoning basic values are such that I well understand why some Brethren feel we are losing or have lost much of our spiritual impact.

Our liberal tendencies will condone almost anything as long as personal finances, personal health, and personal virtue are not infringed upon too severely.

Have we lost our way?

Jacob S. Stoner
Mechanicsburg, Pa.

AN IRONIC TWIST TO MATTHEW 16:25

Carl Bowman's Messenger series on "Who are the Brethren of 1986?" provided provocative reading for us, which has been good.

Readers of the Hagerstown (Md.) *Herald-Mail* found a list of no less than 15 "Brethren" churches in the religious directory of the paper for December 13, 1986. This is typical. It is interesting to note that only half of the churches listed are Church of the Brethren as we know the denomination.

This is the present situation in an area where a Church of the Brethren presence has been a historical fact going back to the days of the American Revolution. The listings in the paper are only a limited sampling of the "Brethren" churches one passes while traveling around in this area.

Some of these churches have historical roots with us. Many do not. Clearly there has been a lot of playing on the good name of the "Brethren" through the years.

One gets the disturbing feeling that many of these other churches are prospering more than we are in terms of growth and vitality. In many cases the "Brethren" part of the name has become a secondary identification and the churches are known more for militant evangelism and other aggressive practices than "Brethren" characteristics. One does find traces of many of our old "Brethren" families in them.

I wonder if there may be an ironic twist of Matthew 16:25 for us in what is happening.

There have been many times during my 45 years of ministry when I have felt the Brethren have done too much bragging about being Brethren. We have tended to consider ourselves aristocrats in the kingdom of heaven, with our peace witness and other "enlightened" approaches to the Scriptures.

And now the Lord, infinitely wise, is taking it all away from us. It is sad to see so many churches that are emphasizing 1 Corinthians 1:23-24 gain such great followings, who are then misled by popular distortions in their approach to the Scriptures and to the Christian life. This had become a major (unbalancing) influence in American society.

If only we could glorify Christ and let the "Brethren" part fall into place, wouldn't it actually reverse what we have been seeing happening?

Earl E. Snader Jr.
Waynesboro, Pa.

WILL BRETHREN BECOME A CULT?

Several Messenger articles, such as "When a Christian Gets the Blues" (February), lead me to the conclusion that the Church of the Brethren is in danger of becoming a cult.

While the tried and true scriptural truths that were a part of our Brethren heritage are often ridiculed, such cultic teachings as "inner healing" and "self-love" are upheld and glorified. In the August-September issue last year, the cultic theology of "dream analysis" was promoted. Evolution and "positive thinking" are other teachings that cause me concern.

James M. Hite
Palmyra, Pa.

SOME TROUBLING QUESTIONS

In view of the Church of the Brethren General Board's opposition to aid for the contras in Nicaragua, how many crosses have been planted for Afghanistan's victims of Russian warfare? How much money has been contributed to their welfare?

In view of our horror of the killing in Nicaragua, what is the church's position on abortion—murder of defenseless babies?

John A. Kruppenbach
Lancaster, Texas

COURAGE TO LOVE AND FORGIVE

We are light to our children and to those around us, but, if the light in us is darkness, how great is the darkness. (See Matt. 6:23)

Is divorce what we recommend for our youngsters? Should every child and every couple live through a broken marriage? Should we in the church experience divorce so as to understand and walk with others who have gone through divorce? Is our society strengthened by the prevalence of divorce among married Christians? More and more by our example that is what we are modeling for our next generation.

We need people of courage again. We admire the martyrs of the church, but what kind of courage would it take to choose the struggle a couple would have to live with to work at long-term resolution of marital discord? Does God grant us the courage it would take to accept the servant role in order to be faithful to God and to model a continuous marriage for the sake of children and society?

I realize, at least in small ways, the agony that some couples go through in marriages "that have not worked out." At the same time I see how the field of marriage has begun to mirror the international battlefield of angry act and retaliation. How do we escalate marriages of love and unbrokenness instead of repeating the terrorism and counter-terrorism of international bickering?

Oh, for courageous people again—courageous enough to love and forgive, to be filled with mercy, to show compassion, to be filled with understanding. The children of the church and of the world rely on this courage.

Cliff Kindy
North Manchester, Ind.

MIND YOUR MANNERS

I appreciated Messenger printing a notice about my wife's death. I received a lot of cards and letters of sympathy, many of them I am sure, as a result of that notice.

But I have a concern to raise. Many of those cards and letters either had no last name on them, no return address, or no name at all. It surely would be nice if people were sensitive to this need, and give full information. I can't sort out by first name all the people I have known in my lifetime, or recall their addresses from memory.

Pearl E. Rhine
Winfield, Kan.

TOO LATE FOR COVERINGS

Regarding Larry Dentler's article on the sisters' prayer coverings (January), there is little or no value in a debate or study of prayer coverings at this late date.

Let's be kind to those sisters who believe in and want to wear their prayer coverings. And let's be kind to those who have no conviction on this Brethren tradition.

But, also, let's give more time and concern to the great things that are needed in the church's program today.

Samuel D. Lindsay
Broadway, Va.

SEEING OUR FARM IN MESSENGER

It was a pleasant surprise, while reading the February Messenger, to see on page 20 a photo of our family's farm in New Enterprise, Pa.

Tucked away in the house we even have found some 1897 issues of *The Gospel Messenger*, so we have evidence that our family has been reading, enjoying, and "growing with Messenger" for at least five generations now.

We are grateful for Messenger's continuity and its contributions to Christian living and communication.

Martha Good Wenger
Ephrata, Pa.

VOLUNTEERS NEEDED TO SERVE IN PROJECTS SUCH AS:

Community Children's Program
Roanoke, Louisiana

Central Evangelical Church
Los Angeles, California

Westside Foodbank
Glendale, Arizona

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State College, Pennsylvania

Cornerstone Center for Peace and Justice
Denver, Colorado

Family Refuge Center
Lewisburg, West Virginia

Self-Help Housing
Hughesville, Maryland

Camp Courageous
Monticello, Iowa

Washington Office on Latin America
Washington, D.C.

Teen Parent Program
Portland, Oregon

Tokahookaadi (Lybrook) Church of the Brethren
Cuba, New Mexico

For more information, including a listing of over 200 projects, contact:
Karen Shallenberger
Brethren Volunteer Service Recruitment
1451 Dundee Avenue
Elgin, IL 60120
1-800-323-8039

Brethren Volunteer Service

CLASSIFIED ADS

TRAVEL—Extend your summer by two weeks by traveling with Ralph and Pauline Frye to Florida on a Christian-sponsored trip. First 40 people to sign accepted. Experience good fellowship, fun, and learning. Stay at Atlantic Waves Motel, Daytona Beach. Motel to ourselves; 23 miles of sand beach. Beach party. Visit oldest city in US; lots of religious history. Also visit Cape Kennedy. Choice of other sights—Sea World, Epcot, Cypress Gardens. Visit Sebring Brethren Home and church. Trip for adults; good wholesome fun; carefree Christian fellowship. Affordable prices. Cost includes transportation to and from Daytona Beach, 15 days lodging, continental breakfast in Florida, transportation to church, flea market, local attractions, St. Augustine, Cape Kennedy. Other attractions optional. $469 a person, double occupancy. Contact Ralph Frye, 2734 Edgewood Dr., Rockford, IL 61111. Tel. (815) 877-0311.

TRAVEL—Australia and New Zealand, July 28-Aug. 15, 1988, with John and Naomi Mishler. Tour beautiful countries of southern hemisphere. Travel by bus, train, boat, and airplane to places of ecstasy and beauty. Famous cities, unusual animals, plants, crops and people. See farmlands and sheep-herding scenes. Optional two days in Hawaii on return for minimal cost. For information and color brochure, write John and Naomi Mishler, 168 E. 6th Street, Peru, IN 46970. Tel. (317) 473-7468.

WANTED—New Testament professor for Bethany Theological Seminary. Qualifications incl. earned doctorate in New Testament Studies; accomplishments in teaching scholarship, and leadership in higher education and the church; clear commitment to the teachings and values of the Church of the Brethren and the ecumenical church. Send recommendations and/or resume with three references by Sept. 15, 1987, to: Office of the President, c/o Search Committee, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

WANTED—Participants for 1987 Student/Young Adult Conference, November 26-28, Camp Woodland Altars, Southern Ohio. Theme is "Created in the Image. . ." Leader is Dena Pence Frantz. Registration begins Thursday 3:00; Conference closes at 2:30 Saturday. Cost is $60, including $20 registration fee due November 5. Limited scholarship help available to BVSers and district travelers. Open to any and all post-high young adults. For information contact: Chris Michael, Youth/Young Adult Ministries, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—Fifth annual Brethren Heritage Festival, Sept. 19, 1987, from 9:30 a.m. to 5:00 p.m., at Camp Harmony, R.D. #1, Hooversville, Pa. Joint project of 70 Church of the Brethren congregations comprising W. Pa. District and Camp Harmony, Inc. Free admission and parking. Activities include: morning watch, continuous Christian musical entertainment, craft booths and demonstrations, homemade foods and beverages, free children's activities, silent quilt auction, quilting bee, heritage displays, Lizzie's Attic-Jacob's Shed, recreation, great pumpkin contest, Dunker garb, hymn sing and closing vespers. Variety of activities for the whole family. A day to celebrate Brethren traditions and an atmosphere where people can enjoy fellowship, fun, and inspiration.

RETIREMENT—At the Palms Estates near Sebring, Fla. Affiliate of Florida Brethren Homes. Lots available to construct cottages or place single- or double-wide mobile homes. Limited number of rental units. Spaces for seasonal travel homes (RV units). Access to large lake via canal, citrus groves, swimming pool, opportunities for volunteer service, many activities. Short walk to church. For information write The Palms Estates, P. O. Box 364, Lorida, FL 33857 or call (813) 655-1909.

turning points

Licensing/ Ordination

Eagan, Sylvia J., licensed Aug. 13, 1983, Prince of Peace, Pac. S.W.

Kessler, Clinton E. Jr., licensed March 8, 1987, Woodland, Ill./Wis.

Page, Ronald E., ordained Oct. 9, 1986, Upper Claar, Mid. Pa.

Peterson Miller, Karen Lynn, ordained March 8, 1987, Christ Church, Ill./Wis.

Reighard, Floyd M., licensed Jan. 27, 1987, Philadelphia First, Atl. N.E.

Skillman, Michael J., licensed Oct. 23, 1986, Mt. Vernon, Shen.

Zimmerman, Ivan R. Jr., licensed March 8, 1987, Jacksonville, Fla./P.R.

Pastoral Placements

Baker, Jimmy Lee, Edgewood, Mid-Atl, to Pipe Creek, S/C Ind.

Bowser, D. Luke, from Rockhill, to Claysburg, Mid. Pa., interim

Bright, Richard, from Altoona, Mid. Pa., to Pinecrest Manor, Ill./Wis.

Griffith, Jim, from Pleasant View, to Limestone, S.E., part-time

Hilton, Don, from Limestone, to Pleasant Valley, S.E.

Ludwick, G. Daniel, from Shiloh-Mt. Zion, W. Marva, to Holsinger, Mid. Pa., part-time

McCombs, Earl W., from Beech Grove, S. Ohio, to Maple Spring, Eglon, W. Marva

Riccius, Daniel E., from Pyrmont, S/C Ind., to Little Swatara, Atl. N.E.

Ritchey, Dorothy L., from Bethany Seminary, Ill./Wis., to Lick Creek, N. Ohio

Shetler, David D., from Mt. Bethel, Shen., to Salem, S. Ohio

Sizemore, A. Butler, from Sugar Creek, to Eden, N. Ohio

Smith, Michael E., from other denomination, to Cedar Creek, N. Ind., part-time

Stovall, Earl, from Saunders Grove, to Christiansburg, Virlina

Wedding Anniversaries

Akers, Robert and Hazel, Liberty, Ill., 60

Ashenfelter, Earl and Odessa, Cumberland, Md., 50

Baughman, Carl E. and Olive L., Ashland, Ohio, 50

Bollinger, Ira and Lillian, Ephrata, Pa., 55

Burkholder, Glenn and Isabel, Newville, Pa., 51

Groff, Myer and Lizzie, Leola, Pa., 50

Markley, Cecil and Rowena, Plymouth, Ind., 50

Mason, Clifford and Lillian, Hooversville, Pa., 50

Negley, Paul and Ruth, Newville, Pa., 63

Ogle, Herbert and Helen, Liberty, Ill., 51

Price, Ronald Jr. and Helen, Sebring, Fla., 50

Wagner, Emanuel and Ella, Carlisle, Pa., 56

Wenger, Ammon and Esther, Leola, Pa., 60

Whitacre, Jesse W. and A. Ruth, Roanoke, Va., 62

Deaths

Aikin, Wilma, 67, Modesto, Calif., April 16, 1987

Baker, Vera, 76, Newville, Pa., Nov. 21, 1986

Barkdoll, Galen E., 89, Columbia, Md., Jan. 20, 1987

Baughman, D. Merle, 65, Shippensburg, Pa., Sept. 21, 1986

Binkley, Walter Virgil, 82, Lima, Ohio, April 29. 1987

Bollinger, Olive, 80, Lancaster, Pa., April 1, 1987

Bowman, Warren, 93, Bridgewater, Va., April 23, 1987

Button, Glen H., 76, Eldora, Iowa, April 29, 1987

Detwiler, Neil, 87, Harleysville, Pa., April 17, 1987

Dixon, Thomas, 67, Brandon, Fla., Feb. 27, 1987

Dollins, Anna, 95, Charlottesville, Va., Feb. 15, 1987

Eidemiller, Daniel L., 77, New Carlisle, Ohio, March 1, 1987

Failor, Moltain, 73, Newville, Pa., June 25, 1986

Fitzwater, Esther, 72, West Manchester, Ohio, Nov. 29, 1986

Freed, Liegh B., 87, North Manchester, Ind., Jan. 10, 1987

Gower, Lamar, 78, Bradenton, Fla., May 3, 1987

Harpine, Margaret, 75, Palmyra, Pa., April 2, 1987

Hockley, Florence, 74, Carlisle, Pa., April 21, 1987

Hoff, Thelma, 79, Glendora, Calif., April 28, 1987

Hoffer, Grace, 80, Palmyra, Pa., Jan. 26, 1987

Hoover, Raymond I., 84, Timberville, Va., April 5, 1987

Horst, Jason D., 3, Thomasville, Pa., May 10, 1987

Jamison, Posey, 78, Ottawa, Kan., March 27, 1987

Kane, John J., 102, Manassas, Va., April 29, 1987

Lichty, Mabelle, 62, McPherson, Kan., April 23, 1987

Maphis, Omer B., 92, Sebring, Fla., March 22, 1987

McKee, Charles, 70, West Milton, Ohio, Dec. 31, 1986

Merrill, Leta Walker, 97, Chicago, Ill., March 13, 1987

Nason, Waldon, 92, Bradenton, Fla., April 12. 1987

Pence, Ethel, 72, Palmyra, Pa., May 5, 1987

Reber, Hylton, 77, Palmyra, Pa., Jan. 12, 1987

Reese, Thelma, 83, Reisterstown, Md., Feb. 21, 1987

Reiff, Mark, 82, Plymouth, Ind., April 14, 1986

Rogers, Russell, 81, Pittsburgh, Pa., June 8, 1986

Sakach, John, 76, Stanley, Wis., Dec. 29, 1986

Sampson, Robert L., 71, South Bend, Ind., Dec. 25, 1986

Schmidt, James, 88, Windber, Pa., Feb. 24, 1987

Selders, Josie, 101, Greenwood, Del., March 20. 1987

Semones, James A., 77, Roanoke, Va., March 24, 1987

Shaffer, Bertha, 96, West Milton, Ohio, April 11, 1987

Smart, Heather Marie, 16, New Carlisle, Ohio, March 9, 1987

Smith, Everett Laurence, 76, Fairplay, Md., Jan. 12, 1987

Smith, Herbert, 80, Westminster, Md., March 14, 1987

Sollenberger, Ira, 85, Newville, Pa., March 19, 1987

Springer, Mary K., 87, Greencastle, Pa., Sept. 25, 1986

Stratton, Edna, 90, Greenville, Ohio, April 11, 1987

Strickler, Dale, 84, La Verne, Calif., April 5, 1987

Thomas, Jacob M., 98, Johnstown, Pa., April 20, 1987

Tisor, Raymond, 86, West Milton, Ohio, Jan. 22, 1987

Togasaki, Susumu (Sim), 86, Berkeley, Calif., March 10, 1987

Trout, Minnie A., 87, La Verne, Calif., March 14, 1987

Trout, William David, 91, Roanoke, Va., March 27, 1987

Turi, Jeanette C., 81, Windber, Pa., Feb. 21, 1987

Wagoner, Mary A., 90, Delphi, Ind., March 24, 1987

Wallace, Mary M., 87, La Verne, Calif., March 22, 1987

Watson, Cecil Carl, 65, Sacramento, Calif., March 6, 1987

Whitman, Lucy, 83, Tampa, Fla., April 25, 1987

Williams, Artie Ethel, 93, Knob Naster, Mo., April 29, 1987

Wilt, Louis E., 58, Windber, Pa., Feb. 11, 1987

Zimmerman, Byron K., 76, Mishawaka, Ind., March 5, 1987

Zimmerman, Edwin R., 96, Goshen, Ind., April 7, 1987

love tenderly

To love tenderly is to share the good news of Jesus,
to confront and care for one another,
to claim God's gift of reconciliation.
To love tenderly is to rediscover the ordinance of anointing,
to mount ministries of evangelism and discipleship,
to dispatch childcare-givers to scenes of disaster,
to conduct training workshops on mediation,
to collect toothbrushes for children in Nicaragua,
to host agriculturalists from Poland and China,
to team with ethnics at home and nationals abroad
in ways that foster partnership and self-reliance.
To love tenderly is to be Christ's body in the world,
entering into the world's pain and suffering
and bringing new life and hope.

Church of the Brethren World Mission Offering

AT THIS PLACE
ELD JOHN KLINE
WAS KILLED
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By Ray A. Neff

...will be released on December 1, 1987. It tells a story of the Shenandoah Valley during the Civil War. Two men, both German Baptist Brethren, gave their lives for the cause they championed. Col. John F. Neff became the commander of the 33rd Virginia Infantry and was killed by a sniper in the opening engagement of Second Manassas. Elder John Kline was a pacifist and was ambushed and killed by men of the Linville Partisan Rangers. This book is based largely on previously unpublished material. It is written to read like a novel but it is true in its entirety and fully documented.

Dr. Neff is a 1950 graduate of Bridgewater College and a retired professor of Indiana State University.

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CHURCH OF THE BRETHREN

OCTOBER 1987

Children
Are
Special
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CHILDREN'S AID SOCIETY

Tender loving care for children and parents

contents

10 **Reba Place: A Church That Won't Stand Still.** "Not standing still" refers to more than the lively, spirit-filled worship at Reba Place Fellowship. Tim Jones reports on a unique Anabaptist fellowship that is still on the move after 30 years.

14 **Preventive Medicine.** Medicine to prevent child abuse? That's exactly what The Lehman Center, in York, Pa., is—only without the nasty aftertaste. Don Fitzkee reports on this and other aspects of Southern Pennsylvania's Children's Aid Society.

18 **Love and Hope on a Dead-end Street.** The only way to get out of a dead-end street is to turn around. Karen and Claudia Carter tell how Jubilee House Community, in Statesville, N.C., helps people turn their lives around.

20 **Violent Peace.** Peacemakers should be up in arms about the United States' new war-making strategy, says Gerald Schlabach, because violent peace is not peace at all.

23 **This Must Be the Place.** The Rev. D. O. Van Slyke sure enough was a crackpot, thinking that the Garden of Eden was located in Wisconsin. But he had at least one theological insight, says Ken Gibble.

COVER: Jerome Clark, of the Huntsdale Church of the Brethren, Carlisle, Pa., raised $600 for the Children's Aid Society, in Southern Pennsylvania District, by taking part in the 2.5-mile Fun Walk on June 6. The walk was part of CAS's Family Funday. The heart of CAS is counseling for children, but it is more than a counseling center. Story on page 14.

In Touch profiles Jennie Poulsom, El Cajon, Calif.; Sharando Sellers, Baltimore, Md.; and Linn Longenecker, Mount Joy, Pa. (2) . . . **Outlook** reports on religion in textbooks. BVS unit #179. Selective Service regulations. Oregon-Washington response to Linder's death. Returning missionaries. Anti-discrimination bill. Young adult conference. New director of SERRV. International Reformation conference. Iran-contra disinformation campaign. Disaster child care (start on page 4) . . . **Update** (5) . . . **Worldwide** (7) . . . **Special Report,** "Toward a New Testament Evangelism," by Daniel M. Petry (8) . . . **Small Talk** (17) . . . **Windows in the Word** (25) . . . **Opinions** of Peggy Reiff Miller, Roy E. Pfaltzgraff Sr., Wallace B. Landes Jr., and Lyle M. Klotz (start on page 26) . . . **Pontius' Puddle** (28) . . . **Turning Points** (31) . . . **Editorial,** "A Sunday at Stonehenge" (32).

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messenger

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letters

THE CONFISCATED MESSENGER

I took part in the April 1 civil disobedien action that was covered in the July issue. Subs quently, the confidential nature of my work wi a government contractor has come into que tion.

I was approached by two special agents fro Defense investigation to determine where m loyalties lie. My statement was supposed include hypothetical situations and exclude m moral and religious convictions.

Over the course of the investigation, I showe the two agents the MESSENGER article that ha two pictures of me. They sent me on a break they could make copies. When I returned, the claimed the pictures would not photocopy we and that they needed the pictures so that the supervisors could better understand. My ME SENGER was confiscated.

So I would like to thank Phil Grout and t MESSENGER staff for including pictures. No everyone can understand.

PAUL DOOD

University Park, Md.

SPEAK FOR YOURSELVES

Brethren have the right to march, but for the to carry signs saying "Church of the Brethren" total arrogance on their part. They do not spea for me and, I believe, other Church of t Brethren members. Civil disobedience has n place in the life of our church. Our votes an written complaints to Congressmen make a di ference, not jail sentences as a result disobedience.

WILLIAM E. GLASMIRE JR.

Lancaster, Pa.

INSPIRED BY THE WITNESS

I often become discouraged when I think the suffering of our brothers and sisters in Ce tral America, a suffering that is made great because of the policies of our government. I wo der, Does anyone care?

The July MESSENGER was a powerful an timely reminder that yes, there are Brethren wh care. Thank you for the story of the faithful pe ple who had the courage to witness to their co cerns in Washington. Their faithfulness is a inspiration to many of us.

JEAN MOYER

Elizabethtown, Pa.

WOULD JESUS DO CIVIL DISOBEDIENCE?

Jesus wept over the city of Jerusalem. The ci was occupied by the mighty army from far-o Rome and the time was ripe to lead his disciple into the inner courts of Herod's palace for a civ disobedience prayer demonstration.

But was that in character for Jesus? Had h not, when he heard of the totally unjust behea ing of John the Baptist, ignored the event exce to continue his dedicated effort to teach men th will of God? And hadn't he missed a golde opportunity to stab the military when the ce turion asked that his servant be healed? Ho could Jesus overlook the centurion's blood stained sword and refrain from censuring him for his chosen life's work?

Now that his hour had come, he chose to pray in the garden rather than the inner court of the palace. And when the soldiers led him away, he failed to exercise the advantage of going limp to annoy the soldiers and provoke them to mistreat him. No! The picture on the July MESSENGER wasn't depicting a Jesus-like man. Jesus gave no example of civil disobedience for us to follow.

OMER M. LONG
Frederick, Md.

PROUD OF THE BRETHREN

I have never been more proud of my Brethren heritage than when I read the "Church of the Brethren Statement on AIDS" and "In the AIDS Agony . . . Christians Have a Special Calling," by Larry Ulrich.

As a hospital employee, I have worked with several AIDS patients and their families. It feels really good to know that a body as large as the Church of the Brethren is officially taking such an enlightened position.

JUDY GOTTMANN TALLEY
Bloomington, Ind.

TOO MUCH ATTENTION ON AIDS

There is a misstatement in the article by Larry Ulrich in the June issue. "Within the next five years, the ratio between men and women with AIDS will be one-to-one and well over 90 percent will be heterosexuals." This misstatement is repeated in the Church of the Brethren Statement on AIDS.

In the June 5 *New York Times,* Dr. Harold Jaffe, chief AIDS epidemiologist at the Centers for Disease Control, said there is no evidence of explosive growth of the AIDS epidemic among the heterosexual population. He predicted that by 1991 just 5 percent of AIDS cases will be attributed to heterosexual transmission. In a recent telephone conversation, Dr. Jaffe said that as far as he knew CDC had never made the prediction quoted twice in MESSENGER.

While the AIDS epidemic is serious and deserves our prayerful concern, perhaps MESSENGER should focus its attention on health and welfare issues affecting far larger segments of our population, such as the effects of tobacco and alcohol, racism, poverty, and the threat of nuclear war.

DAVID FOUTS
Lutherville, Md.

CHECK YOUR FACTS

From Larry Ulrich's article I can tell that he is not burdened with paying close attention to or used to reading scientific literature. Some of his statements are not completely true, but in his zeal to show compassion he becomes foolish.

To make the flat statement that "No one gets AIDS from airborne germs, water, food, family activities, using a common toilet or bathing facilities, a mosquito bite, or hugging and kissing" is a flat-out contradiction of what any authority on the subject will tell you. If this statement had started with "As far as we know," then it would be much closer to the standard of truth that such an article should attain to.

The Church of the Brethren Statement on AIDS shows a lot more sense than Ulrich's carried-away article.

J. DANA KINTER
Lacey, Wash.

A PROPHETIC WORD

It takes a strong spirit to speak out as you have against the injustice (and sin) of abusing unfortunates (AIDS victims) in order to raise funds for some cause, be it good or otherwise. Your excellent editorial, "The Pitfalls of Fund Appeals" (June), does just that. I commend you for an editorial that speaks anew the message of the prophet Amos and is within the spirit of the greatest prophet of them all, Jesus the Christ.

D. LUKE BOWSER JR.
Martinsburg, Pa.

NAZI VS. NUCLEAR HOLOCAUST

I appreciated most of Chuck Boyer's May article, "Our Arms Attitude," but I must take exception to one sentence. He writes: "As hideous as the Nazi powers were, their extermination camps were not one millionth as ungodly as are the nuclear weapons possessed by the US and the USSR today."

Although I am sure that Mr. Boyer does not intend it, statements like these provide an atmosphere of acceptance for those who seek to excuse and even deny the Holocaust altogether. In a climate in which anti-semitism lurks just below the surface, such statements should be considered incautious.

In addition, it should be noted that the Holocaust *occurred.* The nuclear holocaust has not yet occurred and, Lord willing, will never come to pass. It is a difference that bears articulation.

Apart from this, Chuck Boyer's article bears reading and rereading to remind us of our complacency.

FRANK RAMIREZ
Los Angeles, Calif.

AN ANSWER TO THE QUEST FOR ORDER

I commend the General Board and the Annual Conference for passing the resolution "A Quest for Order." But I was disappointed that the resolution does not spell out what "greater order" calls for.

"Greater order" must mean outlawing war. This can only be done by forming a world federal government that would establish world law and order. Either we eliminate world anarchy, or war will eliminate God's greatest creation, the human race.

The 1948 Annual Conference passed a resolution favoring the establishment of a world federal government. Why do we, after nearly 40 years, back off from coming out openly and backing the concept of world government?

F. EUGENE HESS
South Bend, Ind.

page one

Southern Pennsylvania District's Children's Aid Society is one of a kind among the Brethren these days (see "Preventive Medicine," page 14), but it wasn't always so. Brethren have a long history of ministering to children, especially orphans.

At first, Brethren families took children into their homes, believing it was their duty to provide Christian homes and loving care. They soon discovered, however, that "child-rescuing" was also a fruitful method of evangelism.

Brethren missionaries opened an orphanage in Bulsar, India, in 1897, and, by the next April, 24 orphans had been baptized. Twenty years later, 275 children lived at the mission orphanage, and many became leaders in the Church of the Brethren in India.

In the States, the first Brethren orphanages developed in the 1880s. By the early 1900s, the District of Oklahoma and Indian Territory had an effective system for placing orphans in Christian homes.

The District Meeting of Oklahoma—in what has become typical Brethren fashion—asked the 1908 Annual Meeting to appoint a committee to study how programs could be implemented in other districts. Two years later the committee recommended the creation of a new agency—The Children's Society of the Church of the Brethren.

Apparently not every district was enthusiastic about all this work with orphans, because the 1912 Annual Meeting saw fit to name a Homeless Children Committee to stir up some action in lagging districts.

From 1913 to 1925 more district-related orphanages were created, some in conjunction with "old folks homes," which probably thrilled the "old folks homes," which probably thrilled the "old folks" as much as it did the orphans.

In the 1930s and 1940s, districts encountered numerous problems with state requirements, lack of funds, and waning interest, and orphanages gradually closed.

Brethren were turning toward a new style of children's ministry—camping. Today Brethren camps flourish. But the Children's Aid Society of Southern Pennsylvania District is an orphan—the only survivor of the orphanages and Children's Aid Societies of the past. —DON FITZKEE

in touch

Jennie Poulsom: More than her fair SHARE

When Jennie Poulsom began getting groceries through the SHARE (Self-Help and Resource Exchange) program nearly four years ago, she probably planned only to give her monthly fair share—$12 and two hours of community service.

"But when I saw what they were doing, as a participant," she says, "I asked my church if I could start a distribution center here. And I've been in it ever since."

A member of the Cajon Valley Church of the Brethren, in El Cajon, Calif., Jennie is host coordinator of the SHARE distribution center that she got started in her church. At age 93, her work keeps her busy. "I work at it all the time," she says. "People come to my home and I sign 'em up whenever they come."

Initiated by the Roman Catholic Diocese of San Diego about four years ago, SHARE has the sole purpose of making sure everyone in the community has enough food. Though it got started in the San Diego area, SHARE is now branching out across the US.

Participants have only three responsibilities: Register on time for the monthly food distribution by paying $12, do two hours of community service per SHARE unit, and pick up the food on distribution day.

A typical SHARE of food consists of 40 to 50 pounds of meats, fresh fruits and vegetables, rice, pasta, and other staples, valued between $35 and $40.

If you eat, you qualify for SHARE. Jennie explains, "Anyone can get into it. I don't care if they make $100,000 a month."

The key to SHARE is that people work together to help each other—and themselves. Over 10,000 families in San Diego County alone participate in the program. By buying in bulk and using volunteers to package and distribute food, SHARE is able to make food available at prices people can afford.

Many people do their community service at the SHARE warehouse or at one of the many distribution centers. Others prefer to work with churches, convalescent homes, the Red Cross, Salvation Army, or other charities, according to Jennie.

Jennie's task as coordinator at Cajon Valley is to sign people up, keep track of their hours of community service, place food orders from the area warehouse, and round up enough volunteers to package and transport food to the church once a month, where people pick it up. On distribution days she's at the church at 3 a.m. to get things moving.

In addition to her volunteer work with SHARE, Jennie is active in her congregation's women's fellowship and also with the World War I veterans ladies' auxiliary. (Her late husband served in the military during World War I.)

With concessions to age, Jennie limits her activities to the church and the auxiliary—and, of course, SHARE, where she gives more than her fair SHARE to see that food is available to all who need it.

—Don Fitzkee

GOOD FOOD. for Everyon
SHARE

Sharando Sellers: Having a high time

For most teenagers, getting high is a serious problem. For Sharando Sellers, however, "getting high" is no problem at all. In fact, it is what this 13-year-old soprano does best.

Sharando, who attends Baltimore (Md.) First Church of the Brethren, did his thing at Annual Conference in Cincinnati, where he sang solos during two evening worship services.

He left more than a few people wondering who the young man with the great voice was. Bill Hayes, Annual Conference moderator and Baltimore First pastor, explained to the Conference body that Sharando is "a good example of a person whose gifts have been nurtured by the church." His gifts are considerable.

Sharando "just showed up" at church one Sunday about four years ago, beginning a relationship that has turned out to be a blessing for him and the church. He continues to show up every Sunday and brings his sisters and cousins along too.

Sally McBride, a member at Baltimore First, sat beside Sharando one Sunday morning and noticed he didn't sing like a typical 10-year-old. So after the service she took him to choir director Mary Rimback, who agreed he sang quite well.

Since the church has no children's choir, she put him in the adult choir. At first, says Mary, he had just "a very nice child's voice," but he developed so fast that he was soon a leader in the choir.

Mary suggested to the church board that they had a "child prodigy" in their midst and asked them to consider paying for music lessons for Sharando. The board asked Mary to be his teacher and agreed to pay for Sharando's piano and voice lessons.

In return, the congregation has had the privilege of watching Sharando develop and listening to his Sunday morning solos.

"Every lesson it seems my voice is getting bigger and stronger," says Sharando. "Every lesson I learn a little more."

In March when Mary saw that the Baltimore Symphony Chorus, of which she is a member, needed a boy soprano, she encouraged Sharando to audition.

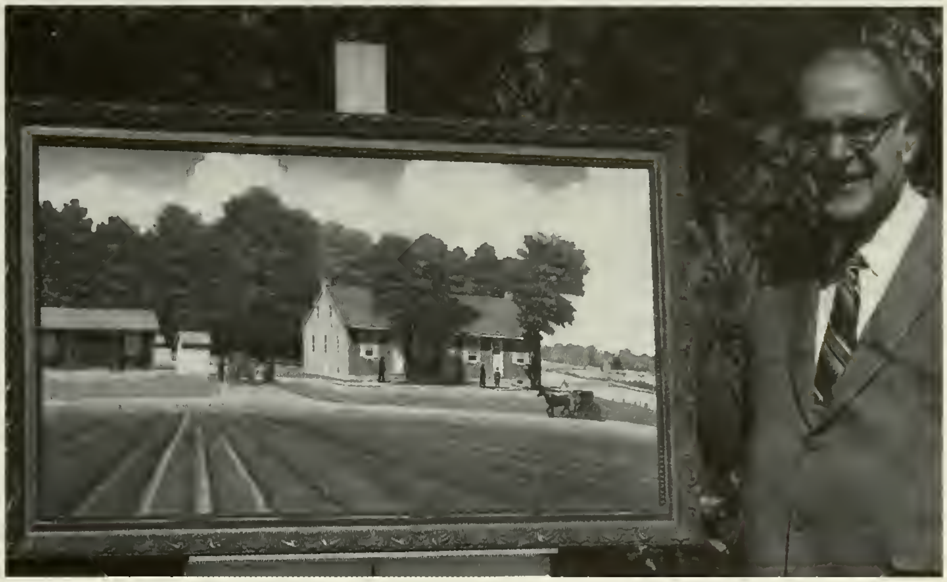
She almost thought of it too late: He had only five days to learn a difficult Hebrew piece. But Sharando sang the piece from memory for the audition and the "director was just dumbfounded."

He sang with the Baltimore Symphony Chorus and received "rave reviews" in the newspaper, says Mary.

It was a big step from tiny Baltimore First church to the Baltimore Symphony to the crowds at Annual Conference. But Mary explains, "He has a lot of self-personhood." That seems to be her way of saying Sharando knows he is good. Now lots of other people know too.

Sharando states matter-of-factly that his upper voice range goes "almost off the piano." But that won't always be so. At 13, his voice could begin to change at any time, turning him into a tenor faster than he can say "Adam's apple."

Meanwhile, however, he is having a high old time singing soprano.—DON FITZKEE



Linn Longenecker: Brushing up on history

Linn Longenecker still has a clear mental picture of the love feasts he witnessed as a boy at the old Kreider Meetinghouse, near Manheim, Pa. "It was almost like a community fair," he recalls.

He has an even clearer picture of the meetinghouse itself, built in 1859. As a matter of fact, he painted it.

A 73-year-old artist and member of the Florin Church of the Brethren, Mount Joy, Pa., Linn donated his rendering of the oldest Brethren meetinghouse in Lancaster County to be sold at the Manheim Christian Day School Annual Dutch Country Auction last April. It raised $1,200 for the school.

Linn has done over 1,500 paintings, many of area homesteads, but this one was special, he says. His grandfather, Lineaus B. Longenecker, was elder of the White Oak congregation in the 1920s, when that congregation still met in the Kreider meetinghouse. He is buried in the cemetery there.

Today no congregation worships regularly in the old meetinghouse, although the White Oak congregation still sponsors hymnsings there twice a year. Much of the old furniture still remains in the building. The hinged-back pews can be converted into love feast tables. The preachers' table is still in place where free ministers sat together in years gone by awaiting their turn to preach.

The painting of the Kreider meetinghouse isn't the only one of Linn's works of interest to Brethren.

His version of the Klein Meetinghouse, near Harleysville, Pa., the oldest unaltered frame Brethren meetinghouse in America (1843), was sold this September at the Atlantic Northeast District Disaster Relief Auction.

He has also shared his talents with the Florin congregation, painting three murals in the building. His 20-foot-high depiction of the working of the Holy Spirit at Pentecost, completed in spring 1986, shows a white dove hovering above three candles, surrounded by swirling winds and pockets of fire (see April 1987, page 17).

Linn, who has loved art since childhood, worked 28 years at the Mount Joy Union National Bank before pursuing art full-time. He hasn't had any trouble finding work since then, and he has plenty to do in the future.

In addition to painting, he has taught others to paint in informal classes and has also patented three kits designed to teach people to paint.

Linn has been active at the Florin church for 40 years, teaching Sunday school and singing in three choirs. He has been painting for a long time too.

But only recently has he begun brushing up on his Brethren history.—DON FITZKEE

Education group urges emphasis on religion

A highly influential public education group has called for action by educators, textbook publishers, and civic leaders to halt the "rigorous exclusion" of religion from school textbooks and curricula.

The Association for Supervision and Curriculum Development, made up of 80,000 teachers and administrators responsible for developing school curricula, issued the appeal July 1 in a groundbreaking 50-page report titled "Religion in the Curriculum."

The report is believed to be the first by public education leaders to specifically endorse teaching about the role of religion in history, social studies, and other classes.

Gordon Cawelti, executive director of the curriculum association, expressed a sense of urgency about the task, acknowledging that the exclusion of religion has met with growing objections from the public.

The situation has come about partly because of widespread confusion over Supreme Court decisions on religion in public schools, according to the report. The high court has ruled in various decisions that schools cannot sponsor prayer, Bible reading, and other devotional exercises because such practices violate the constitutional separation of church and state.

These rulings have led many educators to steer clear of religion altogether, although the court has never ruled against academic instruction on religion and in fact has encouraged it, the report said.

The curriculum association's report is the latest of a series of studies, starting with one by the US Department of Education in 1985, alerting the public to the lack of attention to religion in school textbooks.

In a related action, the influential California State Board of Education has told major publishers that it wants more religion in textbooks. In a meeting July 13, the board advised 60 representatives of most of the major textbook publishers that history and social science texts approved by the state should reflect the impact of religion on society.

California's textbook purchases account for 12 percent of those sold in the US and affect the entire publishing industry.

BVS Unit #179 completes orientation

Sixteen people recently entered terms of service with Brethren Volunteer Service, beginning with a three-week orientation in Chicago. Project assignments are listed on page 31. The unit is pictured above. **Front:** Birgit Maier (leadership), Bobbi Ragon, Samuel Appiah, Lois Kinzie, Joe Detrick (leadership). **Second row:** Lisa Jamison Radcliff, Carlton Radcliff, Tim Bock, Susanna Strode, Gregory Blick. **Third row:** Kai Hoevel, Donna Wills, Fumihiko Tsuruta, Donald Sosna. **Fourth row:** Renate Durnbaugh, Kathy Zimmerman, Mark Cawood, Steve Hapner.

Boyer sends critique of SSS regulations

Charles L. Boyer, denominational peace consultant, has written a letter of concern about proposed Selective Service System regulations.

Writing to Edward Boland, chairman of the Subcommittee on Housing and Urban Development Independent Agencies, which oversees Selective Service, Boyer outlined five areas that he said were problems for the Church of the Brethren:

1) Conscientious objectors, the only group required to automatically appear before local boards, are not guaranteed a second chance for a hearing if they cannot appear at the time arbitrarily set by the board.

2) The conscientious objector is prohibited from appealing a unanimous decision of a local board.

3) Local boards are no longer required to post lists of persons available to do Selective Service counseling.

4) Overseas registrants seeking the conscientious objector classification are required to pay all costs to return to the US to appear for the mandatory hearing before their local board.

5) The extension of liability for persons receiving deferments makes deferments seem illegitimate and onerous.

Boyer appeared before this subcommittee in May 1986 to speak against proposed Selective Service regulations. In the latest regulations, approved July 1, 1987, "it appears to us that the Selective Service system has attempted to reinstate many of the same provisions" that were of concern then, wrote Boyer.

Ore.-Wash. responds to Ben Linder death

The Oregon-Washington district board sent a letter of sympathy and support to the parents of Benjamin Linder, a native of Portland, Ore., who was killed April 28 in Nicaragua (see July, page 7).

"Our church has a history of peacemaking and refusal to recognize the walls nations build between their people," wrote board chairman Keith White.

"You stand with all the parents of children who have died in this insane war," White wrote. "We regard Benjamin as a fellow martyr with our people who have similarly died in service to people against whom our nation was warring."

Copies of the letter were sent to all 17 members of Congress from Oregon and Washington.

update

'The Touch of the Master's Hand.' The most famous Brethren poem ever has been made into a film and a video. Based on the poem "The Touch of the Master's Hand," by Brethren poet Myra Brooks Welch (see February 1981, page 25), the film and video have been released by Mass Media Ministries, Baltimore, Md. The poem first appeared in the February 26, 1921, issue of the *Gospel Messenger.* Since then it has been set to music several times and used in a number of other settings. Brethren Press still receives requests for permission to use the poem, now copyrighted.

On the mend. The reconstruction of a young Brethren man's left hand, using parts from his right hand and a vein from his leg, marked the first time parts from different limbs have been combined in an emergency situation, according to surgeons from Allegheny General Hospital in Pittsburgh. Daniel Hershberger, 25, of the Memorial church in Martinsburg, Pa., lost both his hands in a pulp press accident in early June. Twenty-five surgeons—the largest team ever assembled at Allegheny General—worked 18 hours to reattach the left hand, using parts of the right. Doctors say Dan should regain up to 85 percent use of his new left hand.

Helping hands at home. When members of the Waynesboro (Pa.) church made plans for their fourth summer work camp, they decided to do something different—stay home. In past years they've repaired homes in Appalachia and Vermont, but this year they worked on four homes in Waynesboro. About two dozen people donated time during a week in July. The project earned them a salute on the editorial page of the local newspaper.

Any volunteers? For service in various New Windsor Service Center programs, about 80 volunteers were honored at two Recognition Teas, one in April and one in May. Over 100 volunteers gave 35,000 hours of service at New Windsor last year.

Roma Jo Thompson (right) with CWU president Sylvia Talbot.

Serving ecumenically. Two Brethren women, Geraldine Glick of Broadway, Va., and Roma Jo Thompson of Phoenix, Ariz., have been elected to the executive council of Church Women United. Geraldine is regional coordinator of the Mid-Atlantic Region; Roma Jo is denominational representative. CWU leaders met in July for a conference on "Assignment: Poverty of Women," a national project to combat the root causes of poverty. As part of the project, CWU has sponsored training workshops around the country. A conference on poverty will be held next June.

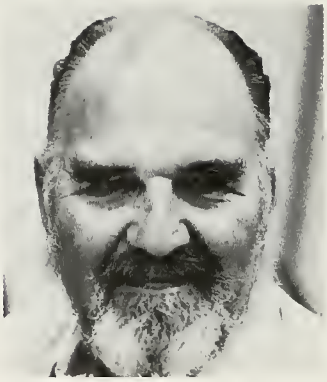
On campus. A new scholarship fund will encourage more Church of the Brethren students to attend Elizabethtown College. Southern Pennsylvania and Atlantic Northeast districts will promote and assist in raising the money for the $250,000 I.N.H. Beahm Scholarship Fund, named after the first president of the college and father of well-known missionaries and educators Anna Beahm Mow and William Beahm. . . . W. Robert McFadden, chairman of Bridgewater College's department of philosophy and religion, has been named the Anna B. Mow professor of religion. . . . Darlene S. Myers, of North Newton, Kan., has been appointed registrar and administrative assistant to the academic dean and the dean of students at Bethany Theological Seminary.

Names in the news. Steve Longenecker, Quarryville, Pa., has written a book about Ralph Smeltzer's mediation efforts in Selma, Ala., in the 1960s. Called *Selma's Peacemaker,* the book is published by Temple University Press. Until his death in 1976, Ralph Smeltzer was director of the Church of the Brethren Washington Office. . . . R. Jan Thompson has been appointed coordinator of volunteers at Glencroft Retirement Community, Glendale, Ariz., which is sponsored by 11 Mennonite, Apostolic Christian, Church of the Brethren, and Friends congregations. Jan was director of refugee and disaster response for the Church of the Brethren General Board for the past seven years.

Milestones. The Lakewood congregation, Millbury, Ohio, is celebrating its 100th year with a Centennial Weekend October 9-11. The three days are packed with activities, including special music, love feast, historical displays, implanting a time capsule, and dedication of a cow for Heifer Project International. . . . Pomona (Calif.) Church of the Brethren observed its 80th anniversary September 13. . . . Lindsay (Calif.) Community church marked its 75th anniversary July 19. . . . The Elkhart (Ind.) Valley congregation dedicated a memorial to Dan West, founder of Heifer Project, during the Sunday morning service June 28. Lucy West Rupel and other family members were invited to the celebration. The Wests attended Elkhart Valley from 1938 to 1950.

Remembered. Jitsuo Morikawa, 75, prominent Baptist leader who served on the General Board from 1984 to 1985 as observer/consultant from the American Baptist Churches, died in July. . . . E. Raymond Wilson, 90, a founder of the Friends Committee on National Legislation and a longtime spokesman for Quaker views on war and peace, died June 27 in Sandy Spring, Md.

Bob and Carol Krouse



Elvis C. Cayford

Cayford and Krouses return from Nigeria

Elvis C. Cayford has returned to the US after serving more than 28 years in Nigeria, first as a volunteer and then as a missionary.

After graduating from La Verne College in 1954, Cayford served three years in Brethren Volunteer Service as a mechanic and truck driver at the mission maintenance shop in Garkida. He returned to Garkida with his wife, Betty Lou, in 1961 as a General Board missionary and resumed work in the shop.

The Cayfords moved to Jos in 1964, where they first served as houseparents at Boulder Hill Hostel. Since 1982 Cayford has been maintenance supervisor and an industrial arts teacher at Hillcrest. His wife died last December in Nigeria.

Bob and Carol Krouse returned to the US May 9, cutting short their term of Nigeria service to seek medical treatment for one of their four sons.

They began what was to be a three-year term in the fall of 1985. After a delay of nearly 10 months, they were about to begin evangelism work in Mulgwe, when floods destroyed the mission compound there (see October 1986, page 5). They were reassigned to Gavva, where they coordinated a team evangelism project.

Civil rights proposal fuels abortion debate

Fifteen national Protestant and Jewish agencies, including the Church of the Brethren Washington Office, have produced a 30-second television commercial aimed at putting pressure on Congress to adopt a controversial anti-discrimination bill.

The spot, which is narrated by Washington Office director Leland Wilson, is airing nationwide on behalf of the proposed Civil Rights Restoration Act, which would tighten regulations barring discrimination in educational institutions that receive federal aid. The bill faces a number of proposed amendments, particularly from several anti-abortion groups.

These groups opposed to abortion say the bill, if unamended, would expand abortion rights. In particular, they claim it would force church-affiliated schools that get federal aid to provide for abortion in insurance coverage and require all hospitals with teaching programs to perform abortions.

Proponents of the bill have accused the critics of injecting an unrelated issue into a bill designed to protect minorities and women from discrimination. They say these anti-abortion groups have grossly exaggerated the possible side effects of the bill.

The 15 Protestant and Jewish agencies are arguing for a "clean bill" that does not dilute in any way its anti-discrimination objectives. The bill is called a "restoration act" because it would undo the effects of a 1984 Supreme Court ruling that restricted the reach of federal anti-discrimination laws. In a decision involving alleged discrimination at the Presbyterian-affiliated Grove City College in Pennsylvania, the court ruled that only those programs at a university that receive federal aid, and not the entire institution, are subject to enforcement of anti-bias laws.

Abortion enters the picture because Title IX, one of four civil rights laws covered by the restoration bill, has been interpreted by federal regulations as making it a matter of sex discrimination to treat abortions as different from other medical procedures. This means that federally assisted institutions face a cut-off of funds if they exclude abortion from their health insurance coverage.

The proposed bill would turn that interpretation of Title IX into law; the so-called abortion-neutral amendment would nullify it.

Young adult meeting to be led by Frantz

The annual Student/Young Adult Conference will be led by Nadine Pence Frantz, from the Fresno (Calif.) Church of the Brethren. She is a faculty member at the Mennonite Brethren Biblical Seminary in Fresno.

All young adults, 18 and older, single or married, are invited to attend the Thanksgiving weekend conference at Camp Woodland Altars, Southern Ohio District.

Cost is $60 for food, lodging, and registration. For further information, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120.

Mary Myers appointed director of SERRV

Mary M. Myers began work August 17 as director of SERRV. SERRV Self-Help Handcrafts is a World Ministries program based at the New Windsor Service Center in Maryland.

Mary M. Myers

Myers, of the Hanover (Pa.) Church of the Brethren, was previously an extension home economist with the Cooperative Extension Service of Pennsylvania State University. In addition to teaching, she worked with a handcraft program that involved producer development, marketing, and financial management.

Myers graduated from Hood College, Frederick, Md., where she is currently pursuing an M.S. degree in administration and management.

In a major shift in philosophy, the United Methodist Church's Board of Pensions has adopted a partial divestment policy. Among other things, the policy calls for filing or supporting shareholder resolutions asking all companies in which it holds stock to withdraw from South Africa. The policy changes came during a major reassessment of the board's efforts against apartheid, which up to now have been keyed to the Sullivan Principles, a code of conduct for US corporations doing business in South Africa. One board member said the actions were triggered by recent changes related to South Africa, including the Rev. Leon Sullivan's call for disinvestment, elections that strengthened the Botha government, and stepped-up moves against blacks by the government. These developments also prompted the US Catholic Conference to vote in June to divest all holdings in businesses operating in South Africa.

A small right-wing faction in South Africa's major white Dutch Reformed Church split off to form a church in which they can maintain strict racial segregation. The dissidents—fewer than 2,000—voted to break away from the 1.7-million-member church seven months after leaders of the Dutch Reformed Church declared racial discrimination to be a sin and voted to open church membership to blacks. The new denomination is called the Afrikaans Reformed Church.

Tons of private aid were loaded into a 20-foot cargo container dubbed the "Ollie North Reparations Shipment," in a demonstration during the Iran-contra hearings. The shipment contains clothing, medical supplies, Spanish Bibles, toys, and other humanitarian supplies to counter what religious activists called the destructive aid sent by North to the US-backed rebels in Nicaragua. "The real scandal in the contra war is not the way the contra war has been run. It is the contra war itself," said Bishop Thomas Gumbleton of Detroit. The demonstration across from the US Capitol was staged by Quest for Peace, a religious group that has sent 220 containers to Nicaragua during the past year. It is halfway toward its goal of channelling $100 million worth of "true humanitarian aid to the people of Nicaragua." The Church of the Brethren General Board gave a grant of $20,000 to the organization last March.

A leading critic of the Nicaraguan government has been appointed to a "national reconciliation commission." Nicaraguan President Daniel Ortega named Cardinal Miguel Obando y Bravo to the commission, which also includes the Rev. Gustavo Parajon, the Nicaraguan Baptist minister who heads CEPAD, the Protestant aid and development agency; Vice President Sergio Ramirez Mercado of the government; and Mauricio Diaz Davila, representing the political opposition. Ortega also announced that a bishop and two priests will be permitted to return from exile. The reconciliation moves, announced August 25, were taken as part of the Central American peace plan that was signed in Guatemala City August 7 by leaders of Nicaragua, Honduras, El Salvador, and Guatemala. In a related development, the Catholic hierarchies of the US and Central America, who endorsed the peace plan, issued a joint call on the Reagan administration to emphasize economic assistance rather than military aid to Central America.

A controversial issue in interfaith relations has been tackled by the Presbyterian Church (USA) and the United Church of Christ. The two denominations have adopted statements affirming that Christianity has not superseded God's covenant with the Jewish people. The UCC document makes it the first major Protestant denomination to affirm the continuing theological validity of Judaism. The Presbyterian statement, a study paper rather than a formal affirmation, drew more controversy than the UCC paper because it commented on contemporary Middle East developments.

Members of the Japan Evangelical Association have issued a statement asking forgiveness for their nation's conduct toward other countries of Asia during World War II. The association encompasses 40 denominations and 26 parachurch agencies.

A report by two Mennonites got the ball rolling in a process that ended up making the Del Monte Company a model case in the Philippines. The working and manufacturing conditions of the US-based company conforms now to its guarantee that products are being manufactured under conditions "socially and economically above-average" in those Third World Countries involved, report Swiss aid organizations and a Swiss food cooperative, Migros. It all began with a report by two members of the US Mennonite Central Committee, who observed the socially damaging effect of the expansion of pineapple plantations by a Del Monte subsidiary on the island of Mindanao after 1975. Local agencies and staff members of Swiss aid organizations completed these investigations, which led to an open debate on Del Monte pineapple products, sold exclusively in Switzerland by Migros. After much critical discussion by consumer organizations and church groups, Migros hosted meetings of Del Monte managers and their critics. Following a positive evaluation earlier this year, the aid organizations say Migros' participation in the effort has been an "extraordinary and constructive step forward."

More than 40,000 charismatic Christians met for the largest charismatic gathering in a decade. The North American Congress on the Holy Spirit and World Evangelism met in July in New Orleans. Catholics made up about half of the registrants. Nondenominational Christians, Episcopalians, and Lutherans are the next largest groups, and other participants also included Messianic Jews, Orthodox Christians, and Pentecostals.

Reformation meeting forges joint witness

Members of eight churches of the First and Radical Reformation traditions met in Prague, Czechoslovakia, to affirm a common spiritual tradition and make a joint witness to urgent contemporary issues. The international, ecumenical consultation, meeting on the theme "Eschatology and Social Transformation," was hosted by the Comenius Faculty of Protestant Theology.

Church of the Brethren delegates were Donald F. Durnbaugh, Murray Wagner, and Lauree Hersch Meyer of Bethany Seminary, David B. Eller from the General Board staff, and Dennis Slabaugh, of Hamburg, West Germany.

Other denominations participating in the June 23-28 consultation were the Czechoslovak Hussite Church, Evangelical Church of Czech Brethren, Hutterian Brethren, Moravian Church, the Religious Society of Friends (Quakers), Mennonites, and Waldensians. The consultation grew out of an earlier Prague gathering in January 1986.

The "First" Reformation churches (Czech Brethren, Hussite Church, Moravians, Waldensians) trace their origins to reform activities prior to the "classical" Protestant Reformation of Luther, Zwingli, and Calvin.

The 16th-century "Radical" Reformation includes groups that broke with the Lutheran and Calvinist churches, primarily over infant baptism, separation of church and state, and refusal to perform military service. The Mennonites and Hutterites are direct descendants of these Anabaptist reformers.

Although the Church of the Brethren and the Quakers belong to later renewal efforts, they have much in common theologically with the older First and Radical Reformation movements.

An important contrast between these churches and other Christian traditions was lifted up in an opening meditation by Josef Smolik, dean of the Comenius Faculty. Whereas much of history has been written from the perspective of wealth, privilege, and power, he observed, First and Radical Reformation groups have understood history "from the bottom." As minority and persecuted groups, they have a unique understanding of those in the Third World today seeking peace and justice, said Smolik.

In his keynote address, professor Milan Opocensky of the Comenius Faculty challenged the churches to view joining the struggle for global economic justice, peace and peacemaking, and maintaining the environment as matters of faith *(status confessionis)*.

Much of the consultation focused on the urgent need for the church to be a "witnessing" or "model" community to speak clearly to contemporary issues.

A third consultation, on economic justice, is planned for 1989. The group hopes to sponsor congregational exchanges and publication of First Reformation source materials.

Donald Durnbaugh will continue his work on the continuation committee and will serve on an editorial advisory board.—DAVID B. ELLER

David B. Eller is editorial director for Brethren Press.

Contra funds targeted against Christic firm

Some of the funds related to the Iran-contra affair were used to finance a complex disinformation campaign against the Christic Institute, according to sworn testimony given during June to the Joint House and Senate Select Committee.

More than $135,000 of the money deposited in the Swiss bank account of the Iran-Contra enterprise of Gen. Richard Secord was used to finance and direct a campaign against the Washington-based public-interest law firm, reported the Christic Institute.

Secord and others were named in a federal civil lawsuit filed in May 1986 by the Christic Institute (see April, page 5). Also targeted in the disinformation campaign were the defendants and sources in the lawsuit, said the Christic Institute.

Child care volunteers respond to 3 events

Volunteers with the Cooperative Disaster Child Care program responded to fires in southern California and to a tornado in Michigan.

Responding to two different apartment fires, 7 volunteers cared for 33 children in May and 23 volunteers cared for 287 children in June.

Four volunteers worked in a mobile home park in Novi, Mich., where a tornado struck on Father's Day.

Toward

by Daniel M. Petry

"If the church is going to be evangelistic, it needs to be converted. . . . Cornelius is a piece of cake! The real trick is to convert ol' First Church of Jerusalem. . . . The church claims to hear the voice of God but can't hear the voice from the street. Peter needed to be saved from captivity to his own reputation."

So began William Pannell in his exposition of Acts 10 on Tuesday morning at the 1987 Evangelism Leaders Academy. Pannell, director of black ministries and associate professor of evangelism at Fuller Theological Seminary, and Herb Miller, executive director of the National Evangelistic Association of the Disciples of Christ, gave academy participants similar sinew thoughts to chew on all week.

Sponsored by the Evangelism Working Team of the General Board's Parish Ministries Commission, the academy wa held at Manchester College July 27-30 and repeated at Bridgewater College August 3-6.

Two years ago the academy began with 35 participants. Last year's grew to 200. Combined participation at this year's double academy numbered over 500.

"It's really exciting to see the growth," said coordinator Lorele Yager, of Churubusco, Ind.

Many of the participants were advisors coordinators, and pastors of districts and congregations involved in Passing on the Promise, a three-year process toward new understandings of mission, evangelism, and congregational growth. That program is administered by Paul Mundey, evangelism staff for the General Board. The Evangelism Leaders Academy was the first major training event for Passing on the Promise.

Inspiration and help were both in good supply. Morning and evening worship gave the Brethren a chance to sing and pray, and they did so with fervor. Excellent worship leadership and preaching provided the kind of spiritual climate where learning and growth could occur.

The academy works particularly at cultivating "more of a New Testament image of evangelism than we've had in

New Testament evangelism

Herb Miller

William Pannell

Paul Mundey, staff for evangelism, and Margaret Johnson, of the Brook Park (Ohio) Community church, review aspects of Passing on the Promise during an orientation session.

past years," said Yager. By that she means "what Jesus taught and did, and what the early church practiced."

The academy has three emphases, she said: 1) enriching relationships with Jesus Christ; 2) enlarging the vision of evangelism; and 3) enhancing skills related to evangelism.

While both guest leaders touched on all three aspects, Pannell focused on enlarging the vision and Miller presented specific skills for evangelism.

Reactions to the academy were positive. A pastor from Northern Ohio said that her initial reservations about an "evangelism conference" were laid to rest when she found the flavor of the academy to be to her liking. She was pleased to see that issues of social justice and peace were kept in tension with the personal response to Christ, and that all three were seen as essential to the evangelistic enterprise.

She also affirmed Bill Pannell's idea that the church itself needs to be truly reconciled in order to take that message to others. As Pannell put it, "A bad news congregation cannot preach Good News to the world."

A congregational co-coordinator for Passing on the Promise, also from Northern Ohio, came to the academy seeking a new openness to the idea of evangelism and a stronger desire to fulfill the Great Commission. He went home with both.

Others said they were there for a boost, for handles, for biblical undergirding, for specific ideas to use in the home congregation. Few seemed disappointed. Many seemed downright excited. The academy sparked memories and learnings from other evangelism conferences, and the sharing and interplay of ideas among the participants was rich.

Of particular interest at the Manchester academy were the stories shared by Southern Ohio people on Thursday morning. Thirteen churches in that district entered the pilot program for Passing on the Promise two years ago. They reported all kinds of successes: increased biblical literacy, increased membership and worship attendance, increased giving, increased joy. Not every church grew in the same way, but according to Mel Menker, district advisor and pastor of the Donnels Creek congregation, "Every church has some success story to celebrate."

This was good news, in light of Herb Miller's earlier prediction that, according to the present rate of membership decline in the Church of the Brethren, the denomination will disappear from the ecclesiastical map in A.D. 2035.

With enough people catching the vision and developing the skills offered at the Evangelism Leaders Academy, the trend can be reversed. This will be done not just to survive, not just to succeed, noted Herb Miller, but to faithfully serve the Lord Jesus Christ and this world full of people he came to save. ☐

Daniel M. Petry is pastor of Springfield Church of the Brethren in Akron, Ohio. He attended the Manchester evangelism academy.

Reba Place: A church that won't stand still

by Timothy K. Jones

"There's three great things that happen to a man during his lifetime," television's Archie Bunker declares. "Buying a house, a car, and a new color TV. That's what America is all about."

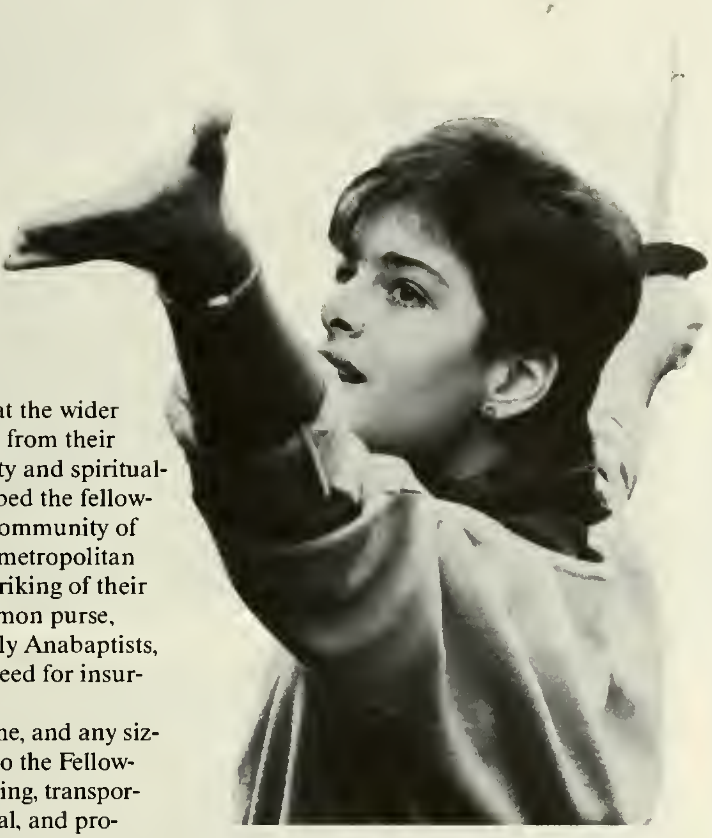
While most Christians groan or laugh at Archie's crassness, members of the Evanston, Ill., Reba Place Fellowship have been busy forging an alternative. Subject of scores of articles and books (including a Brethren Press book due to be published this month), Reba Place has pioneered and modeled a radical Christian vision of the good life since its house-church beginnings in 1957.

Writing of the group shortly after its affiliation with the Church of the Brethren (see MESSENGER, November 1976), Dale Brown predicted that the wider church could learn much from their experiments in community and spirituality. Brown warmly described the fellowship's efforts to create a community of faith and discipleship in metropolitan Chicago. Perhaps most striking of their innovations was the common purse, which, reminiscent of early Anabaptists, virtually eliminated the need for insurance.

"Paychecks, other income, and any sizable gifts are turned over to the Fellowship, which provides housing, transportation, medical, educational, and professional expenses for members," Dale wrote. Allowance checks from the common treasury also covered any remaining food, clothing, and personal needs.

At the time, 225 members lived with such an arrangement in 10 households, each ranging in size from 15 to 20, along with a number of nuclear families residing in apartments. Despite its intense community life, the group maintained an emphasis on community outreach and social compassion that was to blossom and produce new fruit in the years to come. But significant modifications in the vision and style were already on the horizon.

Over a decade later, those changes have made Reba Place a different place. "The challenge has been to maintain vitality in our mission and life with a more loosely structured approach," says presiding elder (pastor) Virgil Vogt. So while some members still live in communal households, and all members are urged to live simply, the radical stress on community and sharing has undergone refinement and tempering. "Now there is more variety in our membership and a greater thrust toward evangelism," Virgil explains. "There has been a rebalancing of our life."



A young woman takes part in an Advent candlelighting service. Liturgical dance is an integral part of worship at Reba Place. **Left:** *A festive walk to Lake Michigan is traditional on Easter morning.*

As Reba Place has turned from a more inward focus in its vision of discipleship to a more outward style, it has something to teach more traditional congregations. What the fellowship is learning about community life, outreach, and spiritual vitality is worth noting and sharing, particularly with those who, like Reba Place, want to draw afresh from the current of Anabaptist and Pietist renewal.

Community. Perhaps one of the most visible changes has been the redefinition of membership requirements. At one time, anyone joining the fellowship had to commit to the common purse; in 1980 that process underwent revision. Long-time member and college social science professor Bob Shuford recalls, "The late '70s was a time of review and self-examination for us. Some of the zeal for community living began to flag. The surge of membership experienced in the '70s began to plateau. We realized that it's good for a church to keep asking itself, 'What is our vision? How can we follow the Lord? What does it mean to be a disciple?' " One outcome of such questioning was the realization, as member Carolyn Males put it, "that we needed a way to relate with integrity to people who simply are not called to financial sharing through a common purse."

Now only one-third of the membership participates in the common treasury, but members continue to emphasize financial sharing in other ways. "There is still a strong underlying vision for simple living and committing ourselves to one another under the Lord," says Judy Steinbrecher, who joined the fellowship with her husband in the early 1970s. Non-communal member Colleen Delaney points out that small groups, which meet weekly, provide the setting for much of the community interaction now. "We still bring our big financial decisions to the group, and if there are financial needs, they still are shared."

However the structure has been modified, Reba Place has managed to maintain the sense of community for which it has been known for decades. "The whole environment is one of acceptance and love," says Colleen Delaney. "That's the climate out of which personal change and resurrection life can come. I have experienced a lot of life here."

Outreach. No less striking has been Reba Place's growing involvement in social concerns and community ministry. Linus Brown is a good case in point. The former Episcopal parish priest oversees the fellowship's Cambodian Ministry

Left: *The first Cambodian refugee family sponsored by Reba Place.* **Below:** *Sunday morning at the Reba Place meetinghouse.*

group. When the church sponsored two Cambodian families in 1980, says Linus, it opened up a ministry to 500 to 600 Cambodians through furniture and clothing collections and surplus produce distribution. Over the years, 35 Cambodians have been baptized. Ten of the families who were helped attend the fellowship regularly.

Dave Jackson, former elder and author of *Glimpses of Glory*, the Brethren Press book on Reba Place, notes, "A greater interest in church life and evangelism over the past 10 years has resulted in a lot of different kinds of ministry groups. We have a dozen or so new ministries, from a group that helps convicts resettle once out of prison to a group that works with the 'Overground Railroad,' " helping over 500 Central American refugees. Fellowship pastor Hilda Carper also leads a ministry to the homeless, which houses up to 30 people a night in its shelter.

Elder and pastor Julius Belser, a Bethany Seminary graduate originally from Elizabethtown, Pa., has heard as clearly as anyone the mandate to reach out. "Lately I have taken more seriously the call to preach good news to the poor. I'm trying to open up conversations with people in our largely black neighborhood. Relations are generally friendly, but I feel the fellowship and its neighbors are not involved enough. I'm trying to organize the church to relate more effectively to people who come to worship. We're feeling that the Lord does want to add new people."

Spiritual life. Reba Place has pioneered innovations in more than outreach and community life. One cannot attend worship or observe small-group prayer without awareness of Reba Place's debt to charismatic renewal. When Carolyn Males attended her first service some years ago, "a friend explained that it might be different from what I was used to. But I was immediately filled with a sense that the Lord was here and that I was supposed to be here."

Such vitality and openness over the years has led the fellowship to incorporate liturgical drama, spirited music, and congregational dance into Sunday morning worship. Judy Steinbrecher sees great value in such innovations. "The church is rich in gifts of dance, drama, and music. The changes have brought diversity and richness."

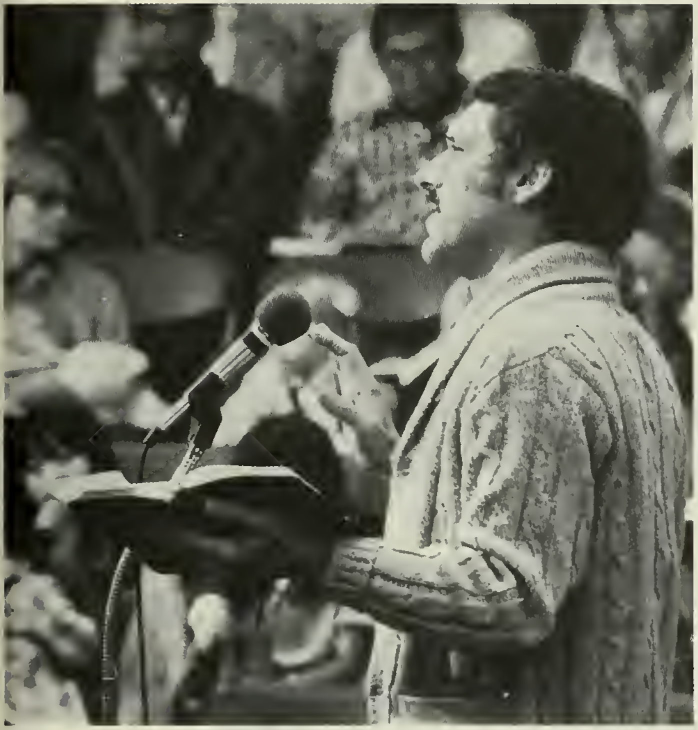
Even more striking than the fellowship's openness to renewal has been its integration of that renewal with social compassion. In the early days of the fellowship, Julius Belser recalls, "we were centered on discipleship, but the power to make it all happen was lacking. We were *plodding*. But after charismatic renewal, there was more assurance; people's lives seemed changed in a much more gifted way."

That has been true particularly in the relatively recent work of the Overground Railroad. "Those involved are serving Central American refugees," Julius explains. "Sometimes they're successful, sometimes they're not. But there's very much a relying on the Spirit, a sense of being given so many special resources and joy as they work with refugees. There's a sense that God is working through it. It's very much social action, but it's also a prayerful, purposeful enterprise."

A church known for its innovations has continued to reverently experiment. Some things have changed, and the patterns and plans for tomorrow are still undergoing reformulation. But a publication from Reba Place wisely reflects, "It's been good to find that the Lord doesn't need a particular kind of structure to work within. Those of us who have been through the changes have been blessed by discovering that, and by trying to be faithful in following his lead."

Perhaps even more than learning from Reba Place's innovative patterns and alternative style, the church at large can learn most from the group's openness. In a day of global change and monumental opportunity, a small fellowship in a several-block section of urban Chicago has determined not to stand still. That may be the most daring, and important, innovation of all. ☐

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.



Left: *Presiding elder Virgil Vogt gives the teaching during a Sunday worship service.* **Below left:** *Communion is shared monthly at Reba Place.* **Below right:** *A young girl takes part in a dance for children during the Sunday morning worship service.*

Preventive medicine

by Don Fitzkee

"An ounce of prevention is worth a pound of cure." It's an old adage, often used by mothers to coerce their children into zipping up that jacket on a cool spring day to fend off opportunistic viruses. Looking back, few grown-up children would question mom's wisdom on that count even today.

Now the "ounce of prevention" theory is being applied to a children's problem far more serious than the common cold—child abuse.

The Children's Aid Society (CAS) of Southern Pennsylvania District held grand opening ceremonies for its new Lehman Center on June 9, attracting a number of local, state, and national government officials and representatives. Ellen Harding Casey, wife of Pennsylvania governor Bob Casey, cut the ribbon to mark the official opening of a facility that is being billed as one-of-a-kind in Pennsylvania. Its focus on prevention is the reason why.

The Lehman Center (TLC), explains CAS executive director Theresa Eshbach, is designed after the 24-hour "crisis nursery" concept of the National Center for the Treatment of Child Abuse and Neglect. Here parents can bring their children—infants to age six—for up to 72 hours while the parents work through a crisis. The idea is to give parents space to work out problems so they do not vent their frustrations on their children. It may sound simple enough, but it is not the way most social service agencies deal with child abuse.

"I think it's something that has long been needed within the child welfare system," says Julia Danzy, deputy secretary of children's, youth and family services for the state of Pennsylvania. "The concept of the program is good. The design is good. I think they are going to set a trend. It's going to be a forerunner in the state

where we begin to move toward preventive services with our families. It is a very innovative approach."

Located in York, TLC (which also stands for the tender, loving care children receive at The Lehman Center) takes care of children, provides some immediate crisis counseling for parents, and refers them to the correct agencies if they need specific types of help. In addition, a 24-hour hotline is available to talk people through difficult times or to give them directions to The Lehman Center. Six full-time staff, four part-time staff, 35 trained volunteers, plus two Brethren Volunteer Service workers can care for up to seven children at a time, says Nathaniel Hosley, program director at TLC.

What sets TLC apart from other shelters is that children may come there before they have been abused. "That's the real prevention mode," says Theresa.

Two years ago the TLC concept hadn't even been conceived. "In the last 18 months," says Theresa, "we have done what I believe is almost the impossible." TLC was conceived in a meeting and brought to fruition within a year and a half; that included the complete renovation of the building where the center is housed.

Julia Danzy is impressed with the way the community rallied around the project and the "time frame in which they were able to put it all together." Area businesses donated many of the building materials, and volunteers from Brethren congregations, area colleges, and other places gave time and furnishings to get the center going in record time.

When Nate strolls through the spacious facility and recounts which church youth group painted that wall, who donated the kitchen table, who made the curtains in the bedroom, one senses that people have taken pains to assure that TLC isn't just a shelter, but a home away from home.

The center is named after Murray and Mary Lehman, who were dedicated foster parents for many years and members of the New Fairview Church of the Brethren. Murray, who is moderator at New Fairview, was president of the Children's Aid Society board when the building in downtown York was purchased.

But the Lehmans are just one of many Brethren families who have dedicated much time and energy to CAS over the years. CAS celebrates its 75th anniversary in 1988 and, according to Theresa, Southern Pennsylvania is "the only district in the denomination that has had an ongoing service and ministry for children with special needs over that time period."

Back in the early 1900s, nearly every Church of the Brethren district had a home for orphans. The Homeless Children Committee was named by the 1912 Annual Meeting to encourage districts not already providing for orphans to do so. Southern Pennsylvania District operated an orphanage in Carlisle from 1922 until 1960. For the next 18 years CAS operated as a private funding agency, providing no direct services to children, but instead giving financial grants to other agencies.

During that time CAS built up a sizable endowment—now $1 million—

Opposite page: *Scott and Linda Feeser, with their 18-month-old son Andy, greet a clown at the Family Funday in June, which raised funds for CAS. The Feesers are members of the West York (Pa.) congregation, and Linda is a volunteer with CAS.* **This page, left:** *The Lehman Center is named after Mary and Murray Lehman, of the New Fairview congregation.* **Middle:** *Theresa Eshbach is executive director of CAS.* **Right:** *The first lady of Pennsylvania, Ellen Harding Casey, cut the ribbon for the grand opening of the Lehman Center, June 9.*

which has provided 40 percent of the operating funds for the agency. In 1978 the CAS board voted to again provide direct services, and Theresa was hired to work two days a week. "In the last nine years," she says, "the program has expanded to a staff of 19, three centers, and five major components."

At the heart of the CAS program is Christian counseling for children. "This service," says Theresa, "is an expression of our faith in a loving God who calls us to instill hope in the minds and hearts of those who are counseled."

Counseling services are provided at two centers—the new CAS headquarters, located next to the New Oxford Brethren Home, and the Frances Leiter Center, in Chambersburg, named after the founding mother of CAS.

"The child is our primary client," Theresa explains. "That's a bit different from other agencies. Very often they speak with the adults first to find out how this child is acting and why this child is reacting the way it is. We work very much at hearing input from children about their feelings." Children includes those up to 18 years old.

The problems CAS counselors deal with vary widely. "A lot of children are hurting and angry and hostile because life has dealt them some pretty unfair blows," says Theresa. "And they don't understand it. When they don't understand, they react in some symptomatic, difficult way."

Problems range from children coping with divorced parents, or a parent's death, to children with phobias or low self-esteem. The list goes on. Theresa remembers the parents who brought in their four-year-old son. He had undergone a drastic personality change and didn't want to let his parents out of his sight. "After several counseling sessions," recalls Theresa, "the child jumped into the counselor's arms and cried, 'Please don't let him do it to me again! Please don't let him do it to me again!' " Counselors discovered that a relative had been sexually abusing the child and had warned him that if he told anyone about their secret, his parents would disappear.

GODS CLOSET
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CHILDRENS AID SOCIETY

Another child cried and threw up each morning when it was time to go to school. "After some counseling," says Theresa, "we found that this child was afraid to go to school because there was a lot of tension between the parents. The child was afraid when she came home one of them would be gone."

Even though some of the problems of children who get help at CAS are perhaps unusual, Theresa is quick to emphasize that "these are average kids" and CAS's goal is to help them through their difficult times. "We also believe that when you can deal with problems children are facing and help them in a wholistic approach, as adults they will have a model of how to cope with difficulties in their lives," Theresa says.

CAS is more than a counseling agency. CAS staff lead workshops and seminars for church and civic groups. "God's Closet," another facet of the CAS program, provides good used clothing for children in need. As with the counseling services, no one is turned away if unable to pay. Most of the clothes are donated by Brethren.

In addition to donating clothes and love as childcare workers, Brethren help out in lots of other ways. "In a given year," says Theresa, "we probably have 300 to 500 volunteers who provide a variety of services."

They stuff envelopes and work to raise funds through such projects as the annual Christmastime candy sale, where Brethren make over a thousand pounds of chocolate-covered raisins and the like to benefit CAS (and candy lovers). One of the two God's Closet outlets is housed in a Brethren church, and two other congregations provide facilities for counseling. "A lot of people in this district," says Theresa, "have really been committed to providing a ministry to children."

In addition to helping children, CAS also aids parents as the sponsoring agency in York County of a program called Parents Anonymous. PA is a self-help program for parents under severe stress who help each other find more effective and positive ways of parenting. Some have abused their children or fear that the potential for abuse is there. Between 20 and 30 families participate in the three PA chapters in York County.

While the parents receive help through PA, CAS runs a program for their children too. "We believe those children need to have a model of working with adults who are not stressed out, and who cope with difficult situations in a nonviolent way," says Theresa.

Volunteers trained through the denomination's Disaster Child Care Program double as childcare-givers for children of parents in the PA program. "A disaster is not necessarily a hurricane or a flood or tornado, but disasters are happening daily in family life," says Theresa. The childcare-givers give parents space for a few hours or a few days while providing positive role models for the children.

It didn't take long for CAS to see that they didn't have enough volunteers or the necessary 24-hour services. Thus the seed was planted for a 24-hour crisis shelter for children—The Lehman Center.

Now after many years of strong Brethren support for CAS, The Lehman Center has opened the eyes of the community and the state. They seem to like what they see. And why not? It's based on a simple, time-proven principle: An ounce of prevention is worth a pound of cure. At The Lehman Center, it could be worth a child's life. ☐

Small talk

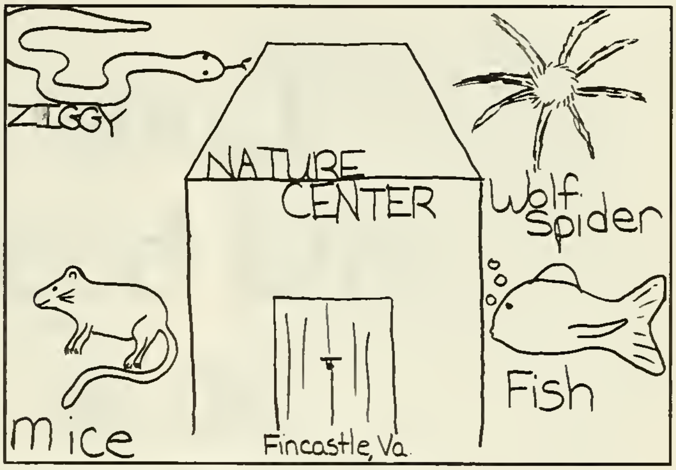
by Kathy Kline

The colors of change

The trees will shout for joy. (Isaiah 55:12)

This month make a point of looking around you at the beautiful colors of fall. The splendor of bright yellow, orange and red is everywhere. As the trees change color we are once again reminded of the coming of winter. Another summer is drawing to a close.

Many times change in our own lives is hard and painful. It can be scary when we don't know what the future holds. We might feel like an old tree dreading the approach of a long, cold winter. But that same old tree reveals its brightest colors just before the first snows. When you feel a change coming, be like a tree in autumn. Put on your finest clothes and, with the trees, shout for joy!

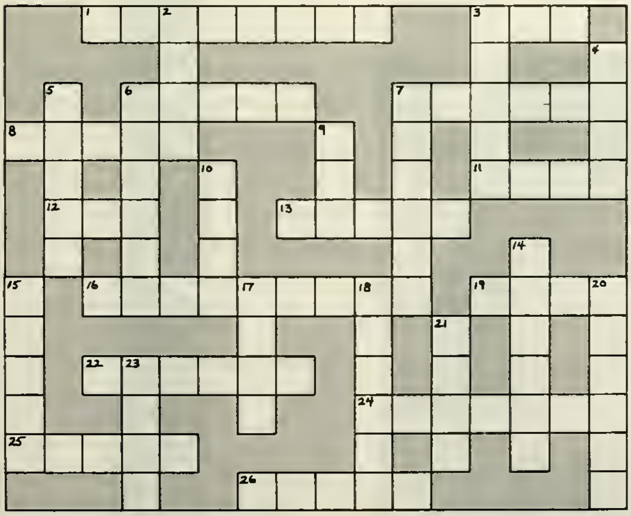


Fun at Camp Bethel

Laura Johnson, age 11
Rocky Mount, Va.

People of the Bible

This crossword puzzle is made up of names of people from the Bible in both the Old and New Testaments. If you need a little help finding the answers you can look up the Bible verse; but first see how many you can solve without the hints! All answers can be found in the Revised Standard Version of the Bible *except* 20 down, which is from the Jerusalem Bible. Good luck!



Across

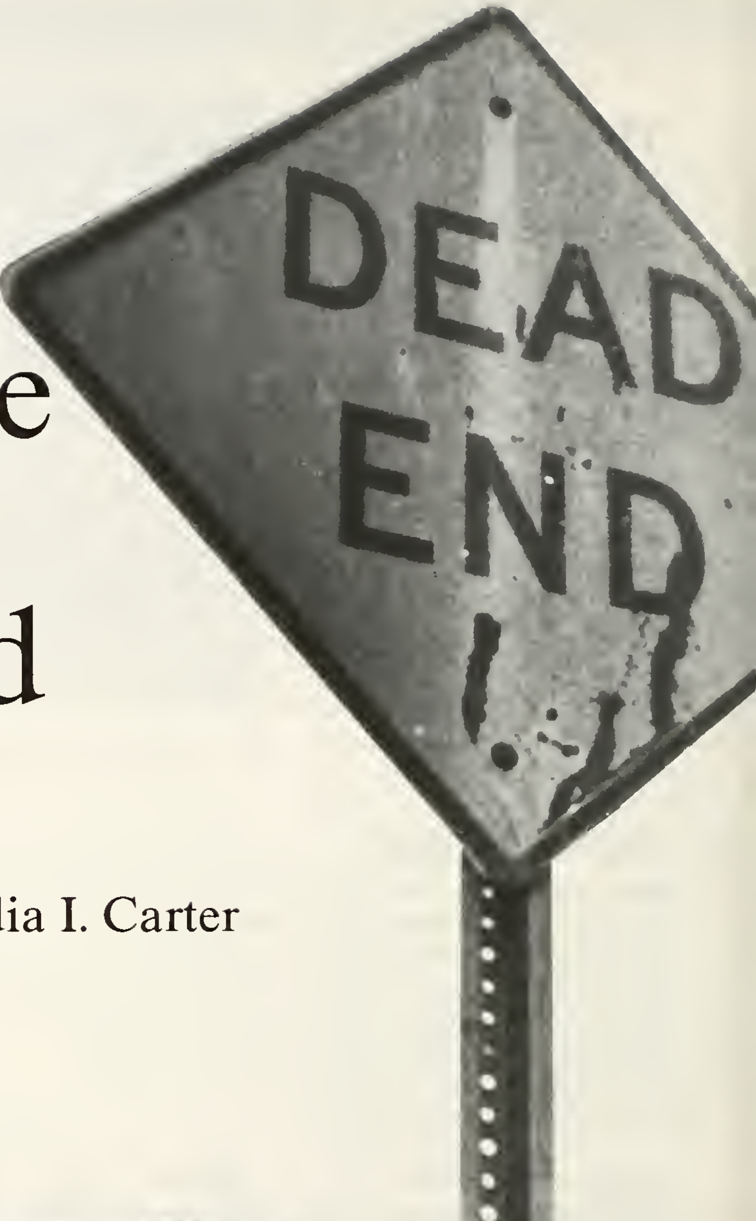
1. Son of King Saul, David's best friend (1 Samuel 18:1-4)
3. Man in Old Testament who suffered many hardships but remained faithful to God (Job 1:1)
6. Killed Goliath. Later became King of Israel (1 Samuel 17)
7. Captured and destroyed the city of Jericho (Joshua 6:2)
8. Servant of God who was swallowed by a large fish (Jonah 1:17)
11. King of Israel who liked to listen to David play his harp (1 Samuel 16:23)
12. A high priest and judge of Israel (1 Samuel 1:9)
13. Disciple of Jesus who was also a fisherman (Matthew 4:18)
16. Mother of John the Baptist (Luke 1:13)
19. Mother of Jesus (Matthew 1:18)
22. Wife of Jacob and mother of Joseph and Benjamin (Genesis 29:9)
24. A tax collector and disciple of Jesus (Matthew 9:9)
25. Wife of Abraham and mother of Isaac (Genesis 17:19)
26. Father of King David (1 Samuel 16:1)

Down

2. Built an ark and filled it with two of each animal (Genesis 6:13-22)
3. The Son of God (Acts 9:20)
4. Man who hated Christians but later became one of the greatest teachers of Christianity (Acts 17:16)
5. Led the people of Israel out of Egypt and received the Ten Commandments (Exodus 13-20)
6. Man who was put in a den of lions (Daniel 6:16)
7. Sold as a slave by his brothers and went to Egypt (Genesis 37:28)
9. First woman created by God (Genesis 3:20)
10. Married Ruth, a Moabite widow (Ruth 4:13)
14. Friend of Jesus, sister of Lazarus (John 11:5)
15. Disciple who betrayed Jesus with a kiss (Matthew 26:47-49)
17. Son of Adam and Eve who was a shepherd (Genesis 4:4)
18. Disciple who doubted that Jesus arose from the dead (John 20:24-25)
20. Hebrew name for God (found only in Jerusalem Bible)
21. Moabite woman who followed Naomi to Bethlehem (Ruth 1:22)
23. First man created by God (Genesis 3:21)

Answers: **Across** 1. Jonathan, 3. Job, 6. David, 7. Joshua, 8. Jonah, 11. Saul, 12. Eli, 13. Peter, 16. Elizabeth, 19. Mary, 22. Rachel, 24. Matthew, 25. Sarah, 26. Jesse. **Down** 2. Noah, 3. Jesus, 4. Paul, 5. Moses, 6. Daniel, 7. Joseph, 9. Eve, 10. Boaz, 14. Martha, 15. Judas, 17. Abel, 18. Thomas, 20. Yahweh, 21. Ruth, 23. Adam.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline, c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.



Love and hope on a dead-end street

by Karen S. Carter and Claudia I. Carter

Above: *A guest receives warm hospitality at JHC.* **Right:** *BVSer Abdou Senbel responds to a telephone inquiry.*

"I was about to check myself in; I didn't know what else to do," said the young woman. "I was desperate. Then I heard about the emergency shelter."

Melanie sat on the edge of a worn sofa at Jubilee House Community (JHC), in Statesville, N.C. With too much tragedy for so few years, she buried her blonde head deep in her shoulders. Her slight frame did not show any trace of her two pregnancies. The first child was born when Melanie was just 15.

"I wanted the baby because I wanted something to love me," said Melanie. She began to cry for the first time since she had arrived at the shelter a week before. Emotionally deserted by her family, physically abused and abandoned by the two men who had fathered her children, weighed down by the guilt heaped upon her by family and friends, Melanie had come to a dead end in her desperate search for love.

Like the good Samaritan, JHC does not pass judgment on people, asking who is "deserving" of love and assistance. It is there to serve.

That was the vision that brought it into being in 1979 through the efforts of Mike and Sarah Woodard and Kathleen Murdoch. With the help of the local Presbyterian synod, they pooled their resources and bought two small houses and one abandoned stone church. A fourth building has been added since then.

Although the immediate goal was to provide a second-shift child-care program and a temporary emergency shelter for four to seven people a month, need dictated new priorities. During its first year of operation, the emergency shelter housed four to seven people every night.

In 1983, the renovated church building was turned into a shelter for battered women, appropriately named "Sanctuary," and a winter shelter for permanently homeless people also opened in its basement. Shelter is free, but guests are expected to pitch in with maintenance work.

When the workload for Mike, Sarah, and Kathleen outgrew their strength, Lonnie Richardson, pastor of the Lynchburg (Va.) Church of the Brethren, helped to establish contact with Brethren Volunteer Service (BVS). As a former Presbyterian minister, Lonnie had been on the first board of directors for JHC.

The first BVSer was assigned to JHC two years ago. Abdou Senbel noted that in in his native country, Morocco, "large numbers of homeless people are dying in the streets, uncared for, as social outcasts. I felt that at JHC I could learn firsthand how to provide care and assistance to such people." Abdou was also attracted to the intentional community aspect of JHC.

And intentional community it is. The seven BVSers (the largest number of BVSers assigned to one project) and the staff prepare meals together and cooperate at all levels of their work, from household and yard chores to providing for the shelter guests.

Physically exhausting and spiritually demanding, with few rewards, shelter maintenance is no picnic. "Imagine being a minister and living day in and day out with your congregation and all of them being in crisis all the time," says one staff member.

If all members of the community shouldered only their own burdens, this project could not function. Rather, true to the letter of James, JHC members carry one another's burdens. They meet once a week with a spiritual counselor to explore their own inner journeys and their life together. Once a day they gather for worship. It is this rootedness in faith that enables them to share their love with others, a never-ending sea of concern, listening, and love simply and honestly given.

And it is this gift which is most needed and most appreciated. One recent guest at Sanctuary wrote a thank-you letter that said in part: "December 25 was the best I have ever experienced—so much love from all of you. It was the happiest time for me and my kids."

Not everyone's story ends so positively. Marianne was a generous, thoughtful, funny, and insightful person. She came to JHC after years of being battered. She was employed, worked diligently, and tried to raise her two daughters well. She had done everything she could to protect herself from an abusive husband who threatened to kill her if she left.

Marianne was a resident at Sanctuary for three weeks. One day she did not return after a visit to her sister four blocks from JHC. Her husband had waited for her in the backyard and shot her several times. He fired a fatal shot, then killed himself.

Most guests come to the shelter through referrals, more than one-third from law enforcement agencies alone. One family was referred to JHC by a local church after they had walked 15 miles into town from an interstate rest area. They were stranded temporarily, with parts needed to repair their old Ford and no funds for a motel. Everything they owned was packed into the car with the five family members and a large dog.

John was on a job search from Florida north through the eastern states. He was illiterate and had only one real skill—roofing. Julia, manager and mainstay of the family, was teaching her husband to read, using the Literacy Volunteer of America literature. Their crisis appeared to be external.

Having had previous experience with emergency shelters, Julia was especially grateful that JHC does not separate families into male and female members. "To separate us at a time like this only heightens the feelings of crisis. When the children see Mom and Dad with them, their own world is still in one piece."

Sanctuary permits a maximum stay of three months, long enough for some women to make a new beginning. Jenny is a battered woman who did. "I've learned a million things from you. But most important, I learned about love from you," she wrote. "See, I found out there is no such thing as 'giving love away.' Because it's like a boomerang; it always comes back to you.

"It's so great to finally let go of all this love I was so afraid to give, for fear of not being loved in return. It's like I have had a tourniquet on my heart for fear all my love would flow out of the big wound my Mom left behind. But I'm finally healing, and letting the love flow through like it's supposed to."

Next to the old church building that houses the shelter is a sign that says "dead end." After a visit there, people know that the best way out of a dead end street is to turn around. And turning injured lives around is possible with the loving care offered by the Jubilee House Community. ☐

Karen S. Carter, from Daleville, Va., is an ordained minister and a former member of the General Board. Claudia I. Carter, of Roanoke, Va., is an alumna of Bridgewater College and Hollins College.

Names of guests at JHC have been changed to protect their privacy.

Violent peace
A challenge to peace churches

by Gerald Schlabach

The Vietnam War was a watershed for both peacemakers and warmakers. As it unfolded, historic peace churches found that modern states needed to draft their bodies into service less and less. The United States substituted combat troops with high-tech bombing. It became clear that what the state needed most was tax dollars.

Current warfare in Central America has become another watershed for warmakers. Will it become one for peacemakers as well?

The United States is attempting to fight a war there in such a way that it alarms the US public, but only enough to keep the public primed to support all-out war when conditions are right.

Washington policymakers call the strategy "Low-Intensity Conflict" or LIC. Though it is a strategy directed toward the entire Third World, Central America is its laboratory. "Low-intensity conflict is neither war nor peace," says a 1,000-page manual that canonizes the government's strategy. The Navy, according to the *Miami Herald*, has dubbed the strategy "violent peace."

Such twisted language should put Christians, particularly from the peace churches, on alert. Even to call the strategy low-intensity *conflict* rather than *warfare* is to begin succumbing to the psychological assault that is so central to it. Low-intensity warfare (LIW) is not mere conflict, but rather warfare all the more total for its subtlety. Neither is it low intensity to its victims. Yet as long as only brown-skinned Central Americans are the soldiers and the victims, rather than "our boys" (US GIs), policymakers hope to continue lulling the US public into the dreary state where only nightmares, not conscience, can arouse.

Low-intensity warfare has profound theological implications. It depends heavily on information management and outright psychological warfare. If the church can understand those implications, and name LIW rightly, it will reclaim soil for the peace sown in truthfulness.

What is new about LIW is not its specific tactics. They grow out of previous US experiences of counterinsurgency, CIA masterminding of coups around the world, attempts to "win the hearts and minds" of the Vietnamese, and even from study of Marxist guerrilla thinkers.

What is new is the scale at which the US government is developing LIW, and the danger that it will swallow up all US foreign policy toward the Third World, including legitimate diplomatic and economic initiatives, wherever movements for change appear to threaten US interest. LIW lays siege not only to revolutionary movements, governments, and potential supporters, but to hesitant US allies, and the US public itself. There are three main fronts:

1) *The Central American regional front*: LIW does not aim to eliminate the revolutionary enemy. Rather, it contends for the social base to which the revolutionaries appeal for support.

Where a revolutionary government like Nicaragua's is in power, LIW uses every effort to undermine the society's economic prospects, thereby creating a cycle of discontent, repression of opponents, and further discontent. The United States has cut off aid and trade with Nicaragua, and it pressures other countries and financial institutions to do the same. US aid to counterrevolutionary forces aims more at economic sabotage than at direct overthrow. The idea is that internal conditions will become so intolerable that the population will either rise up, begin to support US-backed insurgents, or welcome a US invasion in the end.

Where revolutionary insurgents threaten a US ally, as in El Salvador, LIW aims to pacify the population, particularly in captured zones and among displaced people relocated into buffer communities that serve as human shields between the military and insurgents. Tools range from development projects funded by the US Agency for International Development (USAID), to army-sponsored civic actions such as fairs, dances, rallies, and musical events.

Whether the US partner is a government, or an insurgent group, LIW requires a continuous effort to "clean up" the local troops so that they present an acceptable human rights image to both the local population and the US public. Yet there is a basic contradiction in LIW: Where the population is still under contention and even passively supportive of the guerrillas, all civilians—the sea in which the guerrilla fish swim—become the crucial military target. At best, the army must make their living conditions so intolerable that they abandon guerrilla-controlled zones. At worst, it must destroy them.

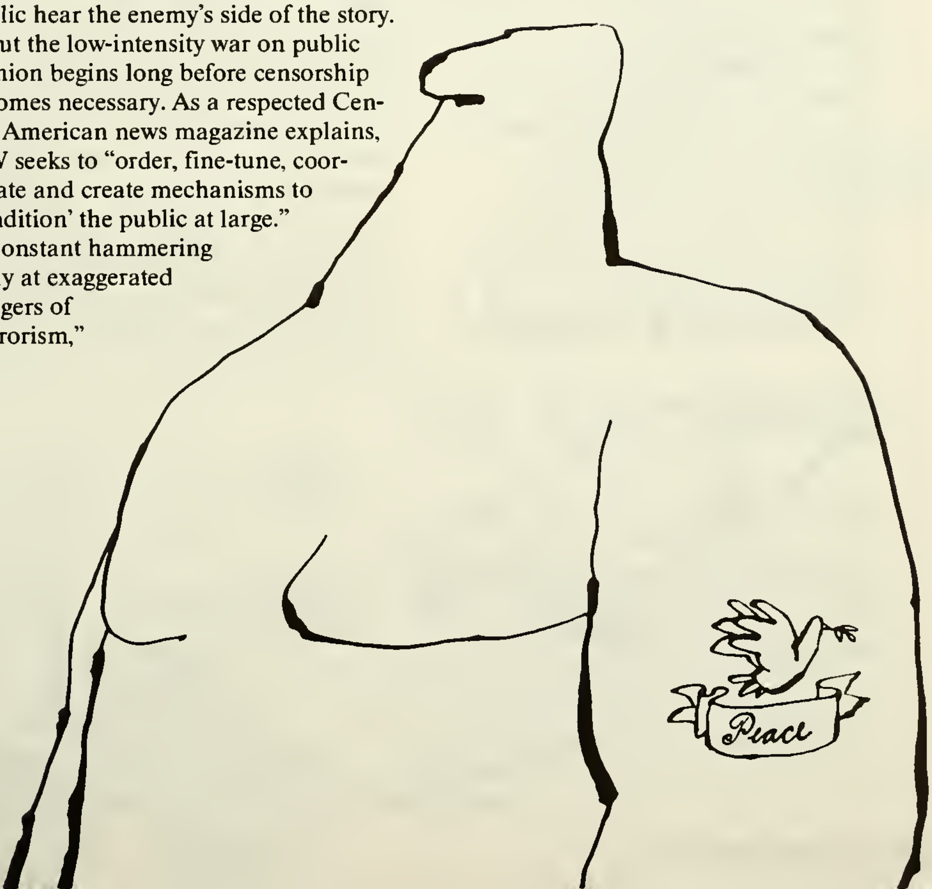
2) *The US institutional front*: Already LIW has brought changes in military and civilian branches of government. Both have opened new departments for psychological warfare, "counterterrorism," and covert action.

Since a wholistic vision of warfare demands intense coordination, the more major institutional change is a growing cooperation between military and civilian branches, foreboding even greater military domination of diplomatic and economic policy. There has already been major cooperation between the Department of Defense and USAID on pacification plans in El Salvador. Threatened cutoff of US economic aid regularly serves to keep the US's Central American allies publicly behind US policy toward Nicaragua.

3) *The public opinion front*: The weapon that defeated the United States in Vietnam, LIW strategists believe, was television. It was television that took war's atrocities into US living rooms. Ominously, LIW strategists have officially recommended that the United States practice censorship, at least in the field, whenever conditions become ripe for the commitment of US troops. The LIW strategists even suggest policymakers consider general censorship in the United States itself, lest the public hear the enemy's side of the story.

But the low-intensity war on public opinion begins long before censorship becomes necessary. As a respected Central American news magazine explains, LIW seeks to "order, fine-tune, coordinate and create mechanisms to 'condition' the public at large."

Constant hammering away at exaggerated dangers of "terrorism,"



constant praise for the "freedom-fighters" who themselves use terrorist tactics, consistent discrediting of sympathetic or simply careful interpreters of revolutionary regimes and movements, and manipulation of religion, are all recognizable LIW tactics in the United States. Less well known is the deluge of one-sided or fabricated information that floods Central America itself.

LIW, then, means war not only on revolutionary movements, and not only on the Central American public, but war on the US public.

Of all the contradictions in the policies associated with LIW, perhaps the deepest is this: LIW strives for a new level of sophistication, yet it acknowledges the socioeconomic roots of social conflict only in passing. The economic initiatives that successive US administrations have taken to preempt revolution through development have consistently been too little, too late. Divvied up to fight fires, they do as much to fuel corruption as to inspire reform.

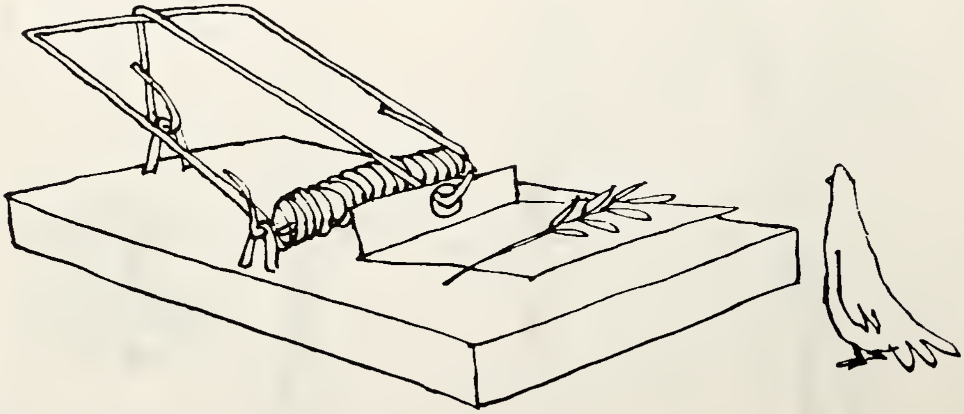
This contradiction also undermines the efforts of nongovernmental and church organizations to respond to the causes rather than the symptoms of revolutionary violence. US embassies and allies pressure private agencies to use aid to reward people's compliance with their aims, rather than to aid the neediest, without respect to political allegiance. Economic blockage and sabotage hamper church development projects in a country such as Nicaragua.

But it is the effect of LIW's psychological war that is most discouraging. Polarity in the Central American churches is acute, but not happenstance. Only a small minority are open to working in community organization and development; only a smaller minority where such efforts are more urgent. Why? In most congregations, Catholic and evangelical, to propose this social action agenda is to risk taint of "liberation theology," an explicit target of LIW disinformation. To actually begin to organize—even to build a latrine—is to risk the term "communist." To carry that label in a war-prone area is to risk one's life.

"National leaders and the public," says one LIW theorist, "must understand that low-intensity conflicts do not conform to democratic notions of strategy or tactics. Revolution and counterrevolution develop their own morality and ethics, which justify any means to achieve success. Survival is the fundamental morality."

But what does it mean, as a democratic society, to survive? Brute survival through LIW means the steady deterioration of those virtues of Western society that most warrant survival.

Former CIA director William Casey, one of the administration's chief LIW theorists, said last year: "I believe the stakes in Central America are huge and historic. The pendulum of history slowly but surely is swinging away from Soviet Marxism as a model for Third World countries, and toward the concepts of democracy and free-market economics."



Casey may be right. But LIW could risk stalling the pendulum by adopting the Marxists' own tactics and thus tell the Third World that there really is little difference in the two systems.

Jorge Arango is an internationally known architect from Miami, where one can hardly afford to appear soft on communism. "The revolutionary groups in Central and South America," he writes, "are made up of idealistic young people, men and women, some of them lawyers, doctors, architects. We are fighting them with the remnants of dictatorships, loose money, and the CIA with its tricks of deception, bribery and lies. We are acting exactly the way the other side describes in order to discredit our system. By the way we are fighting communism, we give the Soviet Union more allies."

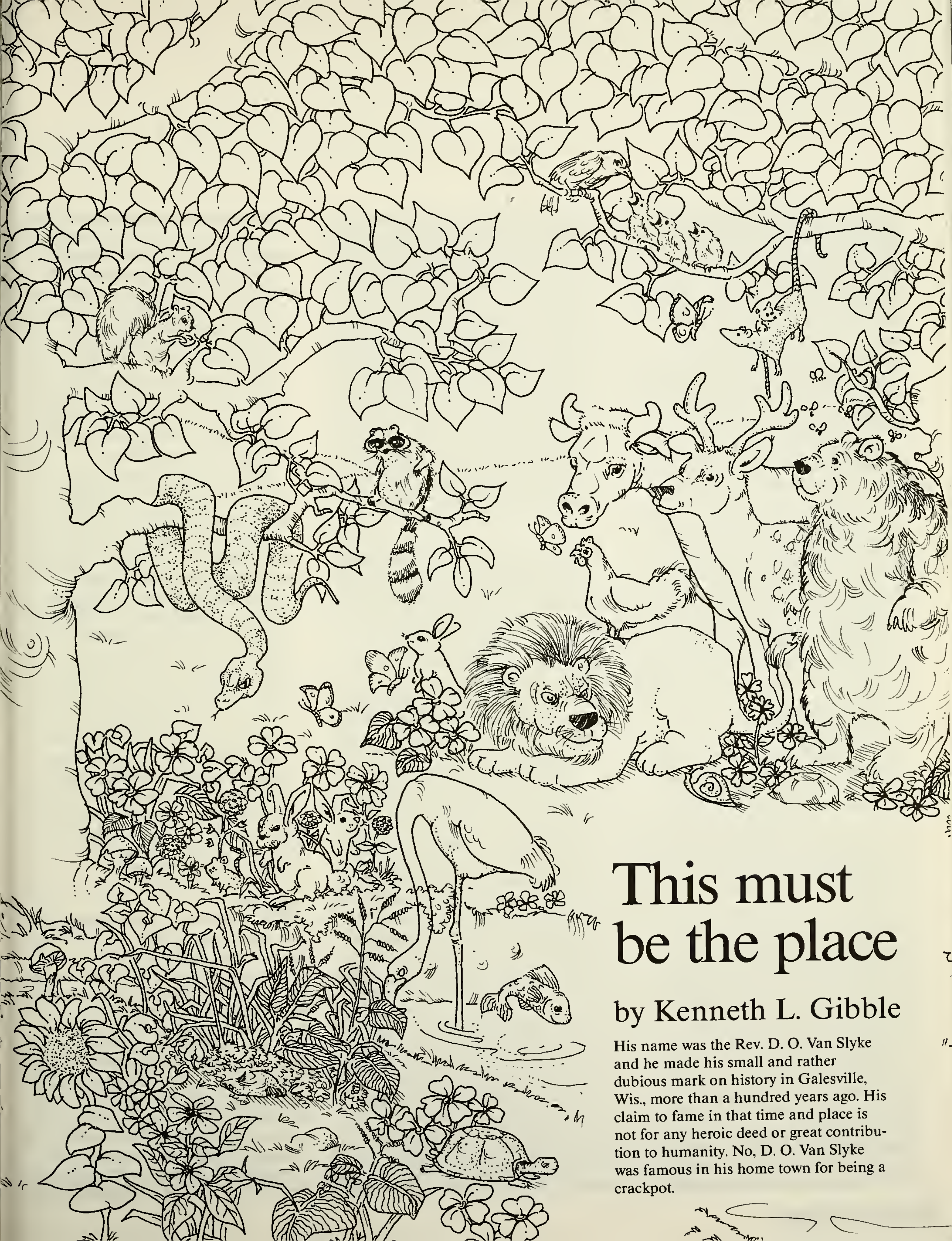
Arango's alternative is to treat our own allies as friends, not puppets: "We have very few friends left because we have become arrogant and greedy with other countries. We demand that others be like us without any respect for their own needs, traditions or liking. We have come to believe that our own military security is all that counts. . . . We give (our allies) help, but in fact it is bribery that destroys their pride and corrupts their will."

Treating our neighbors in the Americas as true friends sounds hauntingly like the gospel, which calls Jesus' followers even further, toward a different way of treating our enemies. Governments may not understand that call, but they ought at least to understand dangers of abusing their hemispheric friendships with bullying and deceit.

Have we done even that much? The most democratic nations in Latin America are the ones striving hardest to create diplomatic alternatives to US intervention, whether high or low intensity. Will we listen to them and speak for them? Or will we let the low-intensity warriors in Washington assault us with their disinformation?

Do we want to enjoy the bittersweet fruits of "violent peace," or will we sow the seeds of true peace—justice and truth? ☐

Gerald Schlabach works in Honduras with Mennonite Central Committee.



This must be the place

by Kenneth L. Gibble

His name was the Rev. D. O. Van Slyke and he made his small and rather dubious mark on history in Galesville, Wis., more than a hundred years ago. His claim to fame in that time and place is not for any heroic deed or great contribution to humanity. No, D. O. Van Slyke was famous in his home town for being a crackpot.

Born in 1819, Van Slyke grew up in New York state and was called to the ministry at the age of 27. His pursuit of service led him to Wisconsin, where he became embroiled in one dispute after another with the people of the town and the church folk. When the Civil War broke out, he volunteered to serve as chaplain of Company C, 30th Wisconsin infantry. The horrors of war left him disillusioned. Back home, his six-year-old son was found floating face down in a pond. Returning from the war shaken, Van Slyke behaved even more strangely than before. His eccentricities resulted in the church asking him to resign as deacon and elder.

He took to reading his Bible alone as he walked along the bluffs of the three rivers whose waters came together near Galesville. He began seeing his natural surroundings with new eyes. What did it say in Genesis? That the Lord God planted a garden to the east of a great, long river with three rivers flowing into it. D. O. Van Slyke pondered those words, and he pondered the Trempealeau, Black, and La Crosse Rivers, all of which emptied into the mighty Mississippi to the west. And the land — oh the land! — was beautiful here in this southwest corner of Wisconsin. What a variety of trees and plant life, how unusually lush the ferns and mosses, how myriad the species of birds. Here, "in the heart of the New World," was the very geography sketched in the book of Genesis. This was the first garden, the original dwelling place of humanity!

In 1886, four years before he died, D. O. Van Slyke published a pamphlet entitled *The Garden of Eden*. In it he argued zealously that the area around Galesville, the scene of so many personal disappointments and setbacks for him, was none other than the primeval paradise. This *must* be the place, he said.

He died a failure, alone in his conviction that Eden had at last been rediscovered. His neighbors and former parishioners rolled their eyes and tapped their heads when his name was mentioned. Poor old Van Slyke, he always was an odd bird. They shook their heads at the huge, six-foot granite stone that marked his burial place. Van Slyke had cut it himself with a hammer and chisel and hauled it to the town cemetery shortly before his death. (See "Galesville: *Locus Mirabilis*, by Belden C. Lane, *The Christian Century*, January 24, 1986.)

Why have I recounted his story? Because it's amusing and quaint? Partly, I guess. But mostly because this strange but true tale carries with it a haunting truth . . . that we humans long to see the sacred in the particular, to recognize in the familiar contours of home the habitation of the holy, to discover in the ordinary places of our lives "the substance of things hoped-for, the evidence of things not seen" (Heb. 11:1 KJV).

On one level, this longing takes some strange, even silly, forms still today. How many areas of the country are hailed by their inhabitants as "God's country"? More than you can count, that's how many. Not long ago I saw a bumper sticker that proclaimed: "If God isn't a tarheel, then why is the sky Carolina blue?" I assume that was a rhetorical question, intended to amuse rather than to pose a theological proposition. But this kind of thing goes on everywhere.

It isn't only primitive tribal societies that saw their piece of earth as the center of the universe. The town of Ridgeway, Ill., still calls itself "The Popcorn Capital of the World," even though the legitimate title now belongs to a larger producer of popcorn elsewhere. I remember as a boy driving through one of those don't-blink-your-eyes-or-you'll-miss-it villages on Pennsylvania route 72 that was remarkable for only two things: its unusual name and the equally unusual sign at the edge of town, which read — "Welcome to Buck, the biggest little town in the U.S.A." Whatever that meant. I remember also that my native county called itself, and still calls itself, "the Garden Spot of the World." It even has a school called Garden Spot High School, and a town named Paradise. D. O. Van Slyke was not the only one with aspirations to be a dweller in Eden's beautiful garden.

In fact, we Brethren can claim our own version of a Van Slyke-like believer who maintained that the ancient Eden lay in his hometown. Landon West, a Brethren minister, and father of Heifer Project founder Dan West, published "Eden's Land and Garden with Their Marks Yet to be Seen" in 1908. In it he stated that the Great Serpent Mound near his boyhood home in Adams County, Ohio, was the home of the biblical Adam and Eve. The serpent mound, said West, was God's warning to the world of the wiles of Satan, who tempted Eve in the form of a serpent. (See "West, Edmund Landon" in *The Brethren Encyclopedia*.)

I said that the longing for seeing the holy in the commonplace takes some strange and silly forms. And that is a true enough statement, but it isn't the whole story. You see, the holy *does* dwell in the commonplace. That's what the Christian doctrine of incarnation is all about . . . God-with-us. Moses stood in front of a burning bush and heard a voice telling him to take off his shoes because the ground on which he stood was holy ground, and "incarnation means that all ground is holy ground because God not only made it but walked on it, ate and slept and worked and died on it. If we are saved anywhere, we are saved here" (Frederick Buechner, *Wishful Thinking*).

The poet was right; earth is crammed with heaven, every common bush afire with God. D. O. Van Slyke may have been a crackpot, but give him credit for this much at least . . . he had faith enough to take off his shoes.

We Brethren have historically taken a dim view of sacramentalism. That is, we have tended to scoff at the notion that simple things like bread and wine can be mystically transformed into the body and blood of Christ, that so-called "holy water" can be anything but plain old H_2O. The early Brethren called their places of worship "meetinghouses" rather than churches, and they deliberately kept those structures simple because they saw how some Christian groups had placed too much importance on the building. The early Brethren called baptism and communion "ordinances" rather than "sacraments." There are some good historical and theological reasons for these distinctions.

But it is an error to suppose that bread is no more than flour, water, and yeast or that a building is simply a collection of boards and nails and paint. The places where we meet to worship are holy places. We know there is nothing special about the materials they consist of. Yet most of us would be uncomfortable having our sanctuaries used as the sites of loud parties or as game rooms.

Not that parties and games are bad. Rather, we know that a sanctuary was set aside for the worship of God. Yes, it consists of boards and nails and paint, but it is more than the sum of those things. It is a reminder that all places are sacred. It's a pointer to the reality of the holy here and in every place, just as the simple food and drink we partake of at the Lord's table are pointers to the holiness present in every human relationship. We call it the communion, and that word means literally "participation by all." We cannot engage in this rite by ourselves. It requires others. The living Christ is present in these others and in our concern and caring for one another.

This is the place, this is the meal, this is the people. A place made from ordinary building materials, a meal consisting of ordinary food, a people who are an ordinary people. But, by the power and grace of God, a place, a meal, and a people who are holy. Each a sign that the Holy One is present in every place, in every human activity, in every person.

Wrote Hildevert of Lavardin in the 11th century,

God is over all things,
under all things,
outside all things,
within, but not enclosed,
without, but not excluded,
above, but not raised up,
below, but not depressed,
wholly above, presiding,
wholly without, embracing,
wholly within, filling.

God, give us eyes to see you, ears to hear you, hearts to love you. ☐

Freelance writer Kenneth L. Gibble is promotion consultant for MESSENGER *and co-pastor at the Arlington (Va.) Church of the Brethren.*

Windows in the Word

by Timothy K. Jones

Story

The other day I stumbled upon an intriguing book. Titled *A Book of One's Own*, it examines the diaries and journals of hundreds of famous and obscure people. Whether exploring the jottings of a 17th-century English country parson or excerpting the journal entries of contemporary novelist Virginia Woolf, the author knows he's privy to the daily details and intimacies of life.

"One thing I've learned," the author writes, "is that the private fingering of ordinary experience can fill up notebooks as interestingly as musings on great events; diary-writing is the poor man's art."

Whether or not we fill volumes with our daily experiences, we all like to remember, record, and reflect. The other day I learned of a new therapy for older adults called "reminiscence groups." Enabling the elderly to share stories and memories in small groups, people find, has a healing and therapeutic effect.

It's important not to forget. Perhaps that is why the great naturalist and writer Henry David Thoreau, realizing that he has left for his walk in the woods without his notebook, strips off some birch bark and uses it for paper instead. "The writer who postpones the recording of his thoughts uses an iron which has cooled to burn a hole with," he said.

We need the insight of memories, the vividness of recollections, the lessons of anecdotes. That is why we pass down our family stories, why we go to movies, why we enjoy biographies. We want more than information. We seek to enter other people's lives, or re-enter portions of our own, and be reminded, enriched, transformed.

This is also why we retell and recite the stories of faith. Writes one biblical scholar, "the Hebraic-Christian faith is uniquely a story of a people, and telling life stories has proven to be a way of awakening faith and keeping it alive."

The Old Testament writer summed up well the power of such stories: "When your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the ordinances which the LORD our God has commanded you?' then you shall say to your son, 'We were Pharoah's slaves in Egypt; and the LORD brought us out of Egypt with a mighty hand; and the LORD showed signs and wonders. . . .' "

Life and faith are rich with stories like these that are our own, or that we can make our own. God may speak through the still, small voice, or the wind and fire, or the prophet's utterance, but God also speaks through what happens to us. The twists and turns, the surprises and defeats, are not random happenings; they weave their way into our stories, and into the larger story of God's doings in and around us.

I am not really surprised, then, when every few days I get an urge to sit down with my journal. My "private fingering of ordinary experience" is more than a compulsive habit. It's a way of listening to the events of life. It's a way of remembering. Whatever ways we record and recall, however we keep alive the stories of life and faith, the stories are worth guarding, are worth telling. Again and again. ☐

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "How To Make A Will That Works." A copy is yours for the asking.

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#114 10/87

On alcohol use, AIDS

Peggy Reiff Miller

Do Brethren still oppose alcohol?

I applaud MESSENGER for the articles in July on alcohol and its related problems.

Alcohol use is taken far too lightly by our society and by our church family. We are quick to deplore the ills of drug use and abuse, but reticent to label alcohol as a drug.

I am appalled at the general acceptance of wine use—even by most people within my congregation. Drinking and serving wine is "the social thing to do." I often get the feeling that people are "playing adult" and trying to impress each other with their wine usage. It saddens me that people feel they have to use substances such as alcohol to feel good about themselves or to feel accepted.

I would urge my brothers and sisters who feel led or compelled to use alcoholic beverages to ask: "Why do I need or want this?" And if you can't come up with an answer that would be pleasing to God, I would urge you to leave it on the shelf or to say, "No, thank you." Then each time you go to the store, make a mental note of what you would have spent on alcohol and donate that amount to the Global Women's Project or to the Brethren Health and Welfare Association's substance abuse program.

I am aware that there is some current medical research stating that a little wine is good for the heart. And that puts wine squarely in the category where it belongs—as a drug. However, I still come out where brother Dale Aukerman did in an article a few years ago. He said that because of all the many problems related to alcohol, it is best not to use it at all.

I must confess that at an earlier time in my history, when I was rebelling against the church, I too fell into the trap of using a little alcohol on a few occasions because it was "fun" and "big." My prayer through the years has been that I have not caused a younger brother or sister to stumble because of my actions.

I wonder how many church members realize that there is an Annual Conference paper that takes a position against alcohol use. I would encourage congregations to retrieve it and study it, but at the same time not to lose sight of the call to compassion and understanding presented in the articles in the July MESSENGER.

Or perhaps it's time for Annual Conference to take a fresh and updated look at the issue, along with the wider issue of drug abuse. I am curious to know where other people stand on this issue. My guess is that so many of us have been sucked into imbibing, by subtle pressures of friends and society, that today's Annual Conference might not pass the current position paper. Am I wrong? I hope so. ☐

Peggy Reiff Miller, a member of the Skyridge Church of the Brethren, Kalamazoo, Mich., chairs the General Board's General Services Commission.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Roy E. Pfaltzgraff Sr.

The AIDS plague in microcosm

For nine years of my missionary career I worked among a tribe in Nigeria, one clan of which had a unique practice. A clansman would not take a woman in marriage unless it was proven that she was fertile. So when a girl began her menses, she was free for sexual relations to all the men of the village in order to see if she could be impregnated.

However, the resultant fetus was not considered human, but was looked upon as unclean, and only served the purpose of preparing the uterus for a true pregnancy. Thus, this initial pregnancy was not allowed to live. First, using traditional remedies, an abortion was attempted. If the treatment failed, then surgical means were tried, by inserting a

elevision evangelists

corn stalk into the uterus. If for some reason this failed, and the fetus came to term and labor began, then the infant was delivered immediately into a large pot of boiling water.

To let this child live was unthinkable, so adoption was not an alternative. Subsequently, the man to whom the girl was engaged would take her into marriage, and they would begin their family. And this worked out all right in the total context of the beliefs and customs by which this clan lived.

During World War II, however, many of the young men from this area were recruited into the British army, and traveled overseas, for the first time contacting the outside world, and with it venereal diseases, notably syphilis and gonorrhea. When these men returned home, they introduced these diseases into the clan as they carried out their traditional practice prior to marriage. Venereal disease became rampant among the wives and future mothers of the tribe.

Of course the pregnancies that ensued were terminated, with the intent of then proceeding with marriage and the start of a family. However, in a great majority of instances, the first pregnancy was also the last. So constantly I had these women coming to me with the complaint of infertility. But at this stage there was little hope of being helpful.

Contiguous to this diseased clan was a tribe of aggressive, virile people. Since the one clan was decreasing in number and could no longer occupy all its lands, other people began to occupy its territory.

As I was also in charge of church extension at that time, I spent a bit of time working with the diseased clan in evangelism. But with the clan's horrible customs, I could not see how Christianity could ever make an impact. I despaired of ever bringing Christ to these people.

But I was wrong. The young people saw that accepting Christ was the only way to be released from this custom, along with the curse it had brought. Christ *did* really bring new life! For these people life made a complete turn. Some 35 years later, they have become a live and vigorous community with many schools and churches, people taking their place in the modern world.

Is this not a microcosm of what is now happening in the entire world with the plague of AIDS? And could it not be that the only answer today is also that which saved this Nigerian clan? God seems to have ordained premarital celibacy, and a monogamous lifestyle as the only healthy relationship for humanity.

If there is any other sound answer to the horror of AIDS, I have not heard of it. ☐

Roy E. Pfaltzgraff Sr., who served more than 35 years as a missionary in Nigeria, is now a program and training consultant for the American Leprosy Mission, in New Jersey.

The glory and the struggle of Reba Place...

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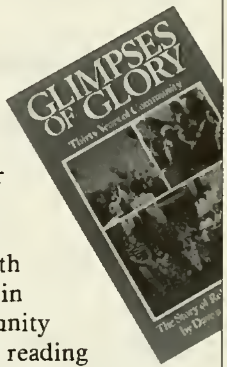

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Wallace B. Landes Jr.

From TV scandal to renewed faith

We've all been touched by the scandal that has rocked the electronic church. Now that the initial sting is over, now that the critics have poured salt into open wounds, now that skeptics have had their laughs and scoffers pointed their fingers, it's time to look at what's going on.

My first observation is that we've all been hurt through the episodes of recent weeks. Those who supported media ministries are feeling (variously) abused, abandoned, used, manipulated, angry, hurt, persecuted. Many are going through the typical stages of grief.

Those who hold fast to any sort of faith under the Christian banner are realizing that religion in general has been given a bad name and a tarnished image. I heard a radio disc jockey comment on the most recent revelations in the PTL scandal, and he closed with the facetious remark: "Makes you want to run right out and get yourself some religion." Ouch.

Those who actively support completely legitimate ministries have had seeds of mistrust planted in their minds. These hurts run deep. These are not first-degree burns. They are third-degree burns—the kind that leave scars. I feel for any and all who have been hurt.

We must admit that there was more than glamor and gleam that attracted us to the media ministries. The substance of the message was also enticing: "Health and wealth" (as Falwell critically deemed it) was a most attractive gospel. We heard and we believed. Now, if we can stop casting stones we can ready ourselves for the true gospel, and begin to look for the redemptive way of Christ that can lead us out of the mess we've gotten ourselves into.

Don't let this whole fiasco shake your faith. Renew your faith in an unshakable God. Stop focusing on the shaky and shady things to which all of us are prone as human beings. God is still at work. I believe God intends for the gospel to be spread, and for people to hear it. God intends for human needs to be met, and for Christ's church to make provisions for those needs. I also believe that the local church always will be the locus, center, and focus of God's activity in the world.

Ask yourself some serious questions about how and where religious formation takes place:

—Where does your child learn about church doctrine?

—Which media ministry involves you in a caring, supportive fellowship?

—Which TV evangelist will visit you in the hospital?

—Will the electronic church hold your wedding or funeral? Baptize you?

—Which media minister can speak about the heritage and witness of your particular denomonation?

—Which media ministry will happily provide you with a copy of the annual budget—one which shows almost half of the revenues going to outreach?

I am raising a serious proposition as a way out of the present confusion. Support your local church. ☐

Wallace B. Landes Jr. is pastor of the Palmyra (Pa.) Church of the Brethren.

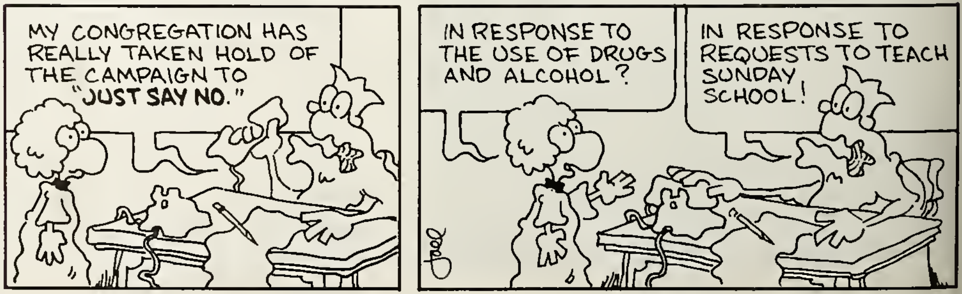
Lyle M. Klotz

Worship is not a spectator sport

While many Americans follow "Holygate" with all the excitement of a soap opera, we should pause long enough to see the wider picture; for the matter is only part of a larger problem.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


MY CONGREGATION HAS REALLY TAKEN HOLD OF THE CAMPAIGN TO "JUST SAY NO."
IN RESPONSE TO THE USE OF DRUGS AND ALCOHOL?
IN RESPONSE TO REQUESTS TO TEACH SUNDAY SCHOOL!
Joel

The sexual adventures of one TV preacher ought not blind our eyes to the fact that in a very real sense millions of simple people have been and are being raped by the constant barrage of pleas for money from the many TV ministries.

Considerable publicity has been given to the Bakkers and their pleas for millions, much of which has gone into what basically appears to be a business venture.

Oral Roberts, whose pleas, according to him, were finally buttressed by a threat on his life from God, poured millions of dollars into 100 floors of elaborate hospital space in an area that already had too many hospital beds. Large sums continue to support his and his family's elaborate lifestyle. Similar ministries are being scrutinized.

One wonders why people are so easily enticed. In 1953, I spent the summer in clinical training in a state mental hospital. There I met and had conversations with "Jesus Christ." Since then I have thought about how sad it is that he appeared before his time! There he was, locked up in an institution.

Today,with all our craving for spectacular entertainment, this man might even have his own TV program. He could make millions. At the least, we might expect that he would be invited to all the important talk shows and that he would have the following of some famous movie stars.

What has happened to our values that we should be so gullible?

Another question bothers me too. When you go to the hospital for surgery, will Billy Graham wait outside the operating room with your family, or minister to you while you are there? When you are down in bed, will Jimmy Swaggart or his members stop by with a bowl of hot soup or a helping hand?

Or if your house burns, will the Crystal Cathedral be there to help clean up and provide furniture and clothing? Will Jerry Falwell support you in your humanitarian efforts; or will he call you a "phoney"?

What is our religious faith about? In this day when entertainment is supreme, is there no longer need for fellowship in the congregation? Is it sufficient for us just to lay our hands upon a TV set and pray? Has worship become just another spectator event?

As we send our gifts away to the voices we have come to love, who is going to do the work of the churches in our communities—teaching our children and youth, building youth groups and all the other groups that help support the family structure and the spiritual foundations of our country?

As we respond to the pleas to "evangelize" the world with grandiose schemes, where are our children and grandchildren? Out roaming the streets? Maybe we no longer need religious education: We have "Murder She Wrote"! ☐

Lyle M. Klotz is a member of the Lacey Community Church of the Brethren, Olympia, Wash.

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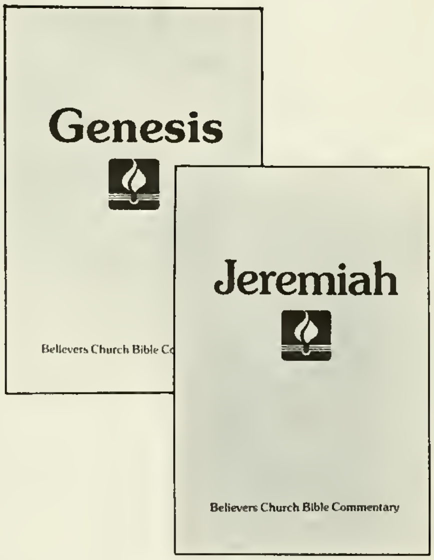

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FOR SALE—75th anniversary plates and tiles of Messiah Church of the Brethren with the old and new churches, logos depicting beliefs of the Brethren. For more info write: Messiah Church of the Brethren, 1925 Hardesty, Kansas City, MO 64127.

INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., #133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact Pastor Richard Ward at (404) 727-4191 or John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

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WANTED—Participants for 1987 Student/Young Adult Conference, November 26-28, Camp Woodland Altars, Southern Ohio. Theme is "Created in the Image. . ." Leader is Dena Pence Frantz. Registration begins Thursday 3:00; Conference closes at 2:30 Saturday. Cost is $60, including $20 registration fee due November 5. Limited scholarship help availability to BVSers and district travelers. Open to any and all post high young adults. For information contact: Chris Michael, Young/Young Adult Ministries, Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120.

WANTED—Experienced secretarial help for full time position Mon.-Fri., 9:00 to 5:00 p.m. in office of Washington City Church of the Brethren. Salary $14,000. Duties include: answering telephone, meeting and dealing with visitors, meeting deadlines, typing bulletins, memoranda, and reports. Preparing newsletter, etc. Develop working knowledge of general organization and functions of church. For further info call Rev. Duane Ramsey, (202) 547-5924 or mail resumes/inquires to Washington City Church of the Brethren, 337 N.C. Ave., S.E., Washington, DC 20003

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Appiah, Samuel, Ghana, West Africa, to New Windsor Service Center, New Windsor, Md.

Blick, Gregory, San Diego Calif., to Casa Juan Diego, Houston, Tex.

Bock, Tim, Littleton, Colo., to New Windsor Service Center, New Windsor, Md., (interim)

Cawood, Mark, North Manchester, Ind., to Minnesota AIDS Project, Minneapolis, Minn.

Durnbaugh, Renate, Lombard, Ill., to Disarmament Campaigns, The Hague, Netherlands

Hapner, Steven, Syracuse, Ind., to Camp Courageous, Monticello, Iowa

Hoevel, Kai, Hamburg, West Germany, to The Palms, Sebring, Fla.

Kinzie, Lois, East Grand Rapids, Mich., to the Lehman Center, York, Pa.

Radcliff, Lisa and Carlton, Roanoke, Va., to Alaska Children's Services, Anchorage, Alaska

Ragon, Bobbi, Marion, Ind., to Chinese Agricultural Exchange Program, China

Sosna, Donald, Stoughton, Sask., Canada, to Iowa Peace Network, Des Moines, Iowa

Strode, Susanna, North Manchester, Ind., to University Baptist Church, Seattle, Wash.

Tsuruta, Fumihiko, Saltama, Japan, to New Windsor Service Center, New Windsor, Md.

Wills, Donna, Weston, W. Va., to Hoyleton Children's Home, Hoyleton, Ill.

Zimmerman, Kathy, Hatboro, Pa., to Service Chretien D'Haiti, Port-au-Prince, Haiti

Licensing/ Ordination

Bowman, Christopher D., ordained May 31, 1987, Highland Ave., Ill./Wis.

Buckwalter, Henry, ordained May 9, 1987, ACTS Covenant, Atl. N.E.

Burtz, Durwin K., ordained May 24, 1987, Lena/Yellow Creek, Ill./Wis.

Button, Timothy G., licensed Jan. 17, 1987, Ivester, N. Plains

Carpenter, Julian Oscar, licensed March 19, 1987, Bethel, Shen.

Clark, Thomas James, ordained June 6, 1987, Little Pine, N. Ind.

Constable, Helen L., licensed May 9, 1987, Tire Hill, W. Pa.

Derr, Kevin, licensed March 14, 1987, Pike Run, W. Pa.

Estep, John Robert, ordained March 24, 1987, Palmyra Fellowship, Shen.

Foster, Harold, ordained Feb. 2, 1987, Deepwater, S. Mo.

Good, Barry L., licensed Feb. 24, 1987, Blue Ball, Atl. N.E.

Gray, C. Hampton, licensed March 19, 1987, Summit, Shen.

Haldeman, William Charles, ordained Dec. 6, 1986, Conewago, Atl. N.E.

Haldeman-Scarr, Sara, ordained June 5, 1987, Salem, S. Ohio

Haldeman-Scarr, William L., ordained June 5, 1987, Christ Church, Ill./Wis.

Hauger, Kathy S., ordained May 17, 1987, Christ Church, Ill./Wis.

McIntire, Michael Edward, licensed Feb. 23, 1987, Black Rock, S. Pa.

Peterson, Cheryl, licensed April 10, 1987, Hutchinson, W. Plains

Satvedi, Anet David, licensed May 31, 1987, York Center, Ill./Wis.

Schload, Doris Lucille, licensed March 7, 1987, Pleasant Chapel, N. Ind.

Schmidtke, Scott, ordained Oct. 18, 1986, Denver Prince of Peace, W. Plains

Shane, Ronnie L., licensed March 24, 1987, Pleasant Valley, S. Ohio

Smith, Kim Hill, licensed April 25, 1987, Ankeny, N. Plains

Stoner, Peggy Joan, licensed April 23, 1987, Mechanicsburg, S. Pa.

Stouffer, Clarence Dennis, licensed April 23, 1987, Brandts, S. Pa.

Titus, Merry, licensed May 16, 1987, Covington, Ore./Wash.

Vecchio, Joseph V., ordained May 2, 1987, Pasadena, Pac. S.W.

Ward, Richard, ordained May 23, 1987, Faithful Servant-Atlanta, Fla./P.R.

Wells, Tim, licensed March 7, 1987, Pleasant Chapel, N. Ind.

Woods, Marshall Robert III, ordained Feb. 7, 1987, Westernport, W. Marva

Pastoral Placements

Bowman, Christopher, from Bethany Seninary, to Peoria, Ill./Wis.

Claassen, Arlen, to Elkart City, N. Ind.

Dean, Vernon, to Oak Grove, Ill./Wis., part-time

Detrick, Ralph, from Douglas Park, Ill./Wis., to Flower Hill, Mid. Atl.

Fike, Earle Jr., from Elizabethtown, Atl. N.E., to Huntington, Stone, Mid. Pa.

Hironimus, Leon, from Ligonier, W. Pa., to Fairview, Mid. Atl., part- time

Huskins, Jim, from secular, to Mountain Valley, S.E.

Kemp, Larry, to Seattle, Olympic View, Ore./Wash.

Leininger, Vern H., from Oak Park, W. Marva, to Bethel, N. Ind.

Mitchell, Vernon D., from other denomination, to Cumberland, W. Marva

Moser, Gregg, from other denomination, to McFarland, Pac. S.W.

Norman, Shirley, to Union Chapel, W. Pa.

Omman, Abraham, from secular, to Lenexa, W. Plains, part-time

Oxenreider, Kirby L., to Monroeville, W. Pa.

Oxley, Leah, from Bethany Seminary, to Richmond, Four Mile, S/C Ind., full-time yoked

Sines, Irvine E., to Oak Grove South, Virlina, part-time

Stanford, Glenn, from Garden City, W. Plains, to Waterford, Pac. S.W.

Taylor, Charles, from Covington, S. Ohio, to Middlebury, N. Ind.

Veal, Russell E., from Bethany Seminary, to Plum Creek, W. Pa.

Vecchio, Joseph V., from interim to full-time, Pasadena, Pac. S.W.

Wedding Anniversaries

Bashore, Paul and Emma, Jonestown, Pa., 57

Bowyer, William and Bertha, Delphi, Ind., 50

Boyer, Charles and Lottie, Biglerville, Pa., 50

Brumbaugh, Albert and Lillian, Hartville, Ohio, 53

Buzard, Clifford and Floy, McCune, Kan., 60

Carpenter, Sidney and Alice, Warrensburg, Mo., 50

Clair, Dean and Geraldine, Lena, Ill., 50

Davidson, Jake and Opal, McCune, Kan., 53

Egbert, Claude and Hazel, McCune, Kan., 56

Eshelman, Elmer and Alma, North Canton, Ohio, 61

Faw, Chalmer and Mary, Quinter, Kan., 55

Fike, John and June, Sebring, Fla., 50

Fish, Leroy and Lena, North Manchester, Ind., 68

Fourman, James and Lucy, Sebring, Fla., 50

Gilbert, Arthur and Marsha, Bradenton, Fla., 50

Hartman, Roy and Florence, McCune, Kan., 62

Hay, Walter and Kathryn, Gettysburg, Pa., 50

Hiller, Gerald and Leota, McCune, Kan., 55

Jackson, Raymond and Vetra, McCune, Kan., 55

Johanning, George and Ruth, Richmond, Ind., 50

Johnston, Rodney and Wilma, Bradenton, Fla., 50

Johnson, Charles and Alice, Waterford, Calif., 50

Johnson, Russell and Clara, Waterford, Calif., 64

Jones, Charles and Mary, La Place, Ill., 63

Leavell, Galen and Dollie Deardorf, Mt. Vernon, Wash., 73

Ledford, Lauren and Gertrude, McCune, Kan., 58

McElwain, Francis and Cleo, McCune, Kan., 57

Middlekauff, John and Hilda, Sebring, Fla., 50

Miller, Dave and Leah, Loveland, Colo., 55

Myers, Roy and Alverna, Hartville, Ohio, 65

Nell, Murray and Edna, Hershey, Pa., 60

Nichols, Perry and Irene, Modesto, Calif., 50

Pate, Charles and Beulah, Cushing, Okla., 60

Paul, Lois and Galen, Elgin, Ill., 50

Rash, Ocel and Irene, Waterford, Calif., 60

Ream, Walter and Mary, Windber, Pa., 54

Reinecker, Chester and Lizzie, Hanover, Pa., 55

Ringeisen, Garold and Thelma, Kokomo, Ind., 50

Saylor, Norman and La Vaun, Morrill, Kan., 50

Snare, Elvin and Florence, Saxton, Pa., 63

Snyder, Floyd and Mildred, Morrill, Kan., 64

Walker, Albert and Dorothy, Windber, Pa., 51

Williams, Myrl and Ralph, Cushing, Okla., 58

Deaths

Allen, C. Gilpin, 87, Harrisburg, Pa., May 10, 1987

Allmon, William, 80, Hershey, Pa., June 15, 1987

Baker, B. Franklin, 86, Waterford, Calif., Dec. 1, 1985

Beegle, Ray, 81, West Salem, Ohio, April 22, 1987

Berryhill, Russel, 88, Corunna, Ind., April 20, 1987

Bowman, Bessie Cummings, 90, Boones Mill, Va., Dec. 4, 1986

Cherry, Hilda, 57, Grand Rapids, Mich., March 3, 1987

Colwell, Esther, 74, La Verne, Calif., May 2, 1987

Craun, Eunice D., 70, Bridgewater, Va., May 21, 1987

Daigle, Jewel, 64, Santa Anna, Calif., May 31, 1987

Diehl, Ottie F., 87, Stuarts Draft, Va., June 12, 1987

Eikenberry, Myron, 76, Greenville, Ohio, June 11, 1987

Eisenberg, Maude, 83, Dixon, Ill., March 29, 1987

Emswiler, Mark, 80, McPherson, Kan., May 30, 1987

Fike, Elsie Ellen, 84, Apopka, Fla., June 3, 1987

Flory, Gladys, 66, Greenville, Ohio, May 14, 1987

Greenlee, Evelyn, 69, Milford, Del., May 29, 1987

Hollingshead, Ned, 75, Saxton, Pa., May 11, 1987

Heaston, Eva Mae, 99, Modesto, Calif., June 25, 1987

Hersch, Mabel Harley, 88, Manassas, Va., May 16, 1987

Hicks, Margaret, 94, Dixon, Ill., March 19, 1987

Huffman, Arthur, 79, Roanoke, Va., May 19, 1987

Hull, Ralph E. D., 86, Westminster, Md., May 17, 1987

Keeny, George, 80, Red Lion, Pa., May 16, 1987

Kessler, Ada V., 82, Lanark, Ill., May 19, 1987

Kessler, Orvie E., 81, Lanark, Ill., June 26, 1987

Longhofer, Kenneth, 81, Abilene Kan., May 7, 1987

Maphis, Elsie B., 92, Sebring, Fla., June 14, 1987

Maphis, Rev. Omer B., 92, Sebring, Fla., March 22, 1987

Martin, Olive, 73, Waterford, Calif., Dec. 30, 1986

McDaniel, Ann, 77, Milton, Del., June 9, 1987

Michael, John A., 96, Bridgewater, Va., June 9, 1987

Miller, Grayce, 82, Wormleysburg, Pa., April 16, 1987

Miller, John Leonard, 78, Harrisonburg, Va., April 23, 1987

Miller, Margaret L., 72, Hartville, Ohio, April 27, 1987

Miller, Mary, 24, Arcanum, Ohio, April 21, 1987

Mishler, Robert J., 58, Beaverton, Mich., June 21, 1987

Moles, Ruth L., 69, Homeworth, Ohio, April 24, 1987

Moore, John E., 78, Villa Park, Ill., April 26, 1987

Moss, Hazel, 80, Dixon, Ill., March 1, 1987

Moyer, Naomi A., 86, Sebring, Fla., Feb. 24, 1987

Mummert, Harold B., 76, Fort Collins, Colo., July 28, 1986

Nafzinger, Lois R, 85, Cecilton, Md., April 18, 1987

Overstreet, Jesse Ralph, 79, Ottawa, Kan., Feb. 12, 1987

Pankop, Opal, 85, Corunna, Ind., May 31, 1987

Ream, Mary E., 83, Windber, Pa., May 29, 1987

Rodabaugh, D. Edwin, 79, North Manchester, Ind., June 14, 1987

Roesch, Roy, 98, La Verne, Calif., April 18, 1987

Schreck, Enid E., 68, East Detroit, Mich., May 15, 1987

Selders, Theresa, 92, Harrington, Del., May 6, 1987

Shiflet, Ethel, 89, Harrisonburg, Va., May 20, 1987

Showalter, Hubert, 56, Bridgewater, Va., June 24, 1987

Shull, W. Russell, 87, North Manchester, Ind., Nov. 6, 1986

Sturdevant, Jesse, 78, Brethren, Mich., May 2, 1987

Swank, Eugene R., 63, Poplar, Mont., Sept. 27, 1986

Wampler, Pearl Hoover, 98, North Manchester, Ind., May 18, 1987

Webster, Buford C., 57, Boones Mill, Va., Nov. 14, 1986

Wine, Ray, 79, Bluff City, Tenn., May 14, 1987

Witter, Bessie Ewing, 98, Flora, Ind., June 9, 1987

Zerr, Eva, 91, Palmyra, Pa., June 12, 1987

Zimmerman, Mary Kieffaber, 72, Elgin, Ill., Nov. 26, 1986.

A Sunday at Stonehenge

England's Stonehenge may seem an unlikely place for a good Brethren to spend a Sunday. There is nothing Christian, much less Brethren, about the site. But I was in London over a weekend and looking for something to do. There was no Church of the Brethren congregation around the corner to drop in on, and I had long had a yen to see Stonehenge. So off I put.

Stonehenge's ancient pile of prehistoric stone arches and monoliths looms up starkly on the plains of southwest England, meeting all my expectations for awesomeness and mystery. Antiquity pervades the very air. To wander around the circle and gaze at a monument so hoary with age that its origins can only be speculated upon gives the viewer a sense of history that even the pyramids of Egypt don't evoke, even though they are a thousand years older.

The best suggestions of archeologists are that Stonehenge was built as a sort of combination worship center and observatory for measuring the paths and positions of the heavenly bodies. Likely, the people who built it worshiped the sun, and whoever could use this stone-age computer to predict the seasonal positions of the sun and the frightening phenomenon of eclipses had the upperhand among Stonehenge's religious adherents.

How did such huge pieces of stone get transported to that almost stoneless plain? Somehow the builders dragged them there, and tustled and pushed and pried them into place. It is known for a fact that many of the stones came from one spot in the mountains of Wales—240 miles away! Think of the hordes of strong young men it took, working year after year, to inch all that masonry along!

But there is more to consider. What motivated them to do it? And not only motivated them, but kept that motivation at a white heat for decades and decades? And somebody had to design the thing, and calibrate it so it worked as an astronomical instrument. Somebody had to whip up public enthusiasm to get all that public labor, or had the power to coerce thousands of people. Somebody had to have superb organization to maintain the stability of the society to support such an undertaking. This wasn't a local project. For *generations* the work of erecting Stonehenge must have absorbed virtually all the energies—physical, mental, spiritual—and most of the material resources of a whole people.

And there it stands today—mute—only a few standing stones, and some postholes and ditches left for us to speculate over.

I came away from this place touched by the lives of its forgotten builders, and with a feeling of spiritual blessing. The Psalms came to mind as I envisioned worshipers at Stonehenge 4,000 years ago waiting on a June morning for the sun of the summer solstice to come up directly on target. All around Stonehenge, sheep were grazing. I fancied that long ago, some counterpart of the shepherd/psalmist David pondered his maker and burst into song: The sun . . .

> . . . comes forth like a bridegroom
> leaving his chamber,
> and like a strong man runs its
> course with joy.
> Its rising is from the end of the
> heavens,
> and its circuit to the end of them;
> and there is nothing hid from its
> heat.
> The law of the LORD is perfect,
> reviving the soul;
> the testimony of the LORD is sure,
> making wise the simple;
> the precepts of the LORD are right,
> rejoicing the heart;
> the commandment of the LORD is
> pure,
> enlightening the eyes;
> the fear of the LORD is clean,
> enduring for ever;
> the ordinances of the LORD are true,
> and righteous altogether (Ps. 19:5-9).

Surely the folk at Stonehenge groped as earnestly for an understanding of God as did their brethren of the Middle East. And, if, for lack of written record, their spiritual searchings were lost to history, the monument they left suggests the universality of God's children in their yearning to know their Maker.

I came away from Stonehenge feeling I had trod ground where God and his people had met, and, to the limits of human capability, lived out their relationship. I hadn't expected to have a religious experience at Stonehenge, but for me, at least, stones did speak. And I felt I had communed there with the Ancient of Days. —K.T.

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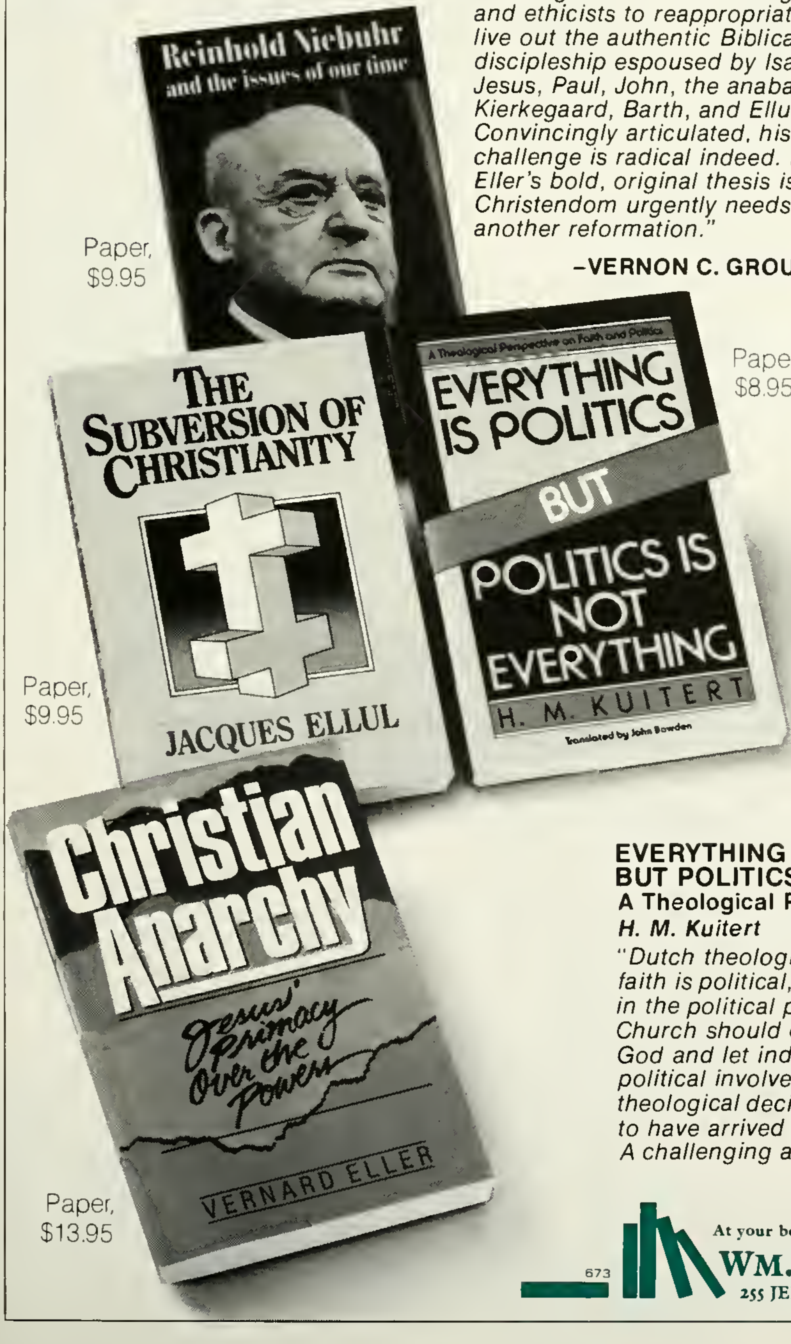

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Church of the Brethren

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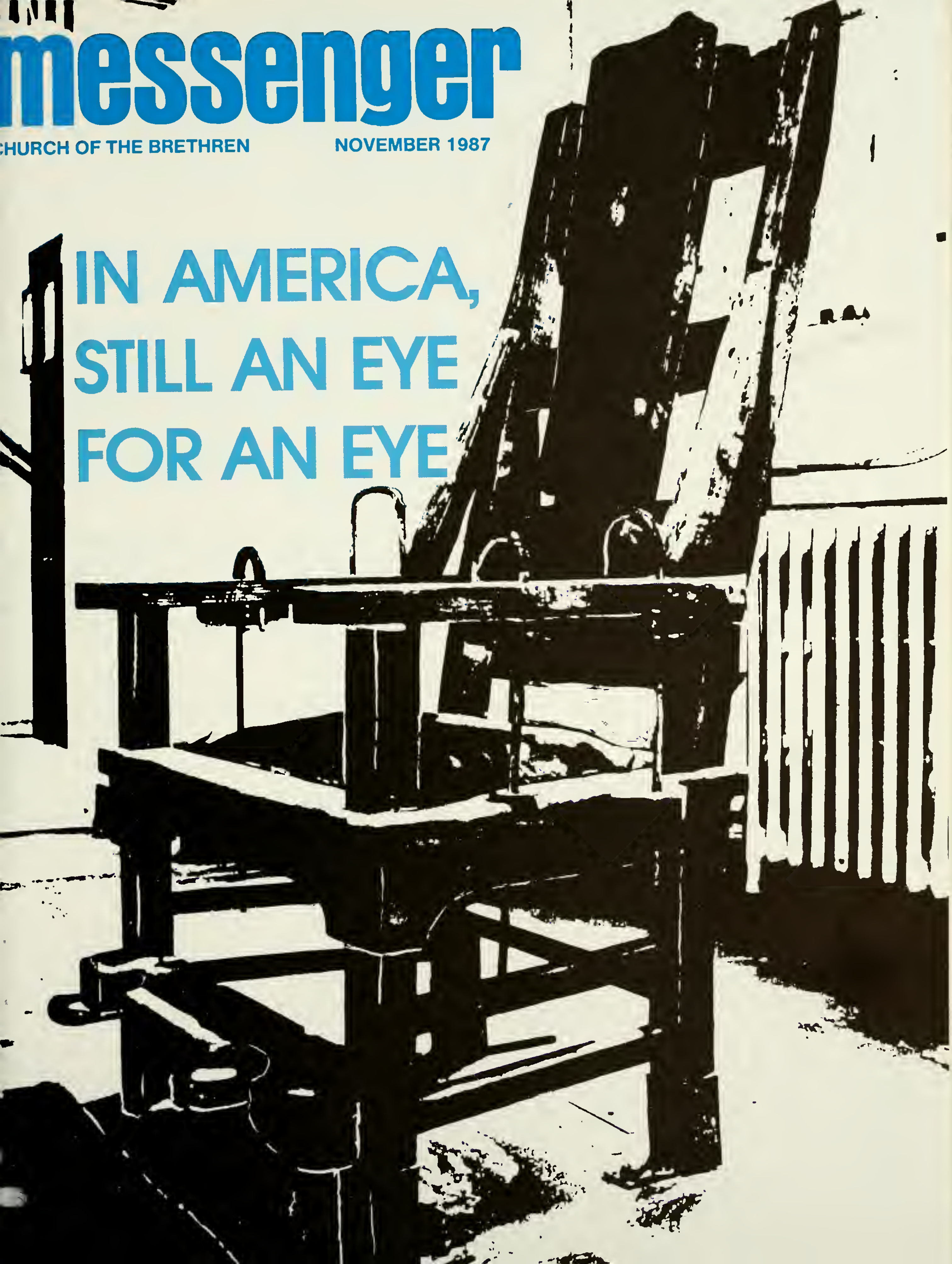
HURCH OF THE BRETHREN NOVEMBER 1987

IN AMERICA, STILL AN EYE FOR AN EYE



contents

10 **Criminal Justice, Brethren Style.** In the first of four articles addressing criminal justice issues, Bob Gross tells of three shining examples of Brethren who work to extend biblical justice to criminals and their victims.

14 **The Death Penalty: It's Sanctified Murder.** It would have been easy to understand if Marietta Jager had demanded the death of the man who raped and murdered her daughter. Jon Krieg tells us why she didn't and why he is dedicating two years of his life toward abolishing the death penalty.

16 **What If They Get the Wrong Man?** Guy Wampler thinks they did get the wrong man this time. His friend could die because of it.

18 **Multiple Choice.** A multiple choice question where three of four possible answers are correct? And most of us still get it wrong? Don Fitzkee tells of a handful of Brethren who have rightfully chosen to minister to prisoners and their families.

20 **Advent for Home.** The Advent season is fast approaching. Bob Bowman provides three meditations to help celebrate in your home this special time of anticipation.

22 **Unnoticed by 'The Nightly News.'** It's easy for Christians to get discouraged when no one seems to notice what we have to offer, says Eugene Roop. But the "river of faith that always flows" will carry us into the future.

COVER: Is there anything as ugly as an electric chair? It's a fitting symbol for all that is wrong with the American system of justice, which still tilts toward the Old Testament concept of "an eye for an eye." In a cluster of articles beginning on page 10 you can read about what some Brethren are doing for justice . . . instead of just complaining about the system.

In Touch profiles Barbara Ober, Elgin, Ill.; Ercell Lynn, North Manchester, Ind.; and Marie Hamilton, State College, Pa. (2) . . . **Outlook** reports on Poland tour. Korean Bibles. Goals for 90s. Hymnal project leadership. New Call to Peacemaking. New executive. Christian ecology conference. Program for Women theme. Personnel appointments. Modernity conference. WCC racism consultation. Meeting with pope. BVS/BRF unit #180. Pentecost gathering. Christian Citizenship Seminar (start on page 4) . . . **Update** (7) . . . **Special Report,** "Publishers Promote Peace at Fair," by Don Fitzkee (9) . . . **Small Talk** (21) . . . **Opinions** of Jane Harshbarger, Mark Ludwig, and James Beckwith (start on 26) . . . **Windows in the Word** (27) . . . **Pontius' Puddle** (27) . . . **Turning Points** (31) . . . **Editorial,** "The Church of the Non-celebrities" (32).

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letters

A NEW COMMANDMENT I GIVE

From the horror and dismay expressed in l
ters in MESSENGER about homosexuality, o
would think that homosexual practices are t
sin instead of what I call "lusto-sexuality"—t
attitude that permits use of another as an obj
for one's own sexual gratification, be th
heterosexual or homosexual.

These gatekeepers of heaven should be foc
ing on the spirit, not the letter, of the law. Is t
sinner the homosexual looking for sec
relationships? The heterosexual who has l
socially accepted "bit on the side"? The arde
churchgoer who views sex as his right from t
woman who must submit to him "because t
Bible says so"?

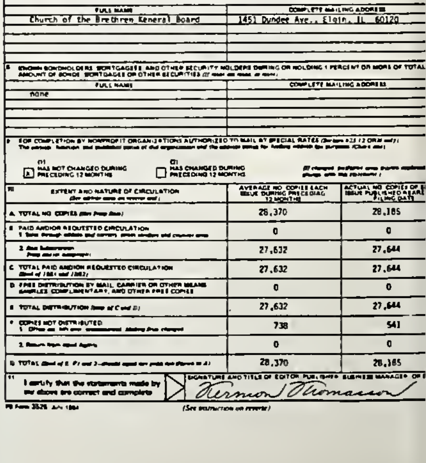
I suggest a new commandment: "If you wo
understand Christ, put yourself in the shoes
all your brothers and sisters." In so doing,
may not only come to understand ourselves, b
we may also avoid the trap of moral se
righteousness—condemning others for exhib
ing our unexpressed shortcomings, and maki
scapegoats of groups that we refuse even
attempt to understand.

CONNI NAFZINGER
Brighton, England

WHAT ABOUT HETEROSEXUALS?

One cannot help noting the regularity w
which writers in these columns conde
homosexuals on the basis of scripture. But wh
there are more scriptures dealing with the sins
the heterosexual, it has been a long time sinc
have seen an impassioned letter regardi
them.

There is not an abandoned or abused child
the world who is the product of the homosex
act. Yet one of the most shameful tragedies of c
day is the vast number of street childr
unwanted children, unloved and abused ch



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n who are largely the result of our heterosex- promiscuity. And we turn our eyes and our ath elsewhere. Dare one draw the obvious nclusion?

LYLE M. KLOTZ

ympia, Wash.

ALOG DIABOLIC?

Stop printing those letters from homosexuals d lesbians. One letter-writer said there was thing in the Bible that speaks against mosexuality. Well, just to mention one ssage that speaks against it, Romans I speaks ainly on the subject. The Old Testament eaks against it as well.

How can you risk our young folks taking this and then going to hell? A Christian magazine supposed to help our young folks live an rthly life that will gain for them an eternal e—not hell, and not AIDS—as we are plainly d in the Bible.

FLORENCE OLIVER

bertyville, Iowa

EFORE WRITING AGAIN . . .

After reading the June editorial, we suggest at the editor read Philippians 1. Link verses 3 d 5. Then consider verses 15—18 (especially rse 18). We trust this study will be helpful to ture editorials. We look forward to editorials at are thought-*full* and thought-provoking.

MR. AND MRS. STANLEY F. KEISTER

ifflinburg, Pa.

ESSENGER DESERVES AWARD

"There you go again!" (to quote a memorable e from our President). MESSENGER follows up scathing editorial in May on "God's servants" berts, Bakker, and Swaggart with a ditto in ne on "God's servant" Falwell. MESSENGER ould get some sort of "double jeopardy" ard.

Don't get me wrong. I commend MESSENGER forthrightly saying what needs to be said. But u likely have offended a lot of Brethren, and aybe even lost a bunch of subscriptions. Please us know how many.

JIM MARTIN

nville, Pa.

(There were a couple of "cancel my subscription" sponses, but at last monthly count, subscriptions re up by 265. The editor has not been "called me" yet.—Ed.)

HE BAKKERS FIT A PATTERN

Scandals in the church, such as last spring's TL affair, do a lot of spiritual damage, and are grettable. But scandals such as that involve ly a small segment of the total church. We ould be amazed that there are not many more ch scandals, for the church, like all other stitutions, consists of imperfect human beings. nly the Founder of the church is perfect, at hom we can cast no stones.

We should be disturbed somewhat by a scan- l such as the doings of the PTL's Bakkers and lwell. On the other hand, we dare not lose faith or be overcome by such moral blunders. Christ knew people, and he foresaw, warned, and predicted there would be false Christs and false prophets who, if it were possible, would deceive the very elect.

Because of sin and unrighteousness, a finger or toe of the church may be amputated, but such wounds are not beyond Christ's healing. Keep your faith big and strong. Christ and his church will abide. He said, "Be of good cheer. I have overcome the world."

MCKINLEY COFFMAN

Boonsboro, Md.

BVS AS A FAITH EXPERIENCE

I found the June Opinion of Cathy Boshart concerning Brethren Volunteer Service of some interest. I also value BVS or I wouldn't be a part of it. And I wouldn't be a part of it if I had to be Brethren in order to be accepted, as she seems to feel is important.

My BVS orientation unit was composed of persons from various religious backgrounds, and I never felt a lack of faith as we struggled and shared our personal journeys of peace and faith. It was in the richness of our shared experiences that we were more deeply able to have a vision of our mission of service. BVS orientation is an intense experience. Perhaps it could be a prototype for a retreat/seminar experience for other people who would like to have a heightened awareness of how others live. Those of us in my BVS orientation unit left many discarded stereotypes at Imani House.

LOIS KINZIE

New Oxford, Pa.

BALLGAMES AND THE LORD'S DAY

To attend a baseball game at the close of Annual Conference to me is disgusting. In the near future many pastors will be preaching that we are to remember the Lord's day and keep it holy. They will probably also say that sports and recreation have become our God.

I ask you, fellow members of the Church of the Brethren, are you satisfied with this kind of witness? Your life may be the only Bible that someone will ever read.

LEROY BENNA

Alum Bank, Pa.

BILL, THE BALLPARK MISSIONARY

So we didn't have a missionary consecration service Sunday afternoon at the Cincinnati Annual Conference, as letter-writer Jacob S. Stoner so sadly regrets (August/September).

At that time, our moderator, Bill Hayes, was at Cincinnati's Riverfront Stadium, telling many, many thousands of people about the Church of the Brethren. He was "spreading the word," and I consider him a real missionary.

It was a wonderful experience to sit there at the ballpark with a thousand of my brothers and sisters and hear him—a great ending to a beautiful week.

MARY BEAHM BABER

West Hyattsville, Md.

page one

A cluster of articles this month lifts up the concern Brethren feel for prisoners . . . as well as a concern for our whole US criminal justice system. But time was when the shoe was on the other foot, and Brethren themselves were the ones in prison—longing for justice, and for visitors.

Brethren of today who are horrified at the thought of Church of the Brethren folks getting arrested as a witness against injustice could do well to reflect a bit on our history as a church.

Let's face it, we even started out as a bunch of radicals destined to know the inside of many a European prison. We were, in fact, an illegal group to begin with, because we would not conform to the established church. That first baptism service, in the Eder at Schwarzenau in 1708, was nothing less than a defiant criminal act. So it is not surprising that numerous early Brethren were clapped in jail.

One of the original "Schwarzenau Eight," Andreas Boni, had only recently gotten out of prison. His crime? Refusing to carry the dagger prescribed by law in those days.

Early Brethren leader Christian Liebe was sentenced in 1714 to life imprisonment as a galley slave on the Mediterranean.

We often hear of the Solingen Brethren—six men from Solingen, Germany, who spent four years in Jülich prison. Mind you, prisons of those days make today's version look like swank recreational resorts. The "Solingen Six" were confined to dungeons deep in a gloomy fortress, with cell walls 10 feet thick, and no sunlight except for a few weeks of the year.

Coming on up—and not confining our prison horror stories to Europe—we recall Christopher Saur II, arrested in the American Revolution for his refusal to fight. In the Civil War John Kline and other church leaders were jailed in Virginia for their opposition to the war. The stories continue right up to present times of Brethren going to jail or otherwise being punished for following their conscience and opposing the law of the land—Enten Eller in 1982 being our most celebrated recent case. And just last April a couple dozen Brethren were led off to the pokey on civil disobedience charges after demonstrating at the US Capitol and CIA headquarters.

So it is no wonder that Brethren have a concern for the prisoner. As a corporate body we can share our tradition, each one saying, "I've been there, myself." —THE EDITOR

in touch

Barb Ober: Writing letters to right wrongs

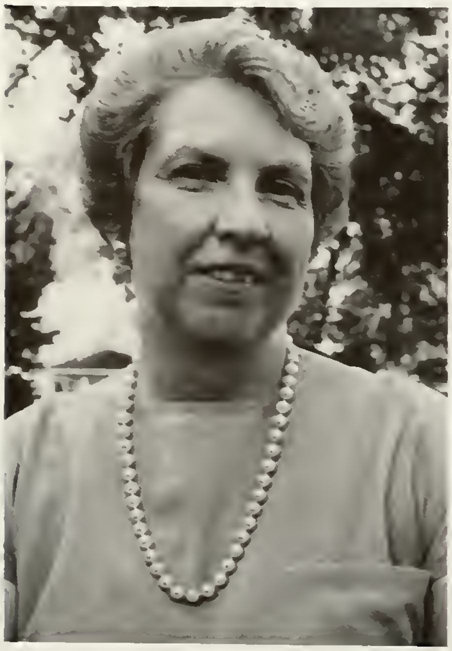
Barbara Ober spends a lot of her vacations in sunny Florida, but she seldom bothers to take her bathing suit. Instead of lounging on the beach, she spends most of her time visiting a death row inmate and his family.

Since 1983, Barb, a member of the Highland Avenue congregation, in Elgin, Ill., has flown to Florida three times to visit Dennis Smith, whom she and her daughter got to know through letters.

Barb's daughter Janet began writing Dennis in 1978, having obtained his name through the Death Row Support Project, a program run by Brethren interested in lending support to prisoners awaiting execution. Barb says she debated before allowing Janet to begin corresponding, but now is glad she gave permission.

"Little did I know," she says, "that that action was going to affect our lives in such powerful ways!"

After some time, Barb too began writing to Dennis and to his mother. They now have become like family. Barb buys cards and gifts for Dennis to give to his mother, since he has no access to such items, and his mother buys cards and gifts for him to give Barb. They call each other on special occasions, and Barb always visits the family when she goes to Florida to see Dennis.



Her first visit was in 1983, shortly after Dennis had come within 17 hours of execution. "I didn't want him to get that close again without knowing who he was personally," she says.

Over time Barb got more deeply involved in Dennis's legal case and became convinced of his innocence. She sought volunteer attorneys to work on his appeals, "prayed almost without ceasing," wrote frequently, raised funds for his legal fees, talked to church groups about Dennis, and even spoke on radio talk shows.

The talk shows, where listeners called in with questions, were the "most scary thing I ever did," says Barb. The most often asked question, she recalls, was whether she could be an advocate for Dennis if she were not convinced he was innocent.

She responds, "We started with the assumption that he was guilty. We started to care about him as a person and whether he was innocent or not became irrelevant."

After years of hoping and praying, Dennis was granted a retrial last year, having spent 12 years of his life on death row. Now 35, he is off death row and soon eligible for parole.

"The story for me," says Barb, "is who this person is that we discovered and his sense of determination."

Dennis was baptized by a Church of the Brethren pastor while in prison and is now taking college correspondence courses, paid for by Barb and a friend.

Dennis is not the only one who benefited from Barb's friendship. "My own faith in God grew mightily as I increased my prayer life on behalf of this young man," she says.

Now, with Dennis's future looking hopeful, Barb is certainly deserving of another Florida vacation. Maybe this time she will have time to hit the beach.—Don Fitzkee

Ercell Lynn (right) chats with Hillsborough,

Ercell Lynn: He'd rat

When Ercell Lynn and his wife, Isabel, moved from Sebring, Fla., to Chapel Hill, N.C., a few years back, he decided he wasn't going to serve on any committees or hold any offices in his new church.

It wasn't that he was getting lazy or too feeble to serve God: The retired Brethren editor and religion professor was just ready to try something new.

"I had a real sense of mission that the church ought to be involved in more community things to express the faith," says Ercell, now 73.

That sense of mission took him to Hillsborough Minimum Secruity Prison, where he got involved in a program called Yokefellow, which facilitates interaction between Christian lay people and prisoners.

For the last four years, until moving to Indiana in August, Ercell has faithfully gone to the Hillsboro prison each week to sit and dialog with prisoners. He is careful not to say "preach." "There are plenty of people willing to go preach at prisoners," he says, "but they need more talking to and less preaching at."

Not only does Ercell go to prison to talk with inmates: he takes them along when he leaves too. "For three years," he says, "I've just about always taken somebody to church with me." He also takes inmates with six-hour passes out to eat, shopping, or to his home for Sunday or holiday dinners.

Ercell wasn't long into his new minis-

Kenny Smith.

in prison

try when it occurred to him that other members at Binkley Memorial Baptist Church could benefit from relationships with prisoners too. He envisioned a retreat where inmates and church folk would spend time together, something that had never been tried in North Carolina.

He got the state's approval for his plan, and 15 prisoners and 15 church members went on a weekend retreat, with the church picking up the tab.

The group had met twice before the retreat—once in prison and once at the church—to get acquainted.

"The retreat just took off all at once," says Ercell. "Fear and apprehension just disappeared and we developed a tremendous warm fellowship."

Each church member roomed with an inmate and time was spent in group and one-on-one conversations, before bringing things to a close with a communion service.

As a result of the retreat, says Ercell, an awareness of the needs of prisoners developed at the church. Six to eight members now visit prisoners regularly, and prison ministry is included in the church's budget.

Ercell is no different from many less committed churchgoers in his spurning of committees and church offices. It's the fact that he would rather do his church work in prison that sets him apart.—Don Fitzkee

Marie Hamilton: Prisoner of love

Marie Hamilton was recruiting for the Voluntary Action Center in State College, Pa., in 1974 when she heard something that changed her life.

"One of our volunteers asked if we could start a visitation ministry at the Rockview prison," says Marie. She contacted the prison superintendent for approval, but was turned down.

To her surprise, the superintendent called months later. He had a group of prisoners to be released soon and he wanted them to become reacquainted with outsiders. So Marie and another volunteer visited Rockview.

"I had no idea what was in a prison," Marie recalls. "I remember walking through the cellblock thinking, 'I can't believe we still do this to people.' " Despite the shock, she felt the visit was helpful. "There was no doubt after the first two minutes" that the inmates appreciated the visit.

The Voluntary Action Center began a visitation program called Volunteers In Prison. At first, the prison guards discouraged them from returning. But Marie stayed with the volunteers and became more involved. Soon their perseverance earned them the respect of the guards, the prison administration, and the inmates.

Volunteers In Prison works at giving inmates emotional support. While not preaching, Marie and the volunteers talk with them and teach nonviolence and self-esteem. "Often, this is the first time many of the prisoners are told that they are loved," says Marie.

She has helped start and coordinate other programs that have grown out of this ministry, such as children sending Christmas cards to the inmates and a marathon in Rockview prison for charity.

With help from the Brethren, Mennonites, and Quakers, Marie coordinates financial support for families of inmates, works at prison advocacy, and finds community service alternatives to prison.

She also visits local churches and groups to talk about her work and the prison system.

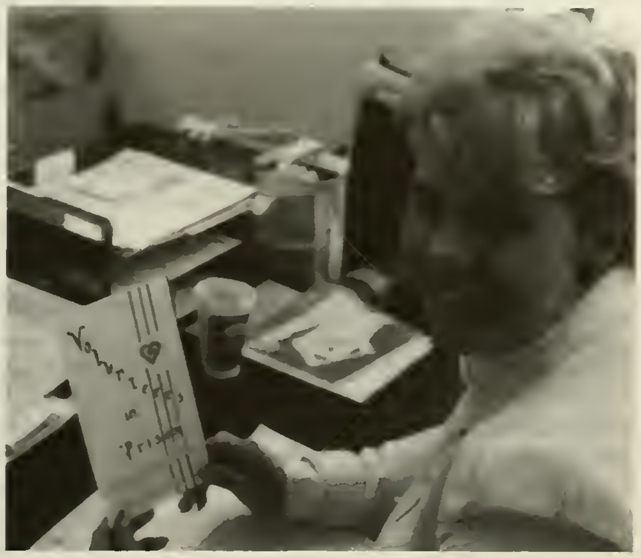
A member of the University Brethren/Baptist church in State College, Marie says her upbringing in the Curryville (Pa.) church and her work in Phoenix, Ariz., in Brethren Volunteer Service helped prepare her for his work.

Why does she do it? "I enjoy challenges," says Marie. "I believe I also have a responsibility for what I do with my life. I am fortunate to be working with giving people to show the power of nonviolence, the power of love."

Marie tells the inmates she's "been 'in prison' for 12 years or so—longer than most of them. I tell them I'm ready to 'max out' (finish my sentence). But I believe that my goal is to stay in prison."

And after all, what better place to be—for a "prisoner" of Christ's love?
—Michael Klahre

Michael Klahre, a former editorial assistant with Messenger, is a member of the Everett (Pa.) Church of the Brethren. He is a graduate student at Virginia Commonwealth University, in Richmond, Va.



Tour to Poland marks exchange's 30th year

Friends of the Polish Agricultural Exchange Program helped celebrate the program's 30th anniversary by taking part in an August 4-14 tour to Poland. The US tour group of 25 was a mix of former Brethren volunteers, professors and growers who had sponsored Polish exchangees, and others.

The group was hosted by the Ministry of Agriculture and various institutes and farms that have participated in the exchange. The itinerary was announced to the almost one thousand former exchangees in Poland, many of whom turned out to greet the group as it passed through their areas.

In recognition of the exchange program, the government presented program director H. Lamar Gibble with the highest medal it ever awards to a foreigner, the Gold Medal of the Order of Merit of the Polish People's Republic. Silver medals were given to two other tour participants: Robert Bandursky, a longtime sponsor, professor at Michigan State University, and the only American to have been made a member of the Polish Academy of Sciences; and John Salsbury, a fruit grower from New York who has sponsored more than 40 exchangees. Ministry medals were given to five other members of the tour group.

The Polish Agricultural Exchange Program began in 1946, but was not able to continue after about a year. The program began again in 1957, and has continued uninterrupted for 30 years.

Nearly 1,000 exchangees have participated, says Gibble. Currently 61 Polish scientists and six Brethren volunteers are serving through the program.

"Agriculture is an apolitical medium," says Gibble, who highlights three values of the program:

—the building of goodwill and understanding, the basics for peaceful relationships between East and West;

—the opportunity for Brethren volunteers to have intercultural experiences, especially in a socialist system; and

—involvement in food production, a logical activity for agriculturally minded people such as the Brethren, who also are committed to fighting hunger.

The next issue of MESSENGER will carry a feature article on the anniversary tour to Poland.

H. Lamar Gibble (left) presented a Bible from North Korean Christians to Joon Su Gang, pastor of the Kang Nam congregation. Also pictured are Korean ministries consultant Dan Kim and Paul Mundey, General Board staff for Korean ministries.

Korean Bibles given as goodwill gesture

As a gesture of goodwill and "an affirmation of our common witness," H. Lamar Gibble, of the General Board's World Ministries staff, in May presented Bibles from North Korean Christians to two Korean Church of the Brethren congregations in California.

As part of a 10-member National Council of Churches delegation to North Korea last spring, Gibble received a New Testament and an Old Testament—recently printed in North Korea—from the Christian Federation there.

Each member of the delegation was asked to present the Bibles to Korean congregations in the US, in order to bring "greetings, best wishes, a request for prayers, and an affirmation of our common witness," said Gibble.

Gibble presented the Bibles to the Kang Nam Church of the Brethren, Panorama City, and Central Evangelical Church, Los Angeles. He told the congregations of his experiences in North Korea "and the nature of the fragile church there."

Group begins work on Goals for 90s

The next decade is still more than two years away, but it's not too soon to begin planning for the 1990s.

In fact, there's just enough time to get the work done, if everything is to be in place by the beginning of 1990, according to a timeline set up by the Goals for the 90s committee.

That committee, established by the Goals and Budget Committee of the General Board, met for the first time in July. Committee members are Anita Smith Buckwalter, Lansing, Mich.; Helen Busby, Putney, Vt.; Barbara Cuffie, Baltimore, Md.; Nancy Faus, Lombard, Ill.; Donald E. Miller, Elgin, Ill.; Phillip C. Stone, Harrisonburg, Va.; and John D. Tomlonson, McPherson, Kan.

In August the committee asked congregational groups to discuss several questions about the direction of the church, then send a group response to the committee. Those responses are due in this month, and the committee will compile them during December.

Among the questions to be discussed: Where is the Spirit leading the Church of the Brethren in the 1990s? What are some of the ways for the church to respond to the Spirit's leading? What particular needs, concerns, and challenges should claim the church's attention in the 1990s? Which concerns are most important for the church in the 1990s?

From this grassroots input, the Goals for the 90s committee and the Goals and Budget Committee will develop a mission statement and corresponding goals to take to the 1988 Annual Conference for adoption. Following that, district and national staff will develop specific program objectives, to be reported to the 1989 Annual Conference.

The Goals for the 90s will succeed the Goals for the 80s, adopted by the 1979 Annual Conference. That one-page statement is structured around the phrases "do justice, love tenderly, walk humbly," from Micah 6:8.

Leadership changes for Hymnal Project

Direction of the cooperative Hymnal Project has shifted from Bob Bowman, who recently began a pastorate at Pleasant Valley Church of the Brethren, in Weyers Cave, Va., to Mary Oyer of the Mennonite Church. Oyer recently returned from five years in Nairobi, Kenya, where she studied African music and taught at Kenyatta University.

Final arrangements for her appointment as project manager were made during the Hymnal Council's mid-June meeting at Bethany Theological Seminary.

At the five-day meeting, the text, music, and worship committees continued their intensive group work, the laborious but necessary method for evaluating the large body of possible hymns and worship resources. An integral part of this process is the responses received from test congregations in each denomination.

The Hymnal Project is a cooperative effort to develop a new hymnal for use by the General Conference Mennonite Church; Mennonite Church; Church of the Brethren; and Churches of God, General Conference. The Mennonite Brethren are observer-participants.

Joan Deeter

Deeter named to PMC executive position

Joan George Deeter, pastor of the West Manchester Church of the Brethren, North Manchester, Ind., has been named executive for the Parish Ministries Commission. She will begin January 1, 1988.

Deeter will administer the commission's programs, designed to support and strengthen congregations, including evangelism, urban ministries, curriculum, health and welfare, ministry training, new church development, and ethnic ministries. In addition, she will be one of six executives serving on the church's top-level Administrative Council.

Deeter believes that strong congregations are central to the work of the church. "The local church is extremely important," she says, "so I am excited about finding ways to strengthen and support congregations."

A graduate of Manchester College, in North Manchester, and Northwestern University, in Chicago, Ill., she earned her M. Div. from Bethany Theological Seminary, where she later served two years as an adjunct faculty member.

Known for her creative Bible studies at Annual Conference, she has written Sunday school curriculum and other denominational materials. She served on the study committee that developed the 1979 Annual Conference paper on biblical inspiration and authority, and was also a supervising pastor for the Education for Shared Ministry program.

Deeter was also executive director of the Mental Health Association, Wabash County, Ind., for 11 years, and is currently vice president of the Indiana Council of Churches.

Peace church program expands partnerships

As it moves into its second decade, New Call to Peacemaking, a cooperative program of Brethren, Mennonites, and Friends, is reaching out to work with other peace groups. The first decade focused more on renewing convictions within the historic peace churches.

In recent months New Call leaders have met with the Baptist Peace Fellowship of North America, an organization of 11 Baptist groups, and Pax Christi, a Roman Catholic peace group.

In the meeting with the Baptist Peace Fellowship, leaders of the two groups proposed to work toward the year 2000 as a year when combatants worldwide would agree to work at their differences by means other than violence. Charles Boyer represented the Church of the Brethren at the May meeting.

After contact with Pax Christi, New Call leaders hope to bring together local Pax Christi chapters and Friends, Mennonites, and Brethren.

New Call also contributed to the ecumenical Peace with Justice Week observance by publishing a 40-page manual for conducting a community peace festival. Called *Peace Is Possible,* the book is based on a successful community effort conducted last year in South Bend, Ind.

Conference discusses 'Christian ecology'

A relatively small denomination such as the Church of the Brethren on the cutting edge of a major environmental issue? Improbable? Yes. But not impossible.

More than 500 people concerned about the environment gathered August 19-22 at the Epworth Forest Conference Center in North Webster, Ind., for the first ever North American Conference on Christianity and Ecology.

More than 80 speakers led discussions and presented papers on a wide range of ecological issues. Participants talked about the causes of the earth's degradation and cited obstacles that keep North Americans from responsible living. They also discussed how the church can respond and listed practical ways to protect and revitalize the earth. One of their concerns was genetic engineering.

Ralph Royer, of the Eel River Church of the Brethren, Silver Lake, Ind., says his ears pricked up when one speaker, referring to the paper passed by the 1987 Annual Conference in Cincinnati, raised this question: "Why is the Church of the Brethren the only church with a statement on genetic engineering?"

According to Royer, the conference brought together a diverse group of people, the majority of whom viewed ecological problems from a Christian perspective. At least 30 people from Mennonite and Mennonite-related groups took part.

While the conference left Royer with a positive impression, "there were some disappointed Christians there who felt there wasn't enough emphasis on the Christian part," he said.

Some of the discussions from the conference are being compiled into a document that will reflect the position of conference participants on general and particular aspects of Christian ecology.

Program for Women sets 6-year theme

"Women of Spirit" is the six-year theme of the denomination's Program for Women. The theme reflects the dedication, commitment, and passion that women bring to life in the church, says staff member Judith G. Kipp.

While the overall theme provides an ongoing connection for the six years, each year has a specific focus, says Kipp. In 1988 women will consider "Storytelling and Bridgebuilding." The biblical backdrop is found in 2 Timothy 1:5: "I am reminded of your sincere faith, a faith that dwelt first in your grandmother . . . and your mother . . . and now, I am sure, dwells in you."

The theme will be established through the production of study materials and a conference each year in one of five regional areas. The Pacific Slope region will host the first conference next August 4-7.

General Board fills four staff positions

Janet West Schrock began November 1 as director of Brethren Volunteer Service. A graduate of Manchester College, North Manchester, Ind., she earned her master's of education from American University, in Washington, D. C.

Schrock designed, implemented, and directed a pioneering educational program for learning disabled adults, the night school program at the Lab School, in Washington, D. C. She has also taught in a language and cultural exchange program in the People's Republic of China, and was previously a public school teacher and administrator.

Donna J. Derr began in September as director of the refugee/disaster program, based in New Windsor, Md. She has been administrative assistant for that program since 1981. During that time she was responsible for maintaining and strengthening the refugee/disaster network, administering the Church World Service Refugee Transit Center at New Windsor, and administering the Sponsorship Services Office.

As a member of the resettlement subcommittee of the Church World Service Immigration and Refugee program, she has practical experience resettling refugees.

Janet West Schrock

Donna J. Derr

Kenneth Holderread

Elsie Holderread

Kenneth and Elsie Holderread have both taken staff positions as of November 1, Ken as representative for Africa and the Middle East, and Elsie as administrative assistant in the General Services Commission. They returned in August after three years of overseas work for the General Board, working with the Presbyterian Church in Sudan.

In Sudan, the Holderreads worked primarily to train church leaders through the Theological Education by Extension (TEE) program. Other responsibilities included teaching at the Gereif Bible School, providing hospitality for visiting missionaries, communicating with the outside world, consulting and assisting the Presbyterian Church, and running a small-scale printing operation.

Both are graduates of McPherson College. Ken received his M. Div. from Bethany Theological Seminary and was pastor of Memorial Church of the Brethren, Martinsburg, Pa. Elsie has worked as an administrative assistant.

Elizabethtown center discusses 'modernity'

The newly established Center for the Study of Anabaptist and Pietist Groups, at Elizabethtown College (see August/September, page 10), hosted its first conference, "Coping with Modernity," July 23-25. The international gathering of about 90 participants heard papers ranging from an analysis of changes in Pennsylvania German dialect to reflections by a Mormon (Church of Jesus Christ of Latter-Day Saints) attorney on his Dunker heritage.

Of particular interest to Brethren were presentations by Donald Kraybill, Steve Longenecker, and Robert Clouse.

Kraybill, who teaches sociology at Elizabethtown, compared "modernity" trends among the Amish, Mennonites, and Brethren in Lancaster County. Longenecker, a graduate student at Johns Hopkins University, interpreted certain practices by the Pennsylvania plain groups (dress, lay ministry, feetwashing) as contributing to the egalitarian ideals of American democracy. Clouse's paper dealt with modernization of the Progressive Brethren after the 1883 division. He is a Grace Brethren pastor and professor of history at Indiana State University.

Many of the conference papers will be published in a future issue of *Brethren Life and Thought.*

An unscheduled high point of the conference came on Friday evening, with a citation given to Gan Sakakibara, professor of economics emeritus, of Tokyo, for his writings on Anabaptism and translation of important Anabaptist works into Japanese.

The Center for the Study of Anabaptist and Pietist Groups is directed by John A. Hostetler and Beulah Hostetler. Plans are underway for a study conference on peace during the summer of 1988.
— David B. Eller

WCC convenes event on racial justice

An international consultation on racism and racial justice has been scheduled by the World Council of Churches Program to Combat Racism (PCR).

The January 18-21 meeting in Los Angeles will bring together PCR commissioners from 21 countries and representatives from several racial and ethnic groups in the US—American Indian, Asian/Pacific islander, African American, Hispanic, and European American.

The consultation will include worship, workshops, visits to various racial and ethnic communities in southern California, large- and small-group discussions, and a celebration of Martin Luther King Jr.'s birthday.

For more information, write to International Consultation—PCR, 475 Riverside Dr., Room 1062, New York, NY 10115.

update

By the hair of his chinny, chin, chin. When Don White, pastor of the Good Shepherd church, in Bradenton, Fla., grew a beard during his vacation, his motivation was not religious. It wasn't even a "Brethren beard" that he grew. As it turned out, however, his perhaps somewhat scruffy beard proved to be an inspiration to the congregation. Parishioners disliked it enough that they were willing to pay to have it removed. Don set the price at $10,000 for the congregation's building fund in time to celebrate the church's 10th anniversary. By the time January 25 rolled around, $24,000 had been given. Members gathered in the fellowship hall after the Sunday service, and each donor took a snip at the offensive beard, before it was finally shaved. Don reports that his moustache survived the onslaught.

You can tell they're sisters. Brethren from Modesto, Calif., and Huntingdon, Pa., helped their communities establish relations with sister cities in the Soviet Union. This summer, Cam and Margaret McCune, Gene and Lenore Palsgrove, and Margaret Baker Davis, of the Modesto congregation, accompanied their town mayor as ambassadors for peace to Khmelnitsky, their sister city in the Ukraine. They took with them a quilt made by the women of the church. In Huntingdon, Eileen Deegan, George Dolnikowski, Esther Doyle, Carolyn Lidston, and Mary Ruth Linton, of Stone church, all serve on the town's Sister City Committee. In June 1986, they and other members of the committee sent a "portrait of Huntingdon" in the form of letters, photos, and other materials to the people of Stolin, their sister city in Byelorussia. After a year's wait, the people of Stolin responded with two packets of letters, most of them addressed to specific members of the committee in Huntingdon.

Names in the news. Friends of John D. Ellis gathered September 27 at the Moxham Colonial Church of the Brethren, Johnstown, Pa., to celebrate his 80th birthday and his 60th year in ministry. John pastored Moxham Colonial church for 36 years and later served 18 years as district executive of Western Pennsylvania. . . .

The Ephrata (Pa.) congregation on August 2 honored V. Lester Schreiber for his 50 years in ministry. The congregation presented a $5,000 check in his name toward Elizabethtown College's Rufus P. Bucher Meeting House/ Study Center. (Lester chairs the college's board.) In addition, the congregation named Lester Minister of Caring, named the church gymnasium after him, and sent him and his wife, Mary, on a four-day trip to Williamsburg, Va. . . . Linda Weber, of the church's Washington Office, is the only church representative named to the national board of Women for a Meaningful Summit. . . . Jeanine Wine, of Lancaster, Pa., has written and illustrated a children's book, *Mrs. Tibbles and the Special Someone* (Good Books). She is the illustrator of two previous books, *Gladdys Makes Peace* and *Mattie Loves All,* both published by Brethren Press. . . . *Strategies for Growing Your Church,* by C. Wayne Zunkel, received the 1987 Gold Medallion Award of Merit in the Christian ministry category from the Evangelical Christian Publishers Association. . . . Morrisons Cove Home, Martinsburg, Pa., awarded its annual distinguished service award to Clara Over, of the Woodbury congregation. . . . Mona Jean Harley, of the Roanoke (Ind.) congregation, was named one of 100 outstanding young college women of the class of 1987. A graduate of Manchester College, Mona Jean was profiled in the June 12 issue of *Good Housekeeping* magazine.

It's academic. John Gingrich, of the La Verne (Calif.) congregation, became dean of the La Verne College of Arts and Sciences September 1. The college is part of the University of La Verne. In his newly created position, John will continue to teach at least one class a year. . . . "Petite Suite for Carillon: 'The Bells,' " composed by John G. Barr, professor of organ and piano at Bridgewater College, was performed for the first time at the Luray (Va.) Singing Tower on August 16. Part of the 50th-anniversary program for the carillon, the new work was performed by David Breneman, a Bridgewater graduate. The four-movement suite is based on the Edgar Allan Poe poem.

Room service. A conference room at Penn State University's Eisenhower Chapel was named for Luther H. Harshbarger, at a June 4 service. A member of the Spring Run church, McVeytown, Pa., Luther was chaplain at the university from 1951 to 1962. In 1965 he founded the religious studies department, which he chaired until 1975.

Milestones. McPherson College has kicked off a special year to mark its centennial. Festivities began October 9-11 with a combined homecoming/birthday celebration. Mohler Lecturer Alex Haley, author of the well-known book *Roots,* spoke November 5 on "Roots: The Saga of History." Throughout the school year McPherson will host special events, concluding May 21-22 with commencement, the burial of a time capsule, and the dedication of the second phase of the campus beautification program. . . . The Crystal congregation, Stanton, Mich., held a "Homecoming Harvest Day" October 18, to celebrate its 85th anniversary. . . . The Indiana (Pa.) and Skippack (Collegeville, Pa.) congregations marked 30th anniversaries September 27.

Church leaders meet with Pope John Paul

More than two dozen top Protestant and Orthodox church leaders who met September 11 with the pope in Columbia, S. C., called their 90-minute session and massive ecumenical worship service "more than a symbol."

At the same time, the topics they cautiously laid before the head of the world's 800 million Roman Catholics suggested that the ecumenical movement has a good deal more moving to do.

"The ecumenical movement is a glacier," said Bishop Herbert W. Chilstrom of the Evangelical Lutheran Church in America. "It moves slowly, but it does move."

Despite the formal structure of the meeting—an official exchange of greetings, some comments by the American church leaders, and a general response by Pope John Paul—the session enabled the Americans to speak directly to the pope about some new concerns.

Several Orthodox church leaders told of their concerns for Catholic-Orthodox relations in troubled parts of the world. The question of relations between Catholic and Southern Baptist missionaries was raised, as was the delicate question of the role of women in the church.

As he has done in the past, the pope stressed the connection between spirituality and ecumenism, stating that a renewal of worship and devotional life serves the cause of Christian unity. That concern was made visible just after meeting with church leaders, as he, along with most of those taking part in the meeting, led an ecumenical worship service at the University of South Carolina's stadium. The service, carefully designed to allow clergy and laypersons of various denominations to take leading roles, featured a sermon by the pope and a procession of children, each being personally blessed by the Protestant, Catholic, and Orthodox clergy on the platform.

Taking part in the service were representatives of Presbyterian, Southern Baptist, Episcopal, American Baptist, Lutheran, Methodist, Congregational, and Eastern Orthodox churches, along with officials of the National Council of Churches, the Consultation on Church Union, Church Women United, and the Women's Missionary Union of the Southern Baptist Convention.

BVS/BRF unit holds orientation in Pennsylvania

Members of the Brethren Volunteer Service/Brethren Revival Fellowship unit met in August for a 10-day orientation at Camp Eder, Fairfield, Pa. Members of Unit #180 a pictured above.

Front: John and Ruby Shenk (leadership), David and Beth Clapper, Marjorie Russel, Barbara Copenhaver, Erma Brubaker, Roxanne Bricker, Mary Cater (with children Reuben, Christiana, and Rebecca), and Leonard Cater. **Back:** Carl Ocker, D Bollinger, David Vogel, and Richard Wagner.

Ecumenical gathering is set for Pentecost

A major ecumenical "Gathering of Christians" is planned for May 1988 in Arlington, Texas. The event will span the week between Pentecost Sunday observances in Western (May 22) and Eastern Orthodox (May 29) churches.

The 25-member design team, which expects as many as 3,000 Christians to take part in the event, includes representatives of Protestant, Orthodox, Roman Catholic, and evangelical churches. The gathering is being facilitated by the National Council of Churches.

The theme, "Pentecost 1988: "No Longer Strangers," is drawn from Ephesians 2:19-20, which teaches: "You are no longer strangers and sojourners, but you are citizens together with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus being the cornerstone."

The program includes large-group worship sessions, a cultural evening, morning prayer and Bible study, forums on pressing contemporary issues, and "explorations in spirituality."

To encourage church group participation, a special registration plan allows one person to attend free for every 10 registrants. Registrations received befo January 31 are $125; after February 1 t fee is $150.

For information, write to "Pentecost 1988: No Longer Strangers," National Council of Churches, 475 Riverside Dr Room 853, New York, NY 10115.

Citizenship seminar focuses on Americas

Is it inevitable that the US heads towar all-out war in Central America? Why a countries such as El Salvador and Nica gua so important to the US? Is the chur part of the problem or the solution?

These are some of the questions to be tackled next spring, when 150 youth an advisors study "The Americas: North a South." The occasion is the April 17-22 National Christian Citizenship Semina which will focus on US relations with Latin American neighbors, especially those in Central America. Participants visit New York and Washington, D. C.

A slide show and brochures on the seminar are available for youth groups. Write to Chris Michael, Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 601

Publishers promote peace at fair

by Don Fitzkee

Mikhail Gorbachev's bold attempt to create a more representative government has given Soviet citizens a new sense of hope, says Clyde Weaver, who recently returned from the Moscow International Book Fair. But in describing the sense of hope spawned by *glasnost,* the new policy of openness in the USSR, Weaver did not downplay the Soviet people's deep-seated cynicism.

Weaver, volunteer consultant for US/USSR relations for New Call to Peacemaking, a cooperative effort of Mennonites, Brethren, and Friends, was one of five New Call representatives at the Moscow International Book Fair September 8-14. This was the first year that New Call to Peacemaking sponsored a booth exclusively showcasing books from the historic peace churches' publishing operations. Some of the denominations had been represented in other displays previous years.

According to Weaver, over 200,000 Soviet citizens visited the fair where 103 countries and 3,000 publishers were represented, and over 200,000 book titles were displayed. The fair is the third largest in the world.

"The crowds of people were unending," said Weaver, who attended three previous Moscow book fairs as marketing director of Brethren Press. The crowds are "an indication of the degree to which the Soviet people are so hungry for information from the West, and particularly what's happening with religion," he said.

The peace church booth displayed 84 books and distributed 10,000 copies of an 80-page catalog, printed in both Russian and English. Weaver explained that the purpose of the fair is to promote world peace and understanding by exchanging ideas and cultures. "With increased understanding of the differences," he said, "world peace has a better chance."

Weaver spent a total of six weeks in the Soviet Union this summer on three separate occasions. He said Gorbachev's policies of *glasnost* and *perestroika,* or restructuring, are reflected in significant changes in the state's approaches toward the church. He cited a number of examples: The Seventh Day Adventist Church says it has received permission to build a seminary in Moscow next spring; the Baptist Union, which includes most Mennonites, has also purchased land to build a seminary. (Much pastoral education among the Baptists is presently received through correspondence courses, said Weaver.)

Clyde Weaver presented a "peace comforter," made by youth at the Bethel Church of the Brethren, in Carleton, Neb., to a group of Soviet young people.

Also, though 83 "religious prisoners" are still being held in the Soviet Union, Weaver said those who have recently been released have not been required to sign statements promising silence on controversial issues. (Konstantin Kharchev, chairman of the Soviet's Council on Religious Affairs, recently announced that all "prisoners of faith" will be released by November, according to Religious News Service.)

Another indication of openness toward churches is that the official Soviet press has recently begun capitalizing the words "Russian Orthodox Church" for the first time, said Weaver.

"While church life in the Soviet Union is limited by western standards and the Soviet atheistic philosophy is still in place," said Weaver, "we can emphasize the positives without denying the negatives."

At the conclusion of the fair, Weaver presented a solid bronze sculpture portraying the Old Testament injunction to "beat your swords into plowshares" to the office of the Patriarch of the Russian Orthodox Church. The sculpture will be used in that church's celebration of its millenium in 1988. The sculpture, crafted by Church of the Brethren member Milton Good, of Elizabethtown, Pa., is a replica of the symbol of New Call to Peacemaking and was on display at the booth during the fair.

Also after the fair, at a school in Moscow, Weaver presented a "peace comforter" made by youth at the Bethel Church of the Brethren, in Carleton, Neb., to a group of Soviet young people. The quilt was one of many prepared by Mennonite, Brethren, and other congregations, mostly in Nebraska, as a response to the television miniseries "Amerika" (see July, page 36). ☐

Criminal justic

Brethren always take their cues for service from the great "When did we see thee" passage in Matthew 25. And in all their work for criminal justice, they witness to God's will for healing and wholeness in the human family.

by Bob Gross

Dismas House, in South Bend, Ind., is a "doorway" through which released prisoners can pass "from a world of failure and rejection into a new world of acceptance and hope." Posed at the May 1986 dedication of Dismas House are (back) Erwin Lovas, a Catholic volunteer, and Miriam Springer, a Brethren, who serves as treasurer; (front) Carol Gales, a Notre Dame University student who gave the Brethren group the concept for the project; Wanda Mangus, founder of the project, with her husband, Galen, and daughter, Beverly.

"Faith is the turning of dreams into deeds," said Clarence Jordan.

Dismas House, a residence for 16 young people in South Bend, Ind., is a dream that has become real through faith.

For half of those 16 young people, Dismas House is a way out of the cycle of crime and imprisonment that we know as recidivism. Dismas House is, in a sense, a doorway. Through this doorway one can pass from a world of failure and rejection into a new world of acceptance and hope—from a place of violence and vengeance to a new one of love and forgiveness.

As a stop-over in the transition from imprisonment to unsupervised life in the larger society, Dismas (Dismas is the traditional name given the penitent thief on the cross.) is a "half-way house," yet there is nothing half-way about the love and acceptance offered there. Persons recently released from prison share double rooms with students at Notre Dame University. They are assisted in finding employment, and are offered support and counsel in a variety of other ways. Five nights each week, individuals, families or church groups from the area bring dinner to share with Dismas House residents and stay to visit afterward. The sense of acceptance back into society permeates life there.

That acceptance was just what Jim Simmons and other Brethren had in mind when they conceived the dream

Brethren-style

that has become Dismas House.

When Jim became pastor of Pine Creek Church of the Brethren, near North Liberty, Ind., he found concern for prisoners already strong there. He was soon invited to accompany Pine Creek members Wanda and Galen Mangus and Lois Clark on their regular visits to the state prison in Michigan City. "In those visits," he says, "I saw the vicious cycle of recidivism and started working at this idea of a place for people coming out of prison, where they would experience love and forgiveness rather than rejection."

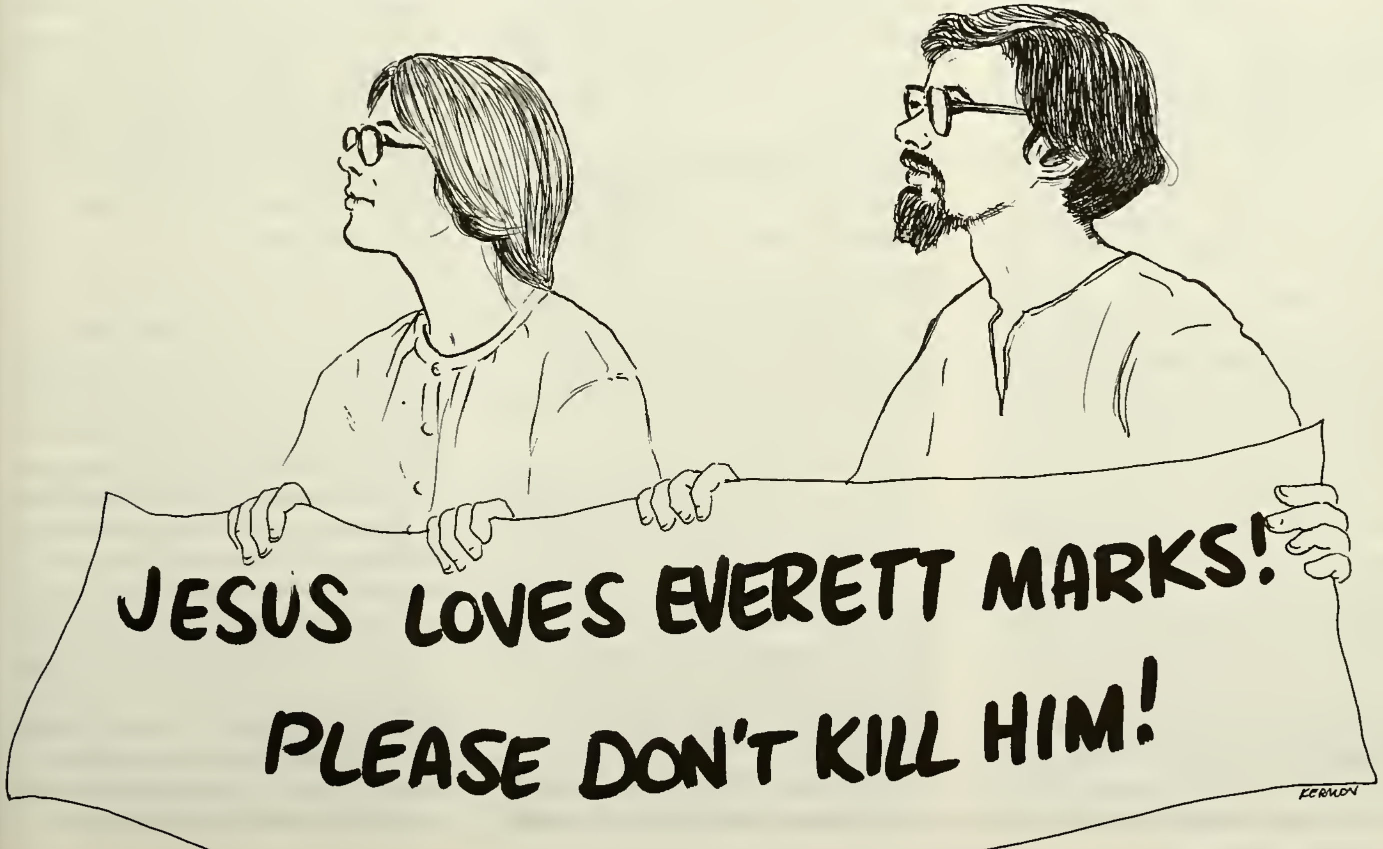
Jim shared the idea with three other Brethren pastors in the area. They began to gather information and to test their ideas by talking with prison officials, social service professionals, and those familiar with the half-way house concept. That is when they learned of the original Dismas House, still operating in Nashville, Tenn. Their dream was already in action in Nashville, they found, and they decided to adopt that name and much of the organizational pattern.

The next step was community support. South Bend's United Religious Community, a fellowship of Catholic, Protestant, and Jewish congregations, agreed to endorse the project and lend its wide circle of contacts to help spread the word. Dismas House opened its doors in the fall of 1986.

Has it made a difference? Jim Simmons points to Dismas House alumni now on their own, successfully continuing a reintegration into the community that otherwise would have been very difficult, if not impossible. He was recently told by a resident at the house, "If it weren't for you, I'd be back pushing drugs and getting drunk again."

Dismas House is an example of one of the areas in which Brethren involvement is encouraged by the church's 1975 Annual Conference Statement on Criminal Justice Reform—that of working with individual offenders. Another area of involvement suggested is dealing directly with the police, courts, and prison systems, either in seeking change or in witnessing against violence and injustice. The New Covenant Fellowship, an intentional Christian community of Brethren and others in Athens County, Ohio, has been pursuing this sort of witness in the area of capital punishment.

Over the past 10 years, this witness has taken a variety of forms. Dozens of times,


JESUS LOVES EVERETT MARKS!
PLEASE DON'T KILL HIM!
KERMON

PACT
Victim Offender Reconciliation Program

Crime victims meet with offenders in the presence of a trained volunteer mediator in the Victim-Offender Reconciliation Program (VORP), in Elkhart, Ind. The program there served as a model for one in Portland, Ore., initiated by Brethren attorney Janet Mitchell.

on the evening preceding an execution scheduled anywhere in the nation, the fellowship has joined with a few others in a silent prayer vigil at the Athens County courthouse. Their persistent, quiet presence gave witness over and over to God's loving forgiveness, to Christ's atonement for the sins of all of us, and to the hope of healing and reconciliation in God's kingdom.

In 1984, Peggy and Art Gish and other community members sought to talk personally with Michael Ward, prosecutor for Athens County and an active member of the local Methodist church. Ward had attempted to obtain the death penalty in three separate cases during the previous year, and the Gishes wanted to talk with him about how his pursuit of that violent sentence could be reconciled with his Christian faith.

Rebuffed by Ward, they followed the next steps prescribed in Matthew 18:15-19 and met with his pastor, then with the Methodist bishop for that district. Both asserted that Ward was entitled to his interpretation of the gospel, and declined to speak to him about the matter. For a time the Gishes attended the Methodist Sunday school and worship services to attempt to reach him and to dialog with other members of the congregation, but stopped when they felt a continued closedness.

In August 1984, when the case of Everett Wayne Marks came before the Athens County Common Pleas Court, fellowship members Peggy Gish and Steve Graham were in the courtroom. Marks had been charged, but had steadfastly maintained his innocence, in the death nine months earlier of Shawn Myers, a student at Ohio University in Athens. Peggy describes what happened:

"When the time for the trial approached we felt compelled to speak out as Christians, appealing for the preciousness of every life to God and saying 'no' to killing by the state. In spite of various fears, I felt personally ready to speak out publicly. I made a sign on folding computer paper which said 'Jesus Loves Everett Marks, Please Don't Kill Him!' I carried it into the courtroom folded up in a notebook to use if it seemed right.

"It was in the midst of the prosecutor's final remarks, urging the jury, in a vindictive manner, to give Marks the death penalty—to give him 'what he deserved'—that I knew I must do it. I opened up the sign and stood up in my back row seat facing the judge and jury. It took Judge Bill Rowland about 20 seconds to see the sign, giving time for the jury and many observers in the courtroom to read it."

Although they were immediately removed from the courtroom, the two were not arrested. As they waited outside, several of Everett Marks' family spoke with them to express appreciation for what they had done. A newspaper reporter asked, "You would risk arrest to speak up for Wayne Marks?" Peggy replied, "Yes, even if he were guilty, his life is important, and we cannot in our silence condone what is happening here today. . . ." Later, through the letters column of the local newspaper, Peggy had an opportunity to hear from and respond supportively to a member of the victim's family.

Their witness, reminiscent of Jesus' intervention when a woman was about to be stoned to death for adultery, has apparently left a lasting impression in Athens County. Prosecutor Michael Ward has not sought the death penalty in any subsequent case, and a local attorney told the fellowship that their witness created quite a stir in legal circles in the county, causing many to reconsider their attitudes toward capital punishment.

The third and final area of recommendations in the church's position statement concerns "living an alternative." It has to do with developing and carrying out responses to victims and offenders that may be very different from the kinds of responses generally offered by the court and prison systems, and which are centered more on healing, redemption, and reconciliation.

Brethren, Mennonites, Catholics, and others in Portland, Ore., are living out an alternative by operating a Victim-Offender Reconciliation Program (VORP). Under the program, consenting crime victims sit down face-to-face with the person who has offended them, in the presence of a trained volunteer mediator. Together, they talk through what has happened, why it happened, and how each party feels about the situation. The goal is healing and reconciliation, so different from the accusation, denial, judgment, and punishment that are characteristic of the legal courtroom. The reconciling process ideally involves confession, forgiveness, and restitution—repayment by the offender of the victim's loss.

Offenders gain a sense of the personal pain and loss they have caused, and learn the cost of their actions as they make restitution. The effectiveness of this approach has been demonstrated in dramatically lower recidivism rates for cases handled by VORPs.

For victims, the advantages of the VORP process are many. Seldom are victims' losses repaid through the legal process. Having a chance to really confront the one who has wronged them with the deep feelings raised by the offense is an important part of the healing process. At the same time victims are able to hear the offender's story, and perhaps to understand in part why the offense occurred. Victims who have participated in the VORP process generally emerge with less anxiety and fear of future offenses. For all these reasons, victims consistently rate the VORP experience as preferable to the usual legal channels.

The VORP in Portland was modeled after the Elkhart, Ind., VORP, the first of its kind in the United States, says Janet Mitchell, a Brethren mediator and attorney who helped to initiate the Portland program. Janet, now in Fort Wayne, Ind., is steering her career out of the practice of law and into the practice of mediation. She sees mediation and victim-offender reconciliation as avenues of ministry for which Brethren are especially qualified. "We have always emphasized peacemaking and reconciliation," she says, "and we also have the tradition of trying to steer clear of a dependence on the courts to solve our conflicts. Victim-offender reconciliation is an ideal way to live out those callings."

Setting up a VORP is not difficult, says Janet. "Lots of resources are available which can guide a group in developing the program in their area. Volunteers and training are readily available as well. It is my hope that many more Brethren congregations will begin this kind of ministry."

A community of acceptance in South Bend, a spirit-filled witness in Athens, and a reconciliation program in Portland—these are only three examples of the many ways Brethren are serving in this area of concern. At its best, the attempt is simply to be a channel of God's love for victim and offender alike, and an expression of God's will for healing and wholeness in the human family. ☐

Bob Gross, of the Manchester Church of the Brethren, North Manchester, Ind., serves as a volunteer consultant on criminal justice issues for the Church of the Brethren and is associate director of the National Coalition to Abolish the Death Penalty.

For more information

Victim-offender reconciliation
PACT Institute of Justice
P.O. Box 177
Michigan City, IN 46360
(219) 872-3911

PACT serves as a national clearinghouse for VORP resources and information. Guidebooks, slide shows, and introductory materials are all available.

Mediation
Charles Boyer, Peace Consultant
Church of the Brethren General Offices
1451 Dundee Ave.
Elgin, IL 60120
(800) 323-8039

Chuck Boyer, peace consultant on the World Ministries staff, has provided workshops on mediation in conjunction with Annual Conference, and is building a network of Brethren willing and able to serve as mediators in a variety of conflicts.

Abolishing the death penalty
National Coalition to Abolish the Death Penalty
1419 V St., N.W.
Washington, D.C. 20009
(202) 797-7090

The NCADP is an information resource and coordination center for the movement to abolish the use of death as punishment in the United States. It offers a variety of informative materials, and can refer people to organizations or individuals already active in their states.

Writing to a person on death row
Death Row Support Project
P.O. Box 600
Liberty Mills, IN 46946
(219) 982-7480

This Church of the Brethren project finds correspondents on death row for concerned persons on the outside, and provides guidelines and support services for project participants.

Visiting prisoners
Prisoner Visitation and Support
1501 Cherry St.
Philadelphia, PA 19102
(215) 241-7117

PVS, a Brethren-supported program, needs volunteers willing to be trained as visitors in federal prisons near them.

Brethren Criminal Justice
P.O. Box 600
Liberty Mills, IN 46946
(219) 982-7480

Brethren Criminal Justice can make referrals or suggest ways to get started right with visiting in jail or prison.

For other kinds of information, contact Brethren Criminal Justice, above. —BOB GROSS

The death penalty: It's

by Jon M. Krieg

I have a friend in seminary. When asked "What do you do?" by people who are not religious, my friend usually hems and haws, kicks the dirt a bit, and says he's in graduate school. Apprehensive of being associated with the TV preachers prominent in 1987 headlines, he hides his love of learning about God and the ministry.

I'm in a similar boat. Now in my second year of Brethren Volunteer Service, I work for the National Coalition to Abolish the Death Penalty (NCADP). The name of my project alone elicits a response that shows why the death penalty is one of the most emotional and least understood public issues of the day.

Working to abolish what 80 percent of Americans favor can feel a little like being a Cub fan in April—high hopes, but a long season ahead. A few people reply to my work with a benign smile and a friendly "Oh, how nice." An encouraging spark of recognition and support comes to some folks' eyes, and they respond with a heartwarming slap on the shoulder and a sincere "Keep up the good fight!"

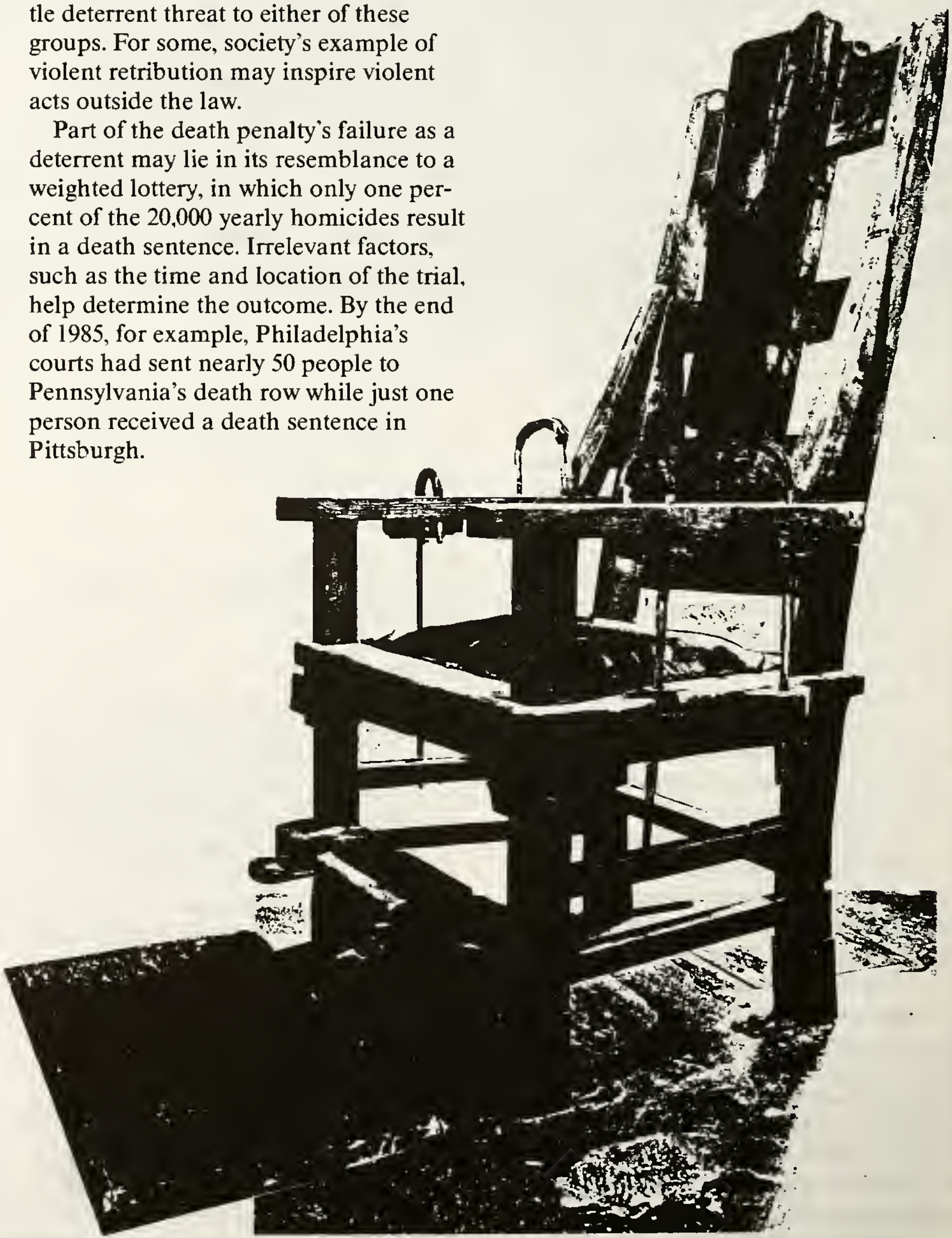
But the overwhelming majority of people I meet respond quite differently. People take the mention of my job as an automatic, freewheeling challenge to debate. All are eager to share their opinions and frustrations about violent crime and society's proper response. My best-laid plans for avoiding yet another death penalty debate go by the wayside, and I repeat arguments I've heard and read over and over again. To me, both sides can seem a bit stale, until I realize that most people have never heard or thought very much about any of the reasons for abolition. It's then I realize that what we do really is important. It's then I see that my 40 hours a week with the mailing list, bookkeeping, correspondence, and newsletter editing are well worth it.

As the Church of the Brethren acknowledged in its 1987 Statement on the Death Penalty, approved at the Cincinnati Annual Conference, there are a number of inherent problems with capital punishment.

No study has ever proven its deterrent value—indeed, some have shown that executions may increase violence in society. Many murders are committed by people in extreme distress who may suffer from heavy drug and alcohol abuse, mental illness or retardation. Others who murder reason that they will never be caught, sentenced to death, or executed. Obviously, the death penalty can pose little deterrent threat to either of these groups. For some, society's example of violent retribution may inspire violent acts outside the law.

Part of the death penalty's failure as a deterrent may lie in its resemblance to a weighted lottery, in which only one percent of the 20,000 yearly homicides result in a death sentence. Irrelevant factors, such as the time and location of the trial, help determine the outcome. By the end of 1985, for example, Philadelphia's courts had sent nearly 50 people to Pennsylvania's death row while just one person received a death sentence in Pittsburgh.

Other less capricious factors are at work as well. In April 1987, the US Supreme Court accepted overwhelming evidence of racial discrimination in the death penalty (see July, page 6). In McCleskey v. Kemp, the court learned that killers of whites in Georgia are 4 to 11 times more likely to receive a death sentence than killers of blacks. Moreover, a black convicted of killing a white is 22



sanctified murder

times more likely to land on death row than is a white. Studies in other states have uncovered similar patterns, yet the court claimed that such glaring disparities are an "inevitable part of the judicial system" and left it to state legislatures, and the public, to address the moral implications of this racial bias.

It is not surprising that laws that create such racial injustice also result in the taking of innocent lives. Professors Hugo Bedau and Michael Radelet have recently documented 343 cases of innocent people sentenced to death in this country—an average of four per year which continues to this day.

It does surprise many people, however, that the death penalty lottery (with its exorbitant legal costs) is up to three times more expensive than keeping someone in prison for life. A recent study in New York found that a single execution would cost the county $800,000 and the state $1 million in litigation expenses alone. Research in other states has yielded similarly astounding numbers.

Capital punishment's ultimate cost, though, is measured not in statistics or dollars, but in the violence it inflicts on people. Because of the death penalty, victims' families must relive their tragedy through years of appeals and re-hearings. The tremendous expense of a capital punishment system takes money away from victims' assistance programs, which could address the survivors' real needs, such as healing, understanding, and restitution. Finally, survivors must endure an execution process that cruelly memorializes the name of the killer while forgetting the victim.

The death penalty is also cruel and unusual punishment for convicted persons and their families, who must persevere for years until their troubled, ill, or abused family member is finally killed by gas, drugs, or electrocution. And finally, the death penalty harms society as a whole. By adopting the murderer's point of view, we ironically sanction killing in the false belief that we're actually preventing violence or achieving justice.

A brief look at four recent cases reveals many of the problems with capital punishment:

Last April, "60 Minutes" told the story of Clarence Lee Brandley, a black janitor wrongly convicted for the rape and murder of a 16-year-old white student in Conroe, Texas. In March, the state came within six days of executing him, despite the lack of any evidence connecting him to the crime.

When the girl's body was found, a Conroe police officer took Brandley and a white janitor aside. "One of you two is going to hang for this," he said. Facing Brandley, the officer continued: "Since you're the nigger, you're elected!" After an extensive cover-up by the police and the prosecutor, Brandley was convicted by an all-white jury and sentenced to death. Today, he sits with 250 others on death row in Huntsville, Texas.

A similar story ended last March when Joseph Green Brown, known as "Shabaka," was released after 14 years on Florida's death row. Penniless and black, Shabaka once came within 15 hours of his date with the electric chair. In his case, the prosecutor had allowed a key witness to perjure and had concealed FBI evidence showing that Shabaka could not have fired the fatal shot; moreover, the prosecutor had misled the jury in his final remarks.

Jerome Bowden was also poor and black, but inarguably less fortunate. With a trusting and happy disposition and an IQ of 65, Jerome landed in the Georgia electric chair in June 1986. Unable to understand the situation, and eager to please others, Jerome had signed a confession to a murder which a "friend" probably committed.

In January 1986, South Carolina ignored several international human rights appeals by electrocuting Terry Roach, a mentally retarded person who was 17 at the time of the crime. Roach's trial judge had determined that he also had a personality disorder and was acting under the domination of an older man. The US may well be alone in the world in executing a mentally retarded juvenile.

All these cases call into question the inescapable fallibility of our death penalty laws. It's an error-filled system, based on retribution and vengeance, which attacks the poor, the defenseless, and minorities of this country. It's a system that ignores the true needs of victims.

No one can feel the pain of murder as sharply as the family of a victim. And no one can speak more eloquently or persuasively against capital punishment. Marietta Jaeger, whose young daughter was kidnapped, raped, and murdered, made the following remarks to the Detroit City Council last summer:

"I readily admit that initially I ran the gamut of outraged reaction. However, my Christian upbringing had taught me that forgiveness was not an option, but a mandate. Though I struggled with a desire for revenge, (by the end of the case) I was convinced that the only healthy and holy response was to forgive. . . .

"I believe the concept of capital punishment violates the mandate of forgiveness, the mandate of the "golden rule" to which we as people of God, as members of the human family, will be held accountable. The capacity for compassion and forgiveness is what sets us apart from the rest of creation. . . .

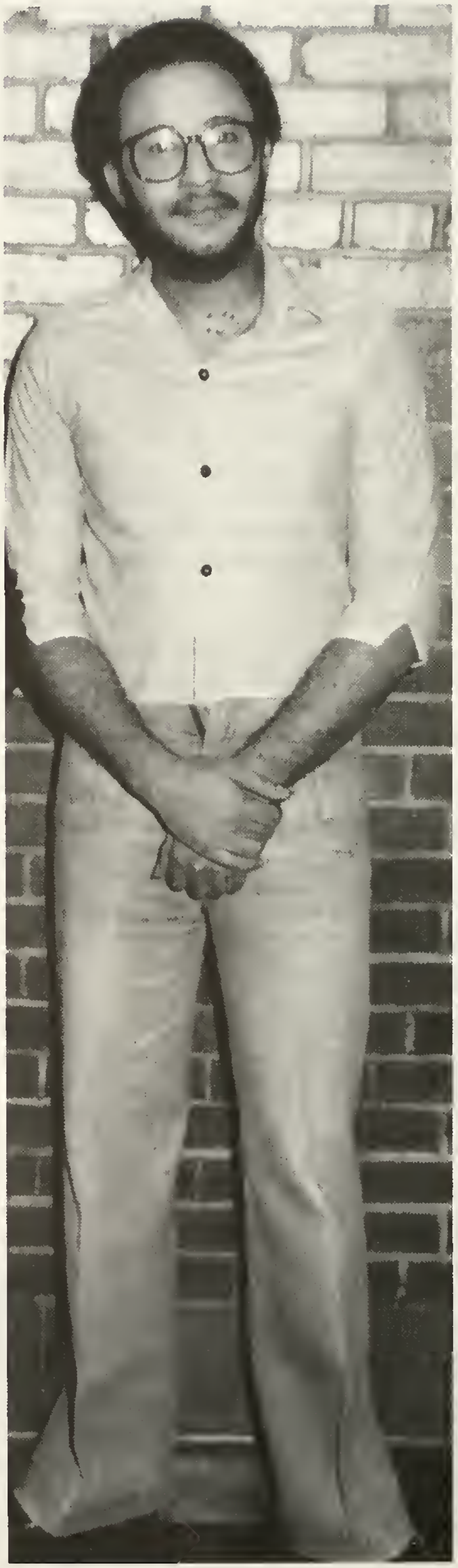
"There is no amount of retaliatory deaths that would compensate to me the inestimable value of my daughter's life, nor would they restore her to my arms. To say that the death of any one other person would be just retribution is to insult the immeasurable worth of our loved ones who are victims. We cannot put a price on their lives. . . ."

I get a painful reminder of Marietta's words when I sit down to update our mailing list. Last night, Louisiana electrocuted another reader of our newsletter, and so the computer asked the most basic of questions: "OK to Delete?" Today, the struggle toward abolition continues. The day will soon come when our answer will be "NO!" to killing and "YES!" to life. ☐

Jon M. Krieg is a Brethren Volunteer Service worker assigned to the National Coalition to Abolish the Death Penalty.

What if they get the wrong man?

'Our criminal justice system is run by fallible human beings. Public sentiment is fickle. Witnesses can fabricate stories. Attorneys can be incompetent. Juries can be mistaken. The poor are especially vulnerable.'



by Guy E. Wampler

"They framed my son, Charles. Now they are going to execute him."

Although Rowena Smith looked honest and seemed gracious, I doubted her. After all, what mother would admit that her son had committed murder?

I went to the Smith home at someone's request. A woman who had been corresponding with Charles Smith through the Church of the Brethren prison ministry in Northern Indiana District had sent me a letter saying that Charles was sentenced to be executed in two months. He asked her to find a pastor to comfort his mother.

A few days after the visit, I went to the Fort Wayne library. Out of curiosity as much as concern, I looked up the newspaper accounts of the crime and the trial. The newspapers reported that a 20-year-old woman on her way to a Christmas party was shot in the parking lot of an elegant restaurant. The assailant stole her purse. The crime was horrendous.

But the evidence connecting Charles Smith to the murder seemed nebulous. No weapon was found. The stolen purse was not recovered. Only one witness accused Smith of the crime. Phillip Lee testified that he drove the getaway car. He claimed that his brother-in-law, Briddie Johnson, accompanied him, but that Charles Smith had fired the gun. Johnson did not testify at the trial.

Lee's credibility was questionable for at least three reasons:

—He was granted immunity for his testimony, although he admitted being an accomplice to the crime.

—He didn't talk until months after the murder, when he was arrested for a petty crime.

—He sent a letter to Smith after the trial, saying, "I can't stand the guilt any longer. . . . Sims (county prosecutor) was putting too much heat on me. . . . I don't want them to fry you for nothing knowing I helped put you there. I was made to lie on you, man, and I'm sorry."

Other features of the trial were disturbing. Smith's attorney seemed unprepared and inept. Later in a conversation with me, the local attorney called Smith's trial counsel "mediocre." Another attorney, with unusual forthrightness, called it "incompetent."

Equally disturbing were the timing and the setting of the trial. By unfortunate coincidence, the trial began the same day that the editorial page editor of the city newspaper, his wife, and their son were found murdered in their home. The city was in an uproar. People were afraid and angry. The sale of guns shot up, according to local merchants. People, including members of the church where I was pastor, installed security systems in their homes. Clearly the atmosphere in the city was not conducive to a fair trial, yet the jury was not sequestered.

The deputy prosecuting attorney seemed to play upon these fears when he said to the jury: "Let's tell him (Charles Smith) and tell others out there we're tired of fear." Only three days after the trial began, the jury found Smith guilty of murder. On the fourth day the jury recommended the death sentence.

As I read these accounts, the pale, troubled face of Rowena Smith and her protest of Charles's innocence flashed back to my mind.

I arranged to meet him at the Indiana State Prison, where he was being held on death row. During our visit, he mentioned that an attorney from Indianapolis, Nile Stanton, wanted to help him.

I called Stanton, who told me that he believed Smith was innocent and had not been afforded a fair trial. I contacted a group of clergy in Fort Wayne, and three of us met for one and a half hours with the county prosecutor, Stephen Sims.

Sims was courteous, cooperative, and open, but not convincing. "Smith is a dangerous man," he said. "He has a record of violence."

"Really?" I replied. "He told me that he stole some things when he was young but that he never hurt anybody." I wondered if Smith had misled me.

Sims called for the young man's file and, to his surprise, found that the record substantiated Smith's word—a couple of burglaries, but no violence. On the other hand, Briddie Johnson had a record of robbery, a violent crime. We didn't look at Phillip Lee's file.

Sims summarized by saying that the verdict of the jury depended upon whether they believed Phillip Lee, which they did.

I then contacted a jury member to hear his point of view. Steve Gilpin, who had been interviewed by reporters after the trial, agreed to talk with me. This imposing, deep-voiced schoolteacher told me that the case rested on the testimony of Phillip Lee.

"What convinced you that Lee told the truth?" I asked.

Gilpin named several influences. "Lee looked the jury in the eye; Smith did not. As a schoolteacher I have learned you can believe people who look you in the eye."

I countered, "Are you aware that black people from the South look down when speaking to white authority figures? Polite deference, not guilt nor deceit, may have caused Smith to avert his eyes."

Gilpin dropped that point, but went on to say that an expert witness had "testified that the gun was fired by a right-handed person. A couple of us on the jury saw Smith fake that he was left-handed. He was holding a pencil in his right hand before the testimony, then he moved it to his left hand and pretended to write."

Actually, Smith was not faking. His mother told me, "Charles has been left-handed from the day he was born." I myself saw a thick writing callous on a finger of his left hand when I visited him in prison.

Gilpin continued: "The jury thought Smith should have been able to prove where he was on the night of the crime, but he had no alibi." I debated this point also. Try to remember where you were on a specific night 10 months earlier.

Gilpin's rationale for Smith's death sentence troubled me. Instead of being satisfied, I was increasingly convinced that Charles Smith had not received a fair trial. He was entitled, I thought, to a better chance to tell his side of the story.

About this time, Nile Stanton filed a request for a new trial. Knowing that public sentiment is sometimes an important factor in such decisions, I wrote a letter to the editor and sought the support of Clergy United for Action, a clergy organization in Fort Wayne. Seventeen clergy members, including a respected rabbi and pastors of several prestigious downtown churches, signed the letter and it was published in the newspaper. The letter identified disturbing features of the original trial and called for "a postponement of (Smith's) execution, a careful investigation of the crime, and if evidence warrants it, a new trial."

Two days later, the same newspaper published an editorial entitled "What If They Get the Wrong Man?" This editorial favored a hearing "because the issues need to be aired and a man's life is at stake."

Several months later, in the spring of 1986, Judge Alfred Moellering granted a hearing to consider the request for a new trial. After 17 months, in August 1987, the judge handed down a decision denying the request.

I haven't seen Charles Smith since we moved from Indiana to Maryland in 1985. We correspond occasionally. The return address on his envelope still begins: Charles Smith, No. 10440 Death Row.

Smith can appeal to other courts, but the conservative Indiana Supreme Court rarely overturns a jury verdict in a criminal case. I hope he is not executed.

Despite the many strengths of our criminal justice system, it is run by fallible human beings. Public sentiment is fickle. Witnesses can fabricate stories. Attorneys can be incompetent. Juries can be mistaken. The poor are especially vulnerable.

One of the reasons I oppose the death penalty is that once it has been imposed it can never be recalled. ☐

Guy E. Wampler, pastor of the Hagerstown (Md.) Church of the Brethren, was moderator of the 1987 Annual Conference. Previously he was pastor of the Beacon Heights Church of the Brethren, Fort Wayne, Ind.

Multiple choice

by Don Fitzkee

Which of the following do Brethren choose to do?

A) Visit the imprisoned (Matt. 25:36)

B) Proclaim liberty to captives and release to prisoners (Isa. 61:1)

C) Both of the above and more

D) None of the above

Some Brethren choose "A."

- About 10 years ago, Gerard Keizer, of the Lone Star congregation, Lawrence, Kan., began visiting prisoners at the Lansing prison. Twice a month he visits one-on-one with a prisoner. He says he likes to pay particular attention to prisoners about to be paroled so he can help prepare them for life on the outside.

Gerard visits through a program in the Kansas City area called M2/W2, which refers to the man-to-man (M2) and woman-to-woman (W2) relationships between visitors and inmates. Three other members at Lone Star, recruited by Gerard, also visit monthly through M2/W2—Doris Brandt, Roger Packover, and Kenneth Lohrentz.

- In Kansas City, Mo., Margaret Thompson, of the Messiah congregation, coordinates her own M2/W2 ministry. She spends about 20 hours a week recruiting volunteers and visiting at four area institutions.

Margaret got involved in prison ministry over 10 years ago when she was "looking for something to do other than regular church work." M2/W2 fit the bill.

In addition to visiting inmates, Margaret keeps in contact with their families, and helps prisoners find jobs, housing, and other necessities upon their release from prison.

- Eva O'Diam, pastor of the Dundalk congregation, Baltimore, Md., is recruitment coordinator for Prisoner Visitation and Support (PVS). PVS is a nationwide, interfaith assistance program for federal and military prisoners, sponsored by 33 religious groups, including the Church of the Brethren.

PVS volunteers visit prisoners, communicate with their families, make legal referrals, and more. "For over 1,000 men and women each year, PVS is the only trusted link with the outside world," says Eva. PVS is always looking for new volunteers, she adds.

- Oscar Fruth, of the Oak Grove congregation, Alvada, Ohio, along with some other members of his congregation, is also involved in monthly prison visitation. He began to visit prisoners about 15 years ago with the Gideons in the area. "It grows on you," he says.
- David F. Myer, a free minister at the Blue Ball (Pa.) congregation, is more than an occasional prison visitor: He is full-time chaplain at Lancaster County Prison.

Dave takes what he calls an evangelical approach to prison ministry, helping prisoners find "practical Christianity" and make the best of a bad situation. Much of his time is spent in counseling and administration, and he also coordinates worship services led by volunteers from area churches.

- The Death Row Support Project (DRSP), coordinated by Rachel Gross, of the Manchester congregation, North Manchester, Ind., since 1978 has facilitated another form of visiting. Rachel keeps a computer listing of all death row inmates and matches them up with people willing to write letters. Says Rachel, "This correspondence can bring a ray of light to the darkness of death-row isolation."

The DRSP has given out names of 1,400 death row inmates (currently around 2,000 men and women are on death row in the US), and Rachel estimates that "at least a hundred Brethren" write. In some cases letter-writing has led to face-to-face visits.

Other Brethren choose "B."

- Jane Crosby, of Stone church, Huntingdon, Pa., and Cathy Bucher, of Philadelphia, take proclaiming liberty to captives very seriously. One of their chief goals is to help get legislation passed that would enable prisoners serving life sentences to become eligible for parole. Pennsylvania is one of four states where "life is life," says Jane. Lifers are never eligible for parole.

Through the Huntingdon Lifers' Association, Cathy and Jane work extensively with inmates serving life terms at the State Correctional Institution there. Cathy, who grew up Brethren, has special interest because her brother is serving a life term at Huntingdon.

The two women also are members of the Lifers' Support Committee, which helps families of lifers, and is made up almost exclusively of those family members. Jane is an exception. Jane, who is over 70, serves as liaison between the Lifers' Association Board inside the prison and the Support Committee on the outside. She attends the board's weekly meetings and the Support Committee's monthly ones.

Jane and Cathy, along with Albert Haught, of Stone church, are also members of the Pennsylvania Prison Society, a prison advocacy organization founded by Quakers 200 years ago to monitor prisons. (The prison society was behind the creation of the first penitentiaries. Ben Franklin was an early member.) "Official visitors" of the society have a privileged position, protected by law: Both Jane and Cathy have access to every prison in Pennsylvania virtually any time.

Visiting is a large part of what society members do. Sometimes Jane takes up a prisoner's grievance with prison officials, or explains channels and policies to prisoners. Other times a prison official will let Jane know of a prisoner who receives no visits, and she will go and visit. Jane tries to provide "some sense that somebody out there is listening and aware and caring."

She is also sensitive to the needs of prisoners' families, many of whom cannot afford lodging when they come to Huntingdon for monthly visits. She opens her house so that prisoners' families can "be at home with us."

- In Harrisonburg, Va., a number of Brethren recognize that part of proclaiming liberty is making sure prisoners, when released, have a place to stay, a job, and a support group.

Gemeinschaft Home is a transition home for persons returning from or being diverted from prison. J. D. Glick, Larry Hoover, and Julius Ritchey, of Harrisonburg First church, Naomi West, of Bridgewater, and Geraldine Zigler Glick, of Linville Creek, in Broadway, helped develop the home and continue to serve on its ecumenical board.

In operation for just over a year, Gemeinschaft Home, or "community home," has ties with Prison Fellowship, the international prison ministry group headed by Chuck Colson.

A few Brethren choose "C."

- Wanda Callahan, pastor emeritus of the Goshen City (Ind.) congregation, has been deeply involved with death row inmates and educating the public about the death penalty for over 10 years. "I got licensed (to the ministry) just to get into jail!" she says.

She began ministering to death row inmates while pastor of the Jacksonville (Fla.) congregation and eventually baptized two men on death row, who are now members at Jacksonville, though still in prison. In addition to her work with prisoners, Wanda also counseled prison guards often.

She became well-known in Florida for her views opposing capital punishment and became a target for hate mail, often from families of victims of violent crime. When addresses were given she made it a point to go visit those who disagreed with her.

Since moving to Indiana, Wanda visits death row inmates and their families regularly, and keeps "humongous correspondence" going. She also tries to find others to write letters, but has a tough time finding volunteers. "Once you write to someone," she says, "immediately you see they are a human being."

Although she is now retired, Wanda preaches "almost every Sunday" in different churches, sharing her experiences.

- Wanda and Galen Mangus, of the Pine Creek congregation, North Liberty, Ind., began visiting prisoners out of their concern that prisoners "have no sense of family." Since the Manguses are parents of nine children—two adopted—a sense of family is something they are qualified to offer.

In addition to regular visiting at the Indiana State Prison, Wanda, as head of the United Religious Community, recruits other volunteers to visit the prison four times a month. The fourth Monday of each month the group is entirely Brethren.

The Manguses' concern for prisoners doesn't end when they are released. Wanda and Galen took one former prisoner into their home for four-and-one-half years after he had spent 31 years in prison. They have taken other former prisoners in for shorter periods, while they adjust to life on the outside. "It has meant a lot to us," says Wanda.

Something all these Brethren have in common is the satisfaction they gain from their work with and on behalf of prisoners. They have accepted the challenge that prison ministry represents, and have been rewarded for it. Others certainly have similar stories to share of their ministry to people in prison.

But a lot of Brethren still choose "D." □

Advent for home

by Bob Bowman

The word *Advent* is derived from a Latin root that means "coming" or "arrival," and the season was observed among Christians as early as the sixth century as a period of intentional and disciplined preparation for the celebration of the coming of Jesus.

This year the season of Advent begins on November 29 and continues through December 24. Although congregations will observe Advent in many ways, it is also a special time for home celebrations. Whether you light the traditional four candles, one on each of the Sundays of Advent, or set for yourself a discipline of reading, reflection, and prayer, home preparation for Christmas is a powerful antidote to forces that would rob or alter its meaning. Here are three home meditations that can be used by families or individuals. Look for other suggestions in *In Straw and Story,* a Brethren Press book of Christmas resources for home and church by Joy Erickson.

JOSEPH—The Forgotten Presence

Carols: "Joy to the World!"
"Long Ago, There Was Born"
Scripture: Matthew 1:18-25
Thoughts for discussion or meditation:

The silence of scripture and tradition on the man Joseph is a strange thing. What can be known about him, however, are three things. He is described as a "just" man. He was responsive to the Spirit of God, obeying strange commands on the strength of a dream. He was the kind of parent to Jesus who did not spoil the use of the word "Father."

Beyond this, what kinds of things could Joseph be said to symbolize in our faith?
Roots. . . . Faith. . . .
Stability. . . . Quiet Presence. . . .
Structure. . . . the Masculine . . . ?
What does Joseph symbolize in your life?

Prayer:

Come, eternal Spirit, come.

Come with words of comfort and speak tenderly to us.

Come with reassurance and rekindle the fires of our faith.

We are among those whose longing hearts have yearned for a time when war shall be no more, when the mighty will be brought low and the lowly will be lifted up, when a new king and a new kingdom shall guide us into the ways of peace. Has not the mouth of the Lord so spoken? Will not the glory of the Lord be revealed so that all flesh, including our own eyes, shall see it together?

Eternal God, we do indeed look for that day when the blind shall see and the lame walk and the stranger becomes a brother or sister and everyone shall join in our cry that God is with us.

O come, Lord Jesus, come. Thy kingdom come.
O come, O come, Immanuel.
Amen.*

MARY—The Obedient Response

Carols: "There's A Song in the Air"
"Silent Night"
Scripture: Luke 1:26–38
Thoughts for discussion or meditation:

Tradition may claim more for her than scripture would warrant, but certainly three elements about Mary should claim our attention. She demonstrated discipleship to the highest degree in her simple response to a potentially painful calling, "Let it be to me according to your word." She was one who sought for the meanings of life, "pondering them in her heart." She identified salvation and social justice as part of the same program of God (Luke 1:46–55).

In addition to this, what might Mary be said to symbolize in life and in faith?
Adaptability. . . . Wings. . . .
Obedience. . . . Compassion. . . .
Thoughtfulness. . . . Feeling. . . .
the Feminine side of God . . . ? What does Mary symbolize in your life?

One exercise might be to draw, paint, or use clay in order to express the "Mary" part of God's action and our response.

Prayer:

Sentence prayers, spontaneous, free-flowing, and intuitive, would be an appropriate way of closing a meditation on Mary.

THE CHRIST CHILD—
The Unfolding Power

Carols: "O Little Town of Bethlehem"
"Away in a Manger"
Scripture: Luke 1:22–35
Thoughts for discussion or meditation:

Of course we need to remember that it was what Jesus was and did as an adult that has called, saved, and captured us. But for this season it is helpful to remember that he did not appear among us first as an adult, but as a child, with a child's body and a child's thinking. From a child you can learn how to laugh, how to cry, and something of the inner necessity for growth. What kind of things about our faith could the Christ Child be said to symbolize?
Hope. . . . Change. . . .
Vulnerability. . . . Interdependence. . . .
Personhood that is neither masculine nor feminine. . . . New birth. . . .
God's Promise. . . . Caring . . . ?
What does the Christ Child symbolize in your life?

Prayer:

Grant, Lord, that the Christ Child might be born in us, so that the child in us might be reborn. Help us to see things with freshness, to meet people with trust, and to keep alive the power of hope.

Amen. ☐

"The Holy Family," by A.S. Hardin

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*Kenneth I. Morse, from *In Straw and Story*

Bob Bowman is pastor of the Pleasant Valley Church of the Brethren, in Weyers Cave, Va.

Small talk

by Kathy Kline Miller

I want to help

Jesus said, "Let the children come to me and do not stop them, because the Kingdom of heaven belongs to such as these."

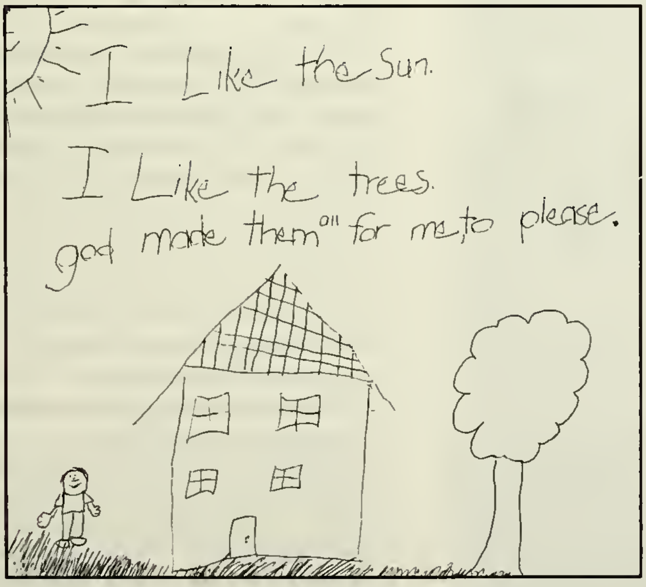
Matthew 19:14

Katie wanted to help her older sister set the table. Her mother said, "Katie, you're too little. The dishes are heavy and you might break them. Run along now, and play until supper time." Katie felt bad, because she wanted to help too. She went up to her room and sat on her bed.

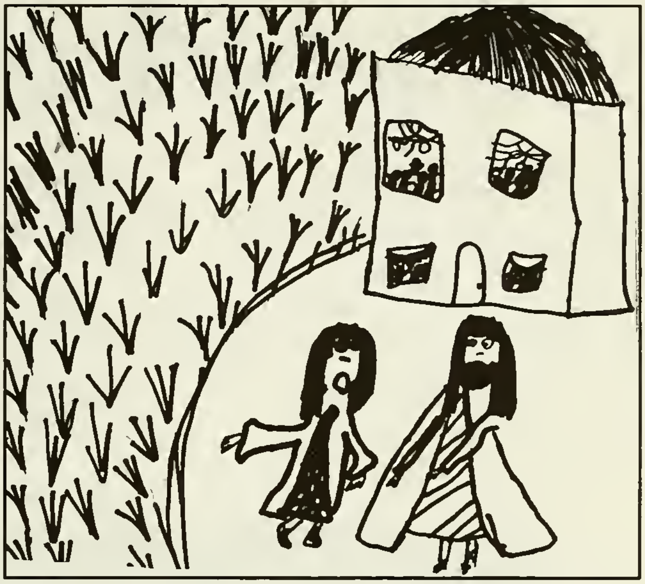
It was hard being little. No one lets you do anything important. Stephen, who was seven, got to put the trash cans away on garbage day. Amy, who was ten, was allowed to vacuum and dust the living room. Katie was only three, and she couldn't do anything. Katie was sad.

Just then her mother came into her room. "Katie, would you like to help me do something?" she asked. With a big smile on her face Katie cried, "Yes!" She hopped off the bed. "Well come downstairs," her mother said, "and you can put the napkins and silverware on the table for supper." Katie felt much better.

It's important for grown-ups and older brothers and sisters to let little ones help too. Try to come up with some creative ways to let them feel needed.


I Like the Sun.
I Like the trees.
god made them all for me, to please.

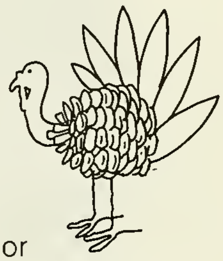
Andy Lahman, age 8
North Manchester, Ind.



The Prodigal Son (Luke 15:29)

Sarah Finifrock, age 8
Rochelle, Ill.

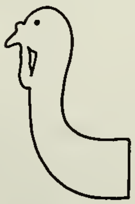
A prickly project



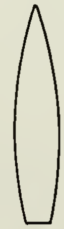
While you're out raking your leaves this fall, collect some pine cones. If you don't have a pine tree in your yard, ask a neighbor or go to a local wooded park to find some. Make sure you have permission to collect the pine cones first.

Here's how to make a Thanksgiving turkey from your pine cone: 1) Cut the patterns for the head and feather from this page. 2) Trace the pattern onto construction paper. Use red for the head and different colors for the tail feathers. 3) Glue the head in place on the narrow end of the pine cone. 4) Stick the feathers into the broad end of the pine cone. 5) Bend pipe cleaners as shown to make the feet. Insert into the pine cone. Adjust so the turkey will stand. 6) Decorate your Thanksgiving table with lots of turkeys!

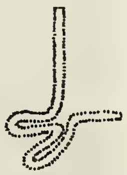
Give one to each person at the table. Write their names on the tail feathers.



Head



Feather



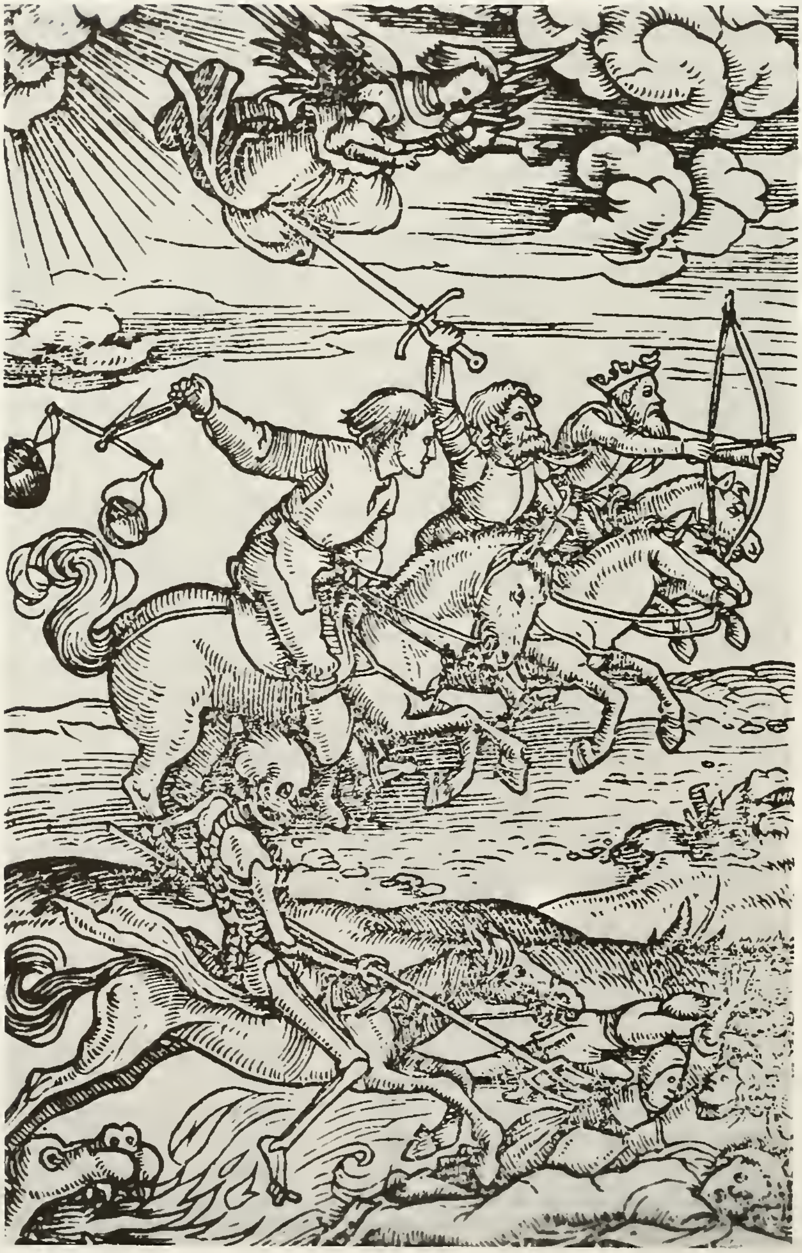
Pipe cleaner feet

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Unnoticed by

It was frustrating to first-century Christians for life in the Roman Empire to go on as usual, as if they didn't exist. Wasn't the world being turned upside down? How come Christianity wasn't headlined on 'The Nightly News,' the way it was supposed to be?

"The Four Horsemen of the Apocalypse," by Hans Holbein



by Eugene F. Roop

I often imagine the early church as the center of attraction in the Roman world. I picture an important church with dynamic leadership and vital laity. If the Church of the Brethren could only recover the vitality of first-century Christianity, our troubles would be solved.

Even as I write those sentences, I realize that they represent little more than my wish for the first-century church. Certainly there was vitality there. Sometimes that vitality generated acceptance and sometimes hostility. But most of the time, life went on as usual in the Roman Empire, with little change and not much attention paid to the presence of the Christians.

In fact, writings from that era indicate that the early Christians attracted far less attention than other religious groups. Some groups, for example, held cosmic conspiracy theories about evil. They told exciting stories to account for life and death, good and evil. They developed dramatic rituals to re-enact their stories and initiate new members into the mysteries of life. They attracted the large crowds; they would have made the evening news and *Time* magazine.

Other religious groups, with carefully articulated political and social philosophies, held much of the political power. They had access to the Roman Senate, and their people served as the judges and teachers.

At times the Christians generated local interest, but mostly they were invisible in the swirl of activity that characterized the Roman Empire.

I know little about the daily life of the writer of the epistle to the Hebrews and

The Nightly News'

the community that first read that letter. It is not hard to gather from the New Testament epistles that life in the first and second century did not unfold quite the way many Christians expected and prayed that it would. As a result, some groups took Christianity in very speculative and dramatic directions, suggesting that the conflict and danger so persistent in life was the result of cosmic forces at work—evil angels and spirits. Other Christians, frustrated by the lack of success, turned to the union between religion and politics that powered the Roman state.

We don't know all the disappointments that faced the early Christian community. But we can say that the letter of Hebrews was written to a faith-tired community—exhausted by trying to live out their conviction in a world that seemed to take no notice. Most of the hopes and dreams of the faithful seemed as far from fulfillment one year as the last.

For that tired and faith-fragile group, the writer of Hebrews recalled their ancestors—Abraham, Sarah, Moses, Rahab, David.

By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance. . . .

By faith Sarah herself received power to conceive, even when she was past the age. . . .

By faith Moses . . . left Egypt, not being afraid of the anger of the king. . . .

By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies (Heb. 11).

And the roll call goes on in Hebrews—people of faith, who journeyed to unknown lands, who faced political oppression, who crossed dangerous waters, who extended hospitality to strangers.

Notice that the writer did not call the community to remember only those ancestors who were superhuman paragons of faith. The purpose in this roll call of saints was not to elicit in the readers feelings of shame for their own fragile faith. The stories of the ancestors were too well known to mistake them for models of unshakable faith: Abraham's confidence evaporated when confronted by a possible threat from the residents as he sojourned in Egypt (Gen. 12). Sarah's trust collapsed under the anguish of infertility (Gen. 16, 18). Rehab opened her doors to hide Hebrew spies, but she opened the same doors far too often (Josh. 2). David reigned as God's anointed son, but the wealth and power of the new nation compromised his faith and ruined his family (2 Sam. 11 ff.).

The Christian community called Hebrews knew the stories of these heroes. They knew from these stories that their ancestors grew just as faith-tired as they did. And that is just the point of remembering. God's future never has depended on the capacity of any one individual or community to trust with perfect confidence. Faith has a very fragile side. And all the faithful have also been faith-weary.

Through all my confessions of faith and affirmations of hope, I too find myself weary at times. There are days when the future appears more antagonistic, even evil, than I can handle—more like the monster-filled future of John the Revelator, than like the community of faith striding into God's future pictured by the writer to the Hebrews.

Terror overruns my faith when I contemplate a future in which my children and I may die together in a nuclear "accident." Despair erodes my assurance when I give my time, energy, and money to the church, but membership continues to decline, people continue to feud, and television preachers with "flamboyant" lifestyles generate millions of dollars in income.

Although confidence in God's future remains deeply rooted in my soul, my faith has a very fragile side. Fortunately the writer of Hebrews also knew the fragile side of faith.

Exactly because they know exhaustion and dread, the great cloud of witnesses surrounds us to support and challenge, not to condemn and to shame. Our ancestors know what it is to be exhausted by famine, seduced by prosperity, and terrified by military might.

When terror disabled them and they could go no further, this ancestral cloud discovered that they were not alone. Someone was there to carry them through fear and dread into God's future. The one who picked them up might be an intimate, a friend, even an enemy: For Abraham it was Sarah who risked her future for Abraham's present; for David it was Jonathan who gave up his life for his brother; for Saul it was Ananias who ministered to one passionately committed to stamping out the Jesus movement.

The writer of Hebrews knew well the fragile side of faith, and recalled saints who were carried through times of fear and dread by the river of faith that always flows.

Ella was black and a maid at a college. She was born a servant; she would die with even less. Her husband never stayed; her son did not generate much hope that things would improve in the next generation. Some days, even weeks, the weariness showed in Ella's eyes. The future appeared to be a rerun of the past. Often she was bitter and angry at the pampered students she served.

But the habit of her Christian formation would not be denied, and Ella would not quit singing the songs of her faith. She would not sing them publicly, where students might laugh. But if I caught her unaware, I could hear her hum or even sing aloud. It was those songs that generated the sparkle in her eyes. I could see the confidence return. She had faith that the future belonged to God—not only the future by-and-by, but each tomorrow.

When you need to hear the sound of God's future, listen to the songs in the hymn book of your memory. When you need to feel the drama of God's future, open the Bible and read the stories of the great cloud of witnesses. When you need to taste God's future, break the bread and share the cup with a sister or brother. Then perhaps you can feel the weariness of the present drain away, the fragility of your faith evaporate, as you join our ancestors on the journey of faith into God's future. ☐

Eugene F. Roop is Wieand professor of biblical studies at Bethany Theological Seminary. This article is an adaptation of a Bible study delivered at the 1986 Annual Conference.

Ten Great Holiday Gift Ideas From Messenger

1 Pastor Eller's sermons have always been scripturally sour pleasingly pertinent, even grammatically gratifying, but devilishly dul You give your pastor a holiday gift subscription to **Messenger,** and its thought-provoking articles kindle ne creativity. Sermons now bring the Amen pew to life every week, and attendance has quadrupled.

2 The shortstop on your church softball team was always exceptional on the field, but his discipleship never quite caught up with his batting prowess. The February **Messenger** inspires him to skip Wednesday evening games during the upcoming season so he can faithfully attend prayer meeting. He now says the prayer before every home game

3 For a long time you had wanted to talk about Christ to your new co-worker, Fred, but you never ran out of excuses not to. Then he reads **Messenger** and knocks down your door in his zeal to find ou more about the Church of the Brethren. After some forthright conve sations, he accepts Christ and joins your church.

4 You knew it had to happen sooner or later: Jack and Jill's honeymoon finally comes to an end, even though they were sure it never would. Fortunately for them, you are alert enough to have the April **Messenger** on their doorstep when they finally come to and realize that, other than the Bible, they don't have thing to read.

5

Deacon Fike always figured his faith was his business. After all, he had a *personal* relationship with Jesus Christ, which is all Jim and Tammy said he needed. After reading the June **Messenger** editorial, he sees there is more to radical discipleship than riding roller coasters at Christian theme parks.

6

Henry Homemaker had been awfully busy around the house, but still yielded to the temptation to tune in to those afternoon soaps. Then he starts receiving **Messenger** and cleans up his viewing habits to make time to read his church magazine.

Start Your Gift List Here:

- Mother
- Father
- Best friend
- Special someone
- Aunt
- Professor
- College kid
- Senator
- Anyone who would appreciate solid religious journalism with an anabaptist angle.

7

Sister Ethel always had a burning passion to fight evil wherever it manifested itself. Unfortunately, the only place she saw any evil manifesting was among her brothers and sisters in Elgin. The October **Messenger** helps her realize that all the Brethren are on the same team. She immediately increases her Brotherhood Fund giving from nothing to $50 a week and wills all her worldly goods to the church.

8

Your youth group president has loads of potential, but doesn't know there is more to being young and Brethren than listening to Christian rock music. After reading about the national youth program in the November **Messenger,** he realizes other Brethren need his gifts and frees himself from the bondage of his Walkman cassette player.

9

Your friend Joyce always knew you were a little different—you have a certain hint of other-worldliness about you—but she could never figure why. After reading **Messenger,** she understands why you are living in the world while trying hard not to be of it.

10

Harold and Esther, now retired, have been pillars of the church for longer than you can remember. Looking for something to do, they read **Messenger** and see the church needs volunteers just like them. They are now living on $35 a month as Brethren volunteers in a far-off land.

Avoid The Crunch

Simply print the names and addresses of your special friends and relatives on the coupon and stay far from the madding crowd at the mall and the downtown traffic gridlocks. You can list additional gifts on a separate sheet.

Why not do it today? You'll avoid the December postal crunch. And remember, when you give **Messenger** for Christmas, you are giving a gift that lasts all year. How thoughtful!

messenger

Gift to: ____________________
Address: ____________________
Bill to: ____________________
Address: ____________________
____
Sign gift card:
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Gift to: ____________________
Address: ____________________
Bill to: ____________________
Address: ____________________
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Sign gift card:
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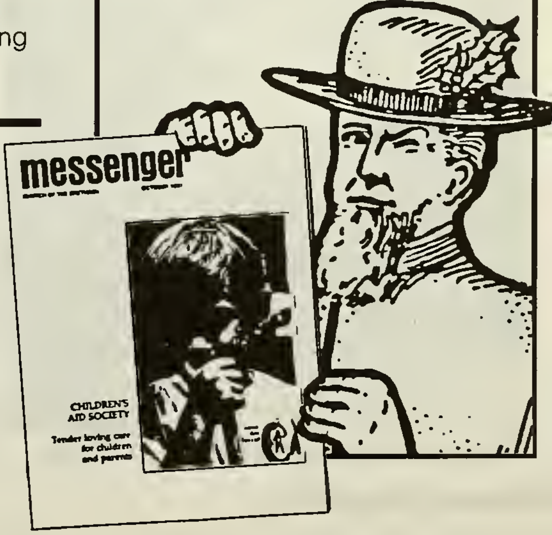
Order must be received by Dec. 1 to guarantee gift card by Christmas.

Send to Subscription Services,
1451 Dundee Ave., Elgin, IL 60120.

Gift rate $8


messenger
CHILDREN'S AID SOCIETY
Tender loving care for children and parents

On depression, Nicaragua, new log

Jane Harshbarger

How to give hope to the depressed

"You will never be well!"

After more than 35 years of experiencing cycles of severe or clinical depression, having watched my family and later my husband pay thousands of dollars for my treatment, undergoing electro-convulsive-shock treatments, taking prescribed anti-depressants that sometimes caused such severe side effects that I had to be hospitalized, I wasn't ready to hear or accept these words from a much-trusted doctor. I cried the whole 20 miles home.

It is now over three years later. More bills have been received, more ECT treatments have been tried, more family plans have been shattered, but finally I'm on an anti-depressant that works for me at the present time. There is a message of hope even though the doctor's diagnosis was and still is correct.

No, I will never be well, but for about 90 percent of us who live with clinical depression today there is help. Discoveries are continually being made in the science labs, and there are ways that we as caring, loving, compassionate Christians can helpfully respond to mental illness. Studies now prove that the more the family and friends are involved, the faster the client shows improvement. Thus, *you* can be a part of the hope.

MESSENGER took step one by recognizing and printing articles in the February and April issues. For years I heard my family hide or skirt the issue of my illness. I don't blame them. It used to be something families were ashamed of, mainly because they didn't understand the illness, what to do for it, or where to go for help. We are fortunate to live in the 1980s when research continues, books and television programs are being written for the layperson's understanding, and commercials beg us to go to the local mental health center.

What can you do for the depressed person?

Try to continue the family routine as much as possible, including the ill member in the activities that were once enjoyed. The depressive won't likely want to do things, smile, or dress up. Accept this. Belittling, scolding, dragging the person out of bed, talking about them in their presence as if they couldn't hear all prove to be ineffective treatment.

On the other hand, phone calls, an offer for a walk or a drive, a trip to a formerly enjoyed restaurant can make the situation more bearable. Those daily phone calls by friends to check out how I was feeling and their acceptance of my negative replies gave me the freedom finally that I no longer had to smile and put on the mask.

Pastors visited me frequently and printed my name in the church bulletins and newsletters just as they did for other people who were ill and/or hospitalized.

A gift of vegetable soup was another surprise that said, "I care, even if I don't know how to make you well."

The depressed person feels very isolated; getting back into the mainstream of life and just being accepted as a person is very important. Accept the person's pessimistic outlook, gloomy statements, or tears. Listen, and then go on to talk of other topics. For the depressed, small tasks can seem monumental. Offer to work with them. Doing the work for them often only adds to feelings of inadequacy.

It does take courage to walk into a psychiatric ward. What do you say? It doesn't matter what words come out;

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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your presence is what speaks. Phone calls, cards, and visits when permitted are all appropriate.

There are many kinds of depressive illnesses and various causes for them. These are being sorted out in the lab and identified. No two people have the same body chemistry or the same experiences, so what works for one does not necessarily mean an answer for another person.

Some illnesses such as schizophrenia often are so severe that a family member may remain too ill to live at home without constant care or frequent hospitalization. An offer of lunch out for either a family member or the client, a night out or an offer to stay with the person who is ill, a note, a phone call, or casserole can offer a respite and compassion that are a part of the hope.

Mental illness is not a sign of weak character. In fact, it takes strength to continue to face and fight its symptoms. The entire church family can be part of the hope for those people who suffer from mental illness. ☐

Jane Harshbarger, a member of the Manchester Church of the Brethren, North Manchester, Ind., is children's librarian at the North Manchester Public Library.

Mark Ludwig

North's solution is no solution

As the nation became swept up in Olliemania during Lt. Col. Oliver North's recent testimony before the congressional committee investigating the Iran-contra affair, some very important people were lost in all the hoopla—the people of Nicaragua.

North used the hearings time and again as a soapbox for administration support for the Nicaraguan rebels, or contras, who are trying to overthrow the leftist Sandinista government. Finally, it seemed, the Reagan administration was reaching the nation with its story of a communist threat just south of Texas.

But who *really* are the contras, and what kind of war are they waging in Central America? If the Americans took time

Windows in the Word

by Timothy K. Jones

Walls

"Something there is that doesn't love a wall," the poet Robert Frost wrote, as he strolled along the fenced border of his farm at mending-time. Earlier, hunters ranging across the countryside had made breaks in the stone wall. Frost hesitated at repairing the breaches. But his more practical neighbor on the other side insisted, "Good fences make good neighbors."

"*Why* do they make good neighbors?" Frost wondered.

Isn't it Where are cows? But here there are no cows. Before I built a wall I'd ask to know What I was walling in or walling out, And to whom I was like to give offense.
(from "Mending Wall")

Frost's word haunts us because inside us something "*doesn't* love a wall." Something within tells us that life is more than protective boundaries and fences, that we can live with the barriers down.

But how? Even in the church, opinions and issues become the fences that divide us. We let convictions become a wall between us and those who are not like us. We even avoid people whose experiences of God look or sound different from ours.

But there have always been visionaries who see beyond the walls. Thomas Merton, Catholic monk and peace activist, was one. On a rare excursion outside his monastery's walls, he saw something. "In Louisville, at the corner of Fourth and Walnut, in the center of the shopping district, I was suddenly overwhelmed with the realization that I loved all those people . . . that we could not be alien to one another even though we were complete strangers. It was like waking from a dream of separateness. . . ."

That kind of vision transformed English author G. K. Chesterton. Finding a friend, he said to himself, "Dear me, he was made for me." Later when he had found many more friends who seemed to have been made for him, he asked himself, "Is it possible we were all made for each other all over the world?"

Is it possible? Paul the apostle thought so. Hedged in by centuries of rigid tradition and exclusive religious detail, he found the walls going down on his way to Damascus. Later, when he could articulate what had begun to happen in him, he wrote that Christ "has broken down the dividing wall of hostility . . . that he might create in himself one new (humanity) in place of the two" (Eph. 2:14, 15). In the face of God's glory in Christ, categories such as Jew and Gentile dropped away and became meaningless.

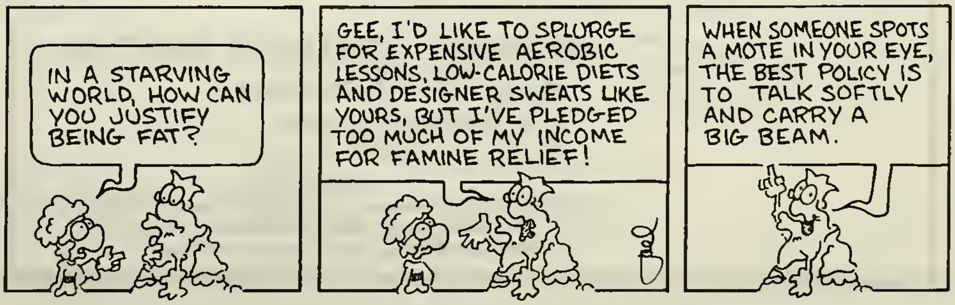
Maybe that can happen in us. Perhaps the Christ who lives in us and works among us will help us transcend the boundaries and labels of charismatic or liberal, activist or conservative.

Then we can let the walls that divide us fall. And not worry about propping them up again. ☐

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


IN A STARVING WORLD, HOW CAN YOU JUSTIFY BEING FAT?
GEE, I'D LIKE TO SPLURGE FOR EXPENSIVE AEROBIC LESSONS, LOW-CALORIE DIETS AND DESIGNER SWEATS LIKE YOURS, BUT I'VE PLEDGED TOO MUCH OF MY INCOME FOR FAMINE RELIEF!
WHEN SOMEONE SPOTS A MOTE IN YOUR EYE, THE BEST POLICY IS TO TALK SOFTLY AND CARRY A BIG BEAM.

to find out, maybe they wouldn't be so quick to jump on North's bandwagon.

The Sandinista government came to power in 1979 when it toppled the Somoza family dictatorship, which the US government helped to bring to power in the 1930s and propped up through the years. The Somozas controlled all aspects of Nicaraguan life, as one might expect dictators to do. The people were oppressed and had few rights. Most of the wealth was held by very few. Somoza's National Guard—feared by almost all Nicaraguans—was charged with the responsibility of stifling dissent. To the National Guard, there was no such thing as human dignity or human rights.

When the Sandinistas came to power, many of the officers of the brutal National Guard became leaders of the counterrevolutionary forces, or contras. In 1985, the US Congress' Arms Control and Foreign Policy Caucus reported that 46 of 48 positions in the contra military leadership were held by former National Guardsmen.

But even more important than that is the kind of war the contras, as advised by the CIA and other American advisers, are waging on the people of Nicaragua. Theirs is not a conventional warfare. It is not soldiers killing soldiers. It is a war of terror against the people of Nicaragua. The targets are not military, they are civilian. The contras destroy health clinics. They raid towns. They destroy crops. They kill children. They kill women. They maim peasants.

This is the kind of activity that no American should be proud of.

The Americas Watch Committee, an independent human rights organization, has reported this about contra activities: "We find that Contra combatants systematically murder the unarmed, including medical personnel; rarely take prisoners; and force civilians into collaborations." The organization, which in the same report outlined significant human rights improvements under the Sandinistas, also found that the contras engaged in "torture and other outrages against personal dignity, and the kidnapping and harassment of refugees."

As Americans who cherish our freedom, we tend to lose sight of these kinds of things with the passionate rhetoric of democracy and saving Centra America from communism. But that kin of talk is just too abstract. The view from the trenches is much more frightening.

Sure, the Sandinistas aren't perfect, bu they aren't communists, either. And they're much better than the Somozas were. The Sandinistas want to help pull the people of Nicaragua out of the poverty that is the legacy of decades of US intervention. They have an ambitiou program to do it. But they are distracted by a guerrilla war being waged on them by the United States.

Peace initiatives for Central America have recently been proposed by a number of leaders in Washington, including the president himself; and at the same time, leaders of Central America have

(continued on page 30)

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INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact Pastor Richard Ward at (404) 727-4191 or John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

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TRAVEL—To Australia, New Zealand, Fiji. May 28-June 24, 1988. Tour includes Great Barrier Reef and World's Fair. For info. write: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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TRAVEL—Bridgewater College President's Tour to Alaska leaving Seattle July 10, 1988. Travel by plane, bus, train, and tour ship (Inside Passage cruise). 14 days. July 10-24, 1988. President Wayne F. Geisert and Pastor Raymon Eller are coordinators. For details contact Eller Tours, 303 Kohser Avenue, North Manchester, IN 46962. Tel. (219) 982-6541 or W. F. Geisert, Bridgewater College, Bridgewater, Va., 22812. Tel. (703) 828-3362.

TRAVEL—Journey of Reconciliation to USSR and Poland for religious peacemakers, Dec. 28, 1987-Jan. 13, 1988. Includes world peace event in Moscow, Dec. 31, orthodox Christmas in Leningrad, Jan. 7. Contact Fellowship of Reconciliation, Box 271, Nyack, NY 10960. Tel. (914) 358-4601.

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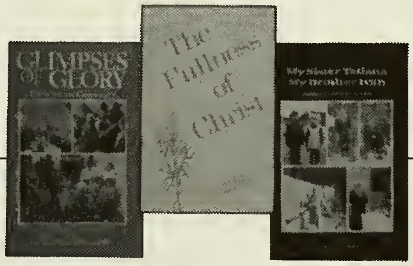

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signed their own plan for regional peace. Now, more than ever, the Nicaraguan people, their leaders, and our leaders need our prayers for a peaceful and just solution to their problem. ☐

Mark Ludwig is a newspaper copy editor and a member of the Fellowship in Christ Fremont Church of the Brethren, in Fremont, Calif.

James M. Beckwith

I like the logo. Long may it wave!

I am appreciating the new Brethren logo more and more, though it certainly is different from what I had expected. (See "Making Our Mark," June, page 10.)

At first, I was astonished by the logo's claim to represent the essence of Brethren tradition and belief. I was looking for symbolic representations of service, peacemaking, and brotherhood; I did not see them. I recognized neither the wave nor the circle. Along with others, I grumbled. Now, however, I am discovering meaning and purpose in the logo for the Church of the Brethren, and I hope others will as well.

I sense in the logo our Dunker identity as a church called to bathe the world with the grace of Christ's peace. Our service, our peacemaking, our brotherhood participate in this larger calling: to baptize all creation into the Way of the cross. The logo helps us focus afresh on our role as Dunkers who will immerse every aspect of our world into obedience to Christ and who will invite everyone around us to be immersed into the peace of Christ's grace. In an age of diminishing membership, such a focus on baptism is crucial. And if we truly allow Christ's Way of peace and justice to wash over our world in the kind of non-conformist witness to which the New Testament calls us, then I believe our new logo will also appropriately identify us as people who are willing to make waves in the world for Christ's sake.

As servants, as peacemakers, as brothers and sisters inviting yet more sisters and brothers into the family of faith, we can be God's new wave in the world, washing creation afresh into newness of life as the spirit moves the grace and peace of Christ to others through us! May our logo prove true. ☐

James M. Beckwith is pastor of the Green Tree Church of the Brethren, Oaks, Pa.

180th BVS Orientation Unit

(Orientation completed Aug. 26, 1987)

Bollinger, Dale, Stevens, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Bricker, Roxanne, Chambersburg, Pa., to Voice of Calvary Ministries, Jackson, Miss.
Brubaker, Erma, Lebanon, Pa., to Voice of Calvary Ministries, Jackson, Miss.
Cater, Leonard, Manheim, Pa., to Voice of Calvary Ministries, Jackson, Miss.
Cater, Mary, Manheim, Pa., to Voice of Calvary Ministries, Jackson, Miss.
Clapper, David, Manheim, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Clapper, Beth, Manheim, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Copenhaver, Barbara, Lebanon, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Ocker, Carl, Williamson, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Russell, Marjorie, Lititz, Pa., to Good Shepherd Food Bank, Lewistown, Maine
Vogel, David, Manheim, Pa., to Voice of Calvary Ministries, Jackson, Miss.
Wagner, Richard, Garrett, Ind., to Voice of Calvary Ministries, Jackson, Miss.

Licensing/ Ordination

Bailey, Olin J., licensed March 19, 1987, Mathias, Shen.
Barnum, Lucinda Kay, ordained June 14, 1987, Midland, Mich.
Bucher, Cyrus, licensed June 14, 1987, Cedar Creek, S.E.
Clasper-Torch, Leland, ordained Aug. 9, 1987, Lower Miami, S. Ohio
Dorsey, Janice Welch, licensed June 14, 1987, Hagerstown, Mid-Atl.
Eikenberry, Susan Lynn, licensed July 12, 1987, Batavia, Faith, Ill./Wis.
Fields, Damon Wagner, ordained July 12, 1987, Decatur, Ill./Wis.
Flora, Jane Ellen, ordained July 9, 1987, Quinter, W. Plains
Hutchinson, Martin, licensed March 21, 1987, Fairview, Mid-Atl.
Jones, Nancy Marie, licensed June 18, 1987, York, S. Pa.
Leftwich, Danny, licensed July 19, 1987, Mt. Airy, S.E.
Leiter, David Allan, ordained Aug. 23, 1987, Welty, Mid-Atl.
McClung, Kevin D., ordained July 25, 1987, Portland, S/C Ind.
McMurray, Chad, licensed July 19, 1987, Walnut Grove, S.E.
McPherson, Steven Robert, ordained March 26, 1987, Bellefontaine, S. Ohio
Nutting, Homer L. Jr., licensed March 21, 1987, Reisterstown, Mid-Atl.
Petry, Joyce Ellen, ordained March 26, 1987, Olivet, S. Ohio
Quintrell, Gregory Scott, licensed March 19, 1987, Greenmount, Shen.
Schnepp, Robert, licensed May 16, 1987, Beaverton, Mich.
Weldy, Allen C., ordained Jan. 17, 1987, Rossville, S/C Ind.
Whitehurst, Jennifer, licensed July 26, 1987, Stone Church, Huntingdon, Mid. Pa.
Wilkens, Kevin, ordained Sept. 6, 1986, Mount Joy, W. Pa.

Pastoral Placements

App, Ron, from secular, to Camp Creek, N. Ind., part-time
Crumley, Paul, from Summerdean, Vir., to Bristol, S.E.
Davis, Kenneth, from secular, to Brothersvalley, W. Pa., part-time
Gauby, Sidney, from secular, to Wawaka, N. Ind.
Haldeman-Scarr, Sara, from Bethany Seminary, to York First, S. Pa.
Hammel, Dan, from Crossroads, Mid. Pa., to County Line, W. Pa.
Hare, Jack, from Ottawa, W. Plains, to Tacoma, Larchmont Comm., Ore./Wash.
Hesketh, Ray, from secular, to Black River, N. Ohio, part-time
Holderread, John, to Enid, Okla., S. Plains, part-time
Huffman, Bruce, from Middle District, S. Ohio, to Friendship, Mid-Atl.
Johnson, Jeffrey H., from Camp Woodbrook, Mid-Atl., to Kent, N. Ohio
Kinsey, A. Lee, from Goshen, N. Ind., to Harrisburg, Atl. N.E.
Krouse, Robert W., from Nigeria, to Florin, Atl. N.E.
Le Page, Richard A., from Loon Creek, S/C Ind., to La Place, Ill./Wis.
Lolling, Debra, from Bethany Seminary, to Nashville, S.E., part-time
Lunkley, Charles, from Timbercrest, S/C Ind., to Council Bluffs, Peace, N. Plains, interim, part-time
McFadden, Ralph, from Parish Ministries, to Highland Ave., Elgin, Ill./Wis., part-time
Miller, Alan, from Hatfield, Atl. N.E., to Shippensburg, S. Pa.
Pheasant, Paul, from secular, to University Park, Mid-Atl.
Rinehart, Charles, from Bristol, to Mill Creek, S.E.
Shaffer, John B., from secular, to Drexel Hill, Atl. N.E., part-time
Shankster, J. Philip, from other denomination, to Fresno, Pac. S.W.
Studebaker, Guy, from Beech Grove, to Pyrmont, S/C Ind.
Wenzel, Ron, to Roanoke, S. Plains

Wedding Anniversaries

Baile, Harold and Salome, Warrensburg, Mo., 59
Baker, Clair and Orpha, Curryville, Pa., 64
Baker, Henry and Ruth, Woodbury, Pa., 50
Bickel, Harry and Frances, Pottstown, Pa., 50
Bollinger, John and Mary Emma, Ephrata, Pa., 50
Bowyer, William and Bertha, Delphi, Ind., 50
Brandt, Amos and Ellen, Annville, Pa., 58
Bryant, William and Octavia, Eden, N. C., 50
Cave, Frank and Helen, Hershey, Pa., 50
Conley, Harold and Lois, Cerro Gordo, Ill., 50
Fasnacht, Everett and Joy, Sebring, Fla., 50
Forry, Paul and Mary, Annville, Pa., 58
Garber, Samuel A., and Esther, Cushing, Okla., 56
Gebhardt, J. Harvey and Anne, Oaks, Pa., 63
Grant, Vester and Ruth, Bent Mountain, Va., 53
Hartman, Lawrence and Mary, Gettysburg, Pa., 54
Haught, Albert M. and Clara, Huntingdon, Pa., 55
Hartman, Lester and Vergie, Ashley, Ind., 60
Hite, Orgel and Lena, Cerro Gordo, Ill., 60
Jacobsen, Stanley and Ruth, San Diego, Calif., 50
Lutz, John and Anna, Rothsville, Pa., 51
Miller, Fred and Blanche, North Manchester, Ind., 60
Miller, Wilmer amd Louella, Windber, Pa., 53
Mohler, John P. and Beatrice, Lititz, Pa., 60
Nichols, Linford and Sarah, Hopewell, Va., 51
Nihart, Ruth and Keith, Elkhart, Ind., 67
Norton, W. Newton and Beulah, Kansas City, Mo., 50
Peterson, Arthur and Juanita, Bradenton, Fla., 50
Petry, Earl and Lizzie, West Manchester, Ohio, 74
Ritchey, Delmer and Iva, New Enterprise, Pa., 58
Roberts, Paul and Grace, Ottumwa, Iowa, 58
Ruthrauff, Herbert and Esther, Mountain Home, Ark., 66
Scott, Homer and Gladys, New Carlisle, Ohio, 50
Shankster, Owen and Mildred, Pioneer, Ohio, 63
Smith, Robert and Helen, Oaks, Pa., 63
Snyder, Elam and Verna, Lititz, Pa., 52
Stoner, Dale and Leona, Sebring, Fla., 50
Teets, John and Rebecca, Eglon, W. Va., 50
Thomas, Herb and Nettie, Warrensburg, Mo., 50
Toedte, Lawrence and Mable, Springfield, Ohio, 50
Van Landeghen, Conrad and Dorothy, Norristown, Pa., 59
Varner, Wallise and Erma, Kansas City, Mo., 50
Weller, David and Ethel, Windber, Pa., 52
Wenger, Henry and Mary, Lititz, Pa., 51
Wood, Delone and Bertha, Shelocta, Pa., 50
Yerger, Paul and Frances, Deltona, Fla., 54

Deaths

Albaugh, Viola, 87, Sidney, Ohio, Aug. 7, 1987
Alderman, Ellis L., 76, Salem, Va., July 2, 1987
Anthony, Ada, 89, Hagerstown, Md., Jan. 31, 1987
Barton, Martha L., 70, Saxton, Pa., July 11, 1987
Bayer, Lottie S., 75, Biglerville, Pa., June 20, 1987
Berry, Earl P., 67, Stanley, Va., June 7, 1987
Best, John L., 57, Delphi, Ind., March 31, 1987
Bonar, Florence, 71, Glendora, Calif., July 28, 1987
Boyer, Helen, 60, Mount Crawford, Va., May 18, 1987
Boyer, Lottie S., 75, Gettysburg, Pa., June 20, 1987
Brubaker, Mary B., 87, Lancaster, Pa., June 26, 1987
Burk, Margaret Mary, 76, Westminster, Pa., May 26, 1987
Buterbaugh, L. Bryon, 88, Hagerstown, Md., June 19, 1987
Carter, Helen Vivian Hunt, 78, Wayland, Iowa, May 10, 1987
Click, George, 86, Staunton, Va., June 24, 1987
Cline, Mae, 83, Mount Sidney, Va., May 20, 1987
Combs, Louis H., 73, Baker, W. Va., June 22, 1987
Craun, Stanley, 60, Bridgewater, Va., July 7, 1987
Cripe, Connie, 74, Delphi, Ind., March 17, 1987
Cubbage, Saylor C., 87, Washington, D.C., July 11, 1987
Davis, LaVern, 71, New Enterprise, Pa., May 20, 1987
Dickey, Lowell, 71, Arcanum, Ohio, Dec. 13, 1986
Dove, William Gilbert, 82, Harrisonburg, Va., May 24, 1987
Downey, Ruth, 82, Williamsport, Md., April 26, 1987
Eshelman, Lloyd, 97, Greenville, Ohio, July 5, 1987
Eshleman, Earl G., 87, Lancaster, Pa., July 18, 1987
Farrar, Laura L., 81, Roanoke, Va., June 16, 1987
Fifer, M. Helen, 77, Bridgewater, Va., July 20, 1987
Flook, Belle, 83, Hagerstown, Md., July 3, 1987
Fox, Katherine, 87, Hagerstown, Md., June 1, 1987
Frederiksen, Irma, 78, Lancaster, Pa., June 29, 1987
Garber, Ida, 102, Cerro Gordo, Ill., July 15, 1987
George, Wayne, 60, Wakarusa, Ind., March 28, 1987
Glendye, George B., 75, Stuarts Draft, Va., July 18, 1987
Glick, Sallie, 80, Dayton, Va., June 2, 1987
Glidden, Queen, 98, Beaverton, Mich., July 8, 1987
Gushwa, Reed, 84, Delphi, Ind., Dec. 26, 1986
Hall, Isabelle B., 60, Martinsburg, Pa., Nov. 16, 1986
Hamilton, Jack J., 64, Cushing, Okla., July 20, 1986
Hann, Harold, 72, Hagerstown, Md., June 9, 1987
Hardy, Donald L., 50, Mount Union, Pa., May 13, 1987
Heisey, Arthur C., 73, Jonestown, Pa., July 25, 1987
Hollen, Una Lee, 77, Bridgewater, Va., June 18, 1987
Horn, Elizabeth, 81, Bridgewater, Va., July 5, 1987
Hottinger, Maynard, 81, Timberville, Va., June 26, 1987
Hurst, Annie W., 86, Vinton, Va., June 12, 1987
Keller, Ethel, 87, Mount Joy, Pa., July 24, 1987
Kennedy, Elwood, 76, Hagerstown, Md., May 31, 1987
Ketterman, Helen E., 59, Winchester, W. Va., June 21, 1987
Kipp, Bertha Snyder, 77, Newport, Pa., Feb. 3, 1987
Lambert, Curtis, 77, Onega, W. Va., July 19, 1987
Lambert, Elsie, 88, Baker, W. Va., May 21, 1987
Landis, Sadie, 89, Washington, D.C., Aug. 12, 1987
Lengel, Gladys, 66, Quakertown, Pa., July 3, 1987
Logan, Olive, 91, Delphi, Ind., May 24, 1987
McCawley, Katie C., 86, Hanover, Pa., June 18, 1987
McEldowney, Zella M., 85, Ridlesburg, Pa., May 9, 1987
McGregor, Ellen J., 63, Windber, Pa., July 7, 1987
McRoberts, Ruth, 88, Copemish, Mich., March 14, 1987
Miller, Ada, 80, Windber, Pa., July 23, 1987
Mills, Russell, 79, Auburn, Ind., June 25, 1987
Minnich, Lela, 76, Boonesboro, Md., June 9, 1987
Mountain, Eva, 68, District Heights, Md., May 30, 1986
Moyer, Jean, 59, Broadway, Va., May 22, 1987
Mundey, Rebecca, 69, Hagerstown, Md., Feb. 21, 1987
Plank, Kathryn H., 75, Gettysburg, Pa., Aug. 5, 1987
Pollard, Elizabeth, 72, Hopewell, Va., May 24, 1987

The church of the non-celebrities

Periodically I run a request for readers to send us newspaper clippings that tell of Brethren doings. (We still need more folks doing this. See the note at the end of this editorial.) We maintain a bulletin board in a hallway here at the General Offices in Elgin, on which we display the clippings for the interest of staff and visitors. From the clippings we get ideas and information for stories to pursue for MESSENGER. Eventually they are filed in the Brethren Historical Library and Archives here.

I take an enormous interest in these clippings, which provide an education in themselves about who the diversified Dunkers are. Sometimes I wonder if we wouldn't be smart to scrap the "big" stories in MESSENGER and fill it instead with items such as these:

HOLLSOPPLE, Pa.—The children of Maple Spring Church of the Brethren donated $750 of their own money to buy a registered Holstein bull named "Lando" to send to Uganda to help build up dairy herds. (*It's better to send Lando into the world instead of Rambo.*)

SALKUM, Wash.—Elderly residents of the community can obtain meals, housecleaning, and security services through a new program called "Salkum Care Service," created and sponsored by Salkum Church of the Brethren. (*The mission field is in your own community.*)

MIFFLINBURG, Pa.—Lisa Haines, of Buffalo Church of the Brethren, was class speaker at her high school graduation. She told how her brother is her role model, even though he is mentally retarded and has epilepsy. He faces challenges with "boldness, . . . adaptability, and determination." Concluded Lisa, "Sooner or later, life's battles are won by those who think they can. I think I can, and I think you can, too." (*We think so too, Lisa.*)

CAROL STREAM, Ill.—Christ Church of the Brethren, a new-church development project begun in 1982, began construction of its church building. Said pastor Dean Miller, "We dream of a structure where people will journey from hostility to hospitality, from brokenness to wholeness, and from despair to hope." (*May your dream become reality.*)

BASSETT, Va.—When a 10-inch rain flooded this small town, Bassett Church of the Brethren opened its building to people stranded or evacuated, and later helped a nearby Baptist church clean up from the flood. (*Jesus asked who proved to be the neighbor.*)

MANHEIM, Pa.—Lizzie Longenecker, age 98, of White Oak Church of the Brethren, made and donated a quilt that brought $5,000 at her district's disaster relief auction. "I'm glad I can still do something to help others," Lizzie remarked. (*We love you, Lizzie. See you next year.*)

MCPHERSON, Kan.—Eugene Lichty, of McPherson Church of the Brethren, wrote a letter to the editor of the local newspaper, taking exception to the paper's praise of Iran-contra scandal culprit Oliver North. Just back from a fact-finding trip to Nicaragua, Eugene told the editor, "If we want to keep communism from Central America, we would be much wiser to direct our attention to alleviating internal problems rather than supporting forces that create problems." He went on to say, "And we let a young colonel sell us on sending more funds to terrorists to 'promote democracy'? God forbid." (*Preach it, brother!*)

PALMYRA, Pa.—Henry Hackman, noted for his years of service promoting soil conservation and care for the environment, died September 24. Eulogized a friend, "He sacrificed a lot of his time for the cause of trying to keep this land in equal shape as he found it when he arrived here. He was a good caretaker." (*That last line would make a great epitaph.*)

UNIONTOWN, Ohio—Elton Blair, of Mount Pleasant Church of the Brethren, quit his job when his employer wouldn't give him time off to drive a truckload of supplies to a Guatemala mission. The cargo, including toys, was collected by Elton's congregation. The trip not only cost Elton his job, but his entire savings of $3,000. "But," said the truck driver, "when you see the faces of the children when they open a toy . . . or get a new pair of shoes . . . you know why you do something like this." (*Jesus said to sell what you have and give to the poor.*)

What have *you* been doing lately? It may not have made newspaper headlines. It may not even have made the papers at all. But people living out the gospel aren't likely to be the celebrities of this world. —K.T.

Please send us newspaper and magazine clippings that tell about Brethren. This includes obituaries. Be sure the name, location, and date of the newspaper is on each item. Don't "Scotch-tape" items together. Good photocopies are acceptable in lieu of original clippings. Send to MESSENGER *editor, 1451 Dundee Ave., Elgin, IL 60120.*

A guide for biblical studies

CHURCH OF THE BRETHREN
December 1987—November 1988, Volume 103

LESSONS AND WRITERS

(a)

The Call to Discipleship—Matthew
Writers: Joan George Deeter (a)
Warren S. Kissinger (b)
December 1987—February 1988

(b)

The Call to Discipleship—Matthew (continued for 6 lessons)
Writers: Joan George Deeter (a)
Hazel M. Kennedy (c)

(c)

(d)

Look Forward in Faith—Hebrews (7 lessons)
Writers: Larry Fourman (d)
David Leiter (e)
March—May 1988

(e)

(f)

Moses and His Mission
Writers: Dan W. Ulrich (f)
Carl W. Zeigler, Sr. (g)
June—August 1988

(g)

(h)

Through Suffering to Hope
Writers: Stephen Breck Reid (h)
Karen Peterson Miller (i)
September—November 1988

(i)

Kenneth M. Shaffer, Jr., *Editor*
Marilyn E. Nelson, *Editorial Assistant*

For further information or to place your order, write to Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120. Or phone toll free at 1-800-323-8039.

Moderator William A. Hayes

Let us turn our face squarely toward the world

We Brethren have so many values that the world desperately needs. In a world that is going mad with war, our witness for peace is desperately needed. In a world where many people live under oppression, we need to stand up for justice. In a world of broken relationships between persons and nations, we are to be agents of reconciliation. In a world where there are so many needy persons, we need to be servants of God and servants of people.

Let us turn our face squarely toward the world; let us launch ourselves into mission in the world.

—Consecration service
1987 Annual Conference

Celebrate the birth of Jesus Christ with a gift to Christ's mission.

CHRISTMAS ACHIEVEMENT OFFERING

Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120

messenger

CHURCH OF THE BRETHREN

DECEMBER 1987

GERMANTOWN REJUVENATED

contents

10 **A Pebble in a Pond.** The Brethren Service/Polish Agricultural Exchange was little more than a tiny pebble dropped into a pond when it began. But says Stephen Pieniazek, who helped initiate the exchange, the waves of goodwill, understanding, and friendship continue to spread after 30 years. Story by Kermon Thomasson.

17 **New Life in Germantown.** There's new life in Philadelphia, Pa., where only a Brethren shrine had stood. Don Fitzkee tells how the new congregation in the historic Germantown meetinghouse is meeting the needs of a changed neighborhood.

22 **The Looking-Glass Land.** Rob Aspeslagh's story of an imaginary country's shattered dreams, some would say, is a mirror image of our militaristic world.

27 **Handel's Masterpiece: *The Messiah*.** Elizabeth G. Benton recounts the little-known history of a well-known oratorio.

COVER: The historic Germantown meetinghouse, built in 1770, still looks pretty much the same as it always did, but the names and faces of the Brethren there have changed over the years. Pictured with teacher's aide Chrissandra Baldwin are Tracey, Tyesha, and Terri, students in the Germantown congregation's pre-school program. Read all about the ministries of this new congregation, beginning on page 17.

In Touch profiles Charlie Harshbarger, Peoria, Ill.; T. William Preston, Frostburg, Md.; and Delmer Houser, Peru, Ind. (2) . . . **Outlook** reports on General Board meetings. Denominational growth. New church funding. Pension Board meeting. Believers' Church Conference. Salvadoran refugees. New fellowships. 1988 Annual Conference. Emergency disaster grant to Mozambique. NCC conversations. Disaster relief auction. Staff changes. AIDS task force. Brethren support of lawsuit. BHHA changes (start on page 4) . . . **Update** (9) . . . "In Search of our Kneeling Places," **poem** by Ann Weems (16) . . . "Blanket Love," **meditation** by Thomas L. Bowser (25) . . . **Small Talk** (26) . . . **Windows in the Word** (29) . . . **Pontius' Puddle** (30) . . . **Opinions** of Name Withheld, Steven G. Gehman, I. W. Moomaw, and Randall Lehman (start on 30) . . . **Turning Points** (34) . . . **1987 Index** (start on 35) . . . **Editorial,** "1987: 'A very good year'?" (40).

messenger

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letters

GOOD BRETHREN IN GE PLANTS

After reading "GE's Weapons Work Target by INFACT" (July, page 5), I felt hurt a insulted. I have been Brethren for 65 years, an am a GE retiree after 21 years.

I am thinking of all the good Christians worked with being accused of helping to ma war. If they read MESSENGER I wonder how th feel. Not all GE plants make weapons. Many C workers are Brethren, helping build church and pay salaries and benefits that sometim exceed their own. Some have become pastors

"A spokeswoman (for INFACT) said it is keeping with the organization's efforts to 'pr mote corporate responsibility to insure t health and survival of people around the world Well, what about the people INFACT will cau to lose their jobs for lack of work? Where in t Bible is anything found about boycottin Would INFACT's way be Christ's way to bri about peace?

I hope that INFACT will think about what it doing to other people who also are for peace.

REBECCA TATE WIMMER
Salem, Va.

JOY IN LARGE MEASURE

I am celebrating the August/Septemb editorial, "Let's Celebrate the Sisters," by writi this letter.

As a woman who was involved in the mov ment in the Church of the Brethren to recogni and elect women, the achievement of the mil stones noted in the editorial brings no sma measure of joy! And to reach so many of tho milestones at one moment in time adds appropriately dramatic note to the achiev ment.

KAREN WOODY HOOVER
Philadelphia, Pa.

GET OUT YOUR UMBRELLA

The 1987 Annual Conference may prove h toric, as the time when we began to explore t possibility of reunification with The Brethr Church ("Ashland Brethren").

We should do the same thing with the Old Ge man Baptist Brethren ("Old Orders"). Unifo mity and compromise have come to have different meaning since the 1880s (when t three-way splits occurred). The Brethren u brella should be ample enough to cover all thr of these branches of the church.

CHAUNCEY SHAMBERGER
Ontario, Ore.

JESUS SHUNNED POLITICS

Responding to the articles on Brethren doi civil disobedience (July), I say Brethren activis may have good motives but very bad method

Christ set no example for such action. H admonitions were about the religious system his day, not the political system. In fact he taug the fulfilling of personal obligations to the sta to authorities, and to superiors.

It is biblically clear that world political pea is not for this age. Further, the church's missi is not political, and the church can never attain world peace. Church participation in controversial issues only fragments the Christian's stance, over all.

I have read in Brethren history of leaders admonishing Brethren not to get too involved in social issues lest they neglect the saving of men's souls. This was back in the golden era of Brethren history, when the Church of the Brethren was at its zenith of growth, strength, and unity. Brethren of today must heed that admonishment, if the "hour" is to return.

Romans 13 speaks to the Brethren acts of civil disobedience in Washington.

Fred Dilling

Hagerstown, Ind.

BRETHREN AS PUBLIC NUISANCE

The July Messenger was another blockbuster issue—three consecutive stories extolling the virtues of civil disobedience as demonstrated by leaders of our denomination.

As I read those articles with dismay and disgust, I wondered when any of these Brethren last read Romans 13:1-7 (submission to authorities, as stated by Paul). God wants us to be quietly recognized by our good deeds and loving Christian lifestyle, not by making a public nuisance of ourselves.

I can read of wanton disrespect for authority like this in the newspaper every day. I don't expect to see it in a Christian publication.

Dean C. Rust

Lancaster, Pa.

PRAY FOR ONALDO

I was pleased to see Onaldo Pereira pictured in the Conference issue of Messenger (August/September, page 16). My congregation, Mount Bethel, at Eagle Rock, Va., had the privilege of having this brother from Brazil as its associate pastor this summer. He was ordained there September 6, before returning to Brazil.

We at Mount Bethel ask all Brethren to pray for brother Onaldo and for his work in Brazil, where he faces many difficulties.

Vada Agnor

Eagle Rock, Va.

GOD SPEAKS THROUGH JIM AND TAMMY

The May editorial, "Open Wide That Pearly Gate," has the editor saying about the fall of Jim and Tammy Bakker, "I was not exactly immobilized by grief. And as for 'forgiving' anyone, I was unaffected. No one had done anything to me."

I disagree. All Christians have been covered with shame as a result of the Bakkers' failure. All share the guilt, for "all have sinned, and come short of the glory of God."

God is calling us through the Bakkers' failure to a holy witness. Here is an opportunity to examine *ourselves* and call upon our Savior once again for forgiveness and the grace to walk worthy of our calling.

Diane Eves

Hagerstown, Md.

CHILLING READING ABOUT AIDS

That was some editorial in the June issue! Asinine but interesting. I've owned *The AIDS Cover-up* for about a year (I didn't get it from Jerry Falwell). I'll venture the editor hasn't the slightest idea what's between the covers. It's actually a collection of opinions and medical research on AIDS by some of the top medical authorities and associations in the US and around the world. Morality is not debated. It isn't "hot reading," but chilling reading.

Clyde G. Hollinger

Manheim, Pa.

A GAY MEMBER'S GRATITUDE

I commend Messenger on its editorial policy regarding the issue of homosexuality. I was raised in a Church of the Brethren congregation that ignored the subject all together. Yet I was aware that it was a part of my life.

Messenger's compassionate handling of negative letters and its positive attitude about dialog makes it easier for me to reconcile my personal life with my religious community.

Please keep up the good work, especially in this time when prejudiced people are using AIDS to reassure themselves that their un-Christian beliefs are valid.

Name Withheld

(Messenger, *in its handling of the issue of homosexuality, simply follows the 1983 Annual Conference statement on human sexuality. That statement calls for extending "Christ-like comfort and grace to homosexual and bisexual persons" through such ways as "welcoming all inquirers who confess Jesus Christ as Savior and Lord into the fellowship of the church," and "engaging in open, forthright conversations with homosexuals." — Ed.*)

THE SET-APART BRETHREN

The Bethany Seminary chapel was filled at last June's graduation exercises. The future leaders of the Church of the Brethren entered into a world of uncertainty, with degrees and hope.

Were you there? (*No, I missed this year. —Ed.*) Was the Church of the Brethren represented from the Elgin offices? (*Yes, the general secretary, the ministry consultant, the executive for the office of human resources, and several others were there. — Ed.*)

Dale Brown spoke, but we couldn't hear him when he addressed the seniors. The singing and the music was grand.

But where was the support, love, and compassion (that the Brethren are noted for) from the *now* leaders?

West Coast Brethren have always felt set apart and somewhat non-existent in the eyes of the Brotherhood. Being a West Coast Brethren and a 1987 graduate's mother, I had that feeling at the Bethany graduation. We Brethren on the West Coast may be small and struggling, but we do live and breathe and care.

Audrey Oxley

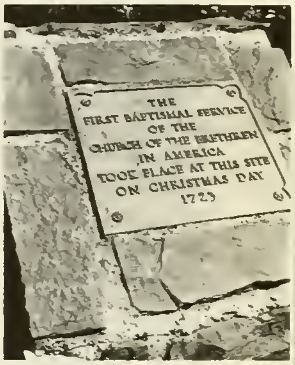
Salkum, Wash.

page one

One lesson the Brethren have learned more than once in the Germantown neighborhood of Philadelphia, Pa., is that good things take time.

With Christmas fast approaching, it is difficult to think of Germantown without remembering December 25, 1723—a day commonly recognized as the birthday of the Brethren in America.

It was then that Peter Becker led a group of Brethren to the banks of the Wissahickon Creek, and baptized the first Brethren in the New World. That same day old and new Brethren celebrated the love feast.



Yet the first group of Brethren had arrived from Krefeld, Germany, in 1719, four years earlier. What was happening during that time? Why the wait? Different historians offer different explanations.

Brethren historian Donald F. Durnbaugh, views December 25, 1723, however, as a revival among the Brethren, not unlike later, better-known revivals that swept America during the "Great Awakening."

From that revival, says Durnbaugh, new congregations were formed at Coventry and Conestoga, and other places. But it didn't happen overnight. Good things take time.

This Christmas Germantown is teaching us the same lesson. The Brethren hadn't had a worshiping congregation in the historic meetinghouse at 6613 Germantown Avenue since 1964. Not until 1980 were any attempts made to establish a new congregation there.

Since the arrival of pastor Ron Bailey in 1985, things are looking up, as you will read in this issue (page 17). Good things take time.

This Christmas the Brethren in Germantown have many successes to celebrate. Yet challenges lie ahead in a neighborhood plagued by joblessness, teenage pregnancies, drug abuse, divorce, prostitution. . .

With its ministry to the community, the Germantown congregation has begun to make a difference. Perhaps someday the Brethren in Germantown will be able to lead an economic and spiritual renewal in their community, and we will see once again that good things take time. But indeed they do happen, if we are willing to work and wait. —Don Fitzkee

in touch

Charlie Harshbarger: The earth is the Lord's

Charlie Harshbarger thinks many Americans—including Brethren—are "losing touch with the soil" and with their rural origins. Too many lazy people, he says, "would rather look at weeds than flowers."

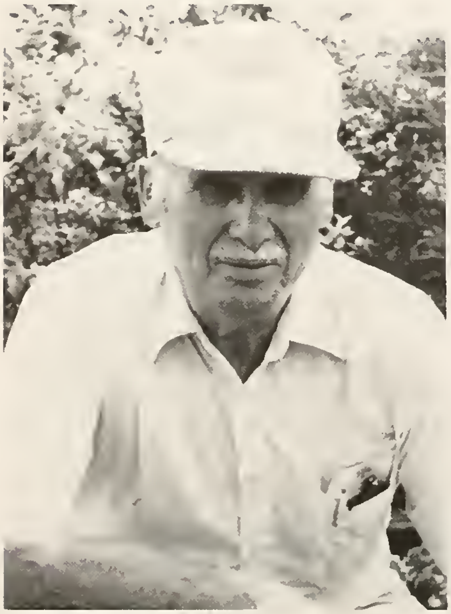
He isn't one of those people. Charlie, 75, a member of the Peoria (Ill.) Church of the Brethren, has been busy beautifying his community with flower and vegetable gardens ever since he retired 10 years ago.

"Flowers are an expression of art to me," he says. Charlie has touched the lives of residents of Peoria County's Bel-Wood Nursing Home, where each year he displays his art in the many flower beds.

In addition to his flower gardens there, he has similar projects at the fire station and elsewhere on township property. All his projects have at least two things in common: They are beautiful, and they are done on a volunteer basis.

He admits there is a "selfish aspect" to his volunteering: He eats up the many compliments he receives.

In 1986, Charlie's gardening skills earned him more than compliments. He was awarded first prize—$500 in gardening tools—from the National Gardening Association for two projects he conceived to help two different kinds of shut-ins.



In two one-acre vegetable plots, Charlie worked with inmates from the Peoria County Jail and residents of the Bel-Wood Home. Residents of both places worked in their garden and in return received all the produce. "All the people who were connected with it got a little good out of it," says Charlie.

He was busy at the home again this year, but the prison project had to go on without him. It got to be too much, he says.

He still manages to keep quite busy, working some 20 hours a week on his commmunity projects and in his own three-quarter-acre plot.

In addition to his gardening, Charlie speaks for church and civic groups "about beauty and nature and gardening," and also writes a column for the *Senior Citizens' Voice*, a magazine with a statewide circulation, where he "talks a lot about flowers and community."

His writing and teaching an adult Sunday school class, he says, help keep him mentally sharp, just as gardening keeps him in shape physically.

At weekly senior citizens' meetings he leads a discussion time called "Conversation With Charlie," in which he encourages his peers to discuss controversial issues.

Charlie, himself, has spoken out on issues over the years. A truckdriver for 35 years, in 1969 he took then-lieutenant governor of Illinois Paul Simon on an overnight ride in his truck to dramatize the sorry state of Illinois roads. A friend of Charlie's, Simon is currently a Democratic candidate for the US presidency.

Charlie sees his retirement years as a time to make up for the years he was too often away from his family and community driving truck.

"It's just a good time to be alive," he says. He sees 25 family members in church each Sunday and lives "a very full life."

Much of that fullness comes from knowing the earth is the Lord's.—DON FITZKEE

T. William Preston:

Most folks in Frostburg, Md., know that Christmas is more than shopping days and unneeded gifts: It is a celebration of Christ's birth. Santa told them so!

For many Christians, Santa Claus represents the ugly, materialistic side of Christmas, but T. William Preston, pastor of the Frostburg (Md.) Church of the Brethren, has cleaned up Santa's reputation. For the past 36 years Bill has been Frostburg's favorite Santa.

He rode into Frostburg again recently on the mechanical float he and his brother, Oscar, built one year—complete with mechanical reindeer—to usher in another Christmas season.

Now that the season has been ushered in, Bill is working tirelessly to remind people what Christmas is all about. "Wherever I go," he says, "I try to tell the true meaning of Christmas."

For the past 10 years he has recited a poem, written by his sister, that points out the differences between Santa and Christ, and makes it clear which is more important than the other.

Because of his "right on" message, this Santa is in demand. Each year he makes his rounds to the community hospital, nursing home, retirement complex, fraternal organizations, the fire department, *Whether in the role of pastor or Santa, Bill Preston (left and below) shares the message that Christ was born in Bethlehem.*

ls it like it is

children's parties, and even to churches.

A few years ago, Bill says, some people at one local church were debating whether to have Santa as part of their Christmas celebration. The pastor of the church cast his vote in favor of Santa explaining, "We've got a Santa Claus in this town that tells it like it is!"

Bill says when children in Frostburg come sit on Santa's lap, he doesn't ask them what they want for Christmas or promise them any new toys. Instead, he asks them how they are doing and checks up on their Sunday school attendance and other important matters.

The evening of December 23 is Bill's busiest time. He visits the Frostburg Community Hospital and makes house calls to children in 30 or 40 homes. He enters through doors instead of chimneys to save time. Now 62, Bill says, "Santa Claus is getting older. I don't know how he's going to do it all." He says he is now beginning on his third generation of children, and plans to keep on going "as long as the Lord is willing."

Bill doesn't give out toys like other Santas. Instead, he shares gifts of love and joy and the message that Jesus Christ was born in Bethlehem. That's something to ho ho ho about. —Don Fitzkee

Delmer Houser: A turn for the better

Some people are just good at doing good turns for others. Softspoken Delmer Houser, of the Peru (Ind.) Church of the Brethren, is better than most. But he does a lot of his "good turns" on a wood lathe.

Delmer has been doing woodworking since 1925. A number of his creations are in use at the Peru church.

Over a 20-year period he made six or eight tables for children's Sunday school classrooms, all the kitchen cabinets, a couple flower stands, and a prayer bench. You can't spend much time in the Peru church before running into something Delmer made.

He also turned on his lathe a set of offering plates from some pieces of myrtlewood, which only grows in two places—the Holy Land and Oregon. (A Church of the Brethren camp in Oregon is named "Camp Myrtlewood.")

He and his wife, Doris, picked up 100 feet of the wood in Bend, Ore., one year while on vacation, and hauled it up through Washington and parts of Canada before returning home. The church is that much richer for his efforts.

Over the years, he has made all types of furniture out of all types of wood. One of his favorites is walnut. He has made and sold over 150 clock shelves, many out of walnut, and also a lot of drop-leaf tables. Doris says, "He's just made gobs of furniture for people all over the country."

His pride and joy is a grandfather clock he worked on seven or eight years ago. His son, Harold, had the works for the clock, but no case. It took Delmer three weeks to build the case—one piece at a time.

"I'd make a piece," he says, "and we'd put it on. If we liked it we'd keep it. If not, we'd take it off and I'd work on it some more." The clock, in its oak cabinet, now sits in his son's home.

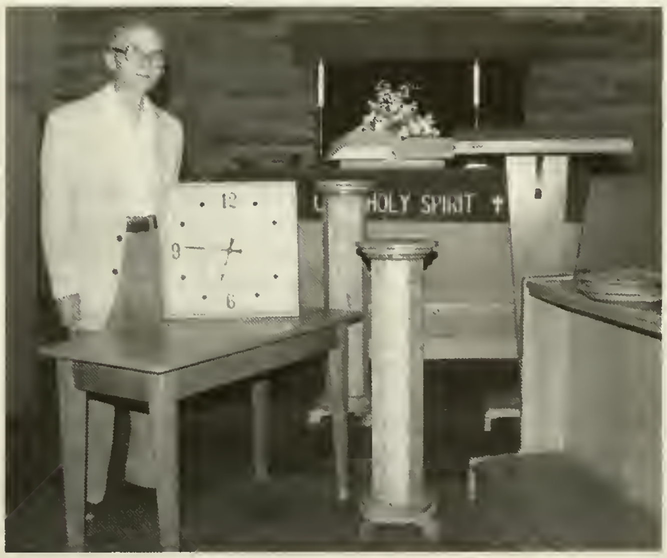
Delmer's two children, six grandchildren, and 14 great-grandchildren are prime customers for his creations.

Over the years, Delmer has been a model of persistence. Up until August, when he broke his hip, he was still working eight hours a day most of the time. He's now back up to four or five hours daily, doing some refinishing, along with other jobs. "I just take my time," he says. "I like to do it."

Married for 60 years last summer, he has been working with wood even longer. Delmer hasn't let anything keep him from his work. For 17 years he and Doris went to Sebring, Fla., for the winter, so he set up shop there in a room in a furniture store.

Shortly after Delmer and Doris married during the depression he didn't have his own shop, so he did his work in the kitchen—and Doris swept up the shavings and sawdust before supper. She says, "He's very easy to get along with as long as he gets his own way!"

When it comes to making furniture, Delmer's way seems to work just fine.
— Don Fitzkee



Recommendations made to help Brethren grow

The Church of the Brethren has not taken seriously the causes for membership decline, says the Evangelism Working Team, a group appointed two years ago by the Parish Ministries Commission.

Through a report to the General Board, the team advocated specific actions that would place a high priority on evangelism and denominational growth.

The team had hoped the General Board would adopt the recommendations. Instead the board said the proper procedure was to refer them as suggestions to the Goals and Budget Committee, which is developing Goals for the 90s.

Among the recommendations from the team was creation of a special evangelism and church growth fund that would be a counterpart of the Emergency Disaster Fund.

The two-hour presentation, developed by team members Terry Hatfield and Lorele Yager, used several videos, synchronized slide-tape segments, and overhead projector. Their report was a direct result of the 1984 General Board statement on "A Strategy for Denominational Growth," which called for reports to the General Board in 1987 and 1989. That General Board statement grew out of a recommendation in the 1981 Annual Conference paper on "Diminishing Membership."

The Evangelism Working Team, which works with evangelism staff person Paul Mundey, was appointed in 1985 to address this issue.

Using the theme of sowing seeds, the report recalled the early evangelistic work of the Brethren, detailed the denomination's concern about diminishing membership, assessed the church's progress in evangelistic endeavors, and made specific recommendations that the committee believes will help the church grow.

The new recommendations proposed by the team emphasize the need for accountability, by asking that various evangelism objectives be assigned to individual program units of the General Board. Also included in the report was a list of 17 other suggestions made by various people concerned about denominational growth. The list has been forwarded to the Goals for the '90s Committee.

Behold,
make
ings new

New General Board chairwoman Anita Smith Buckwalter and vice chairman Duane H. Ramsey (above) play parts in Annual Conference moderator William Hayes's "new day a-comin'."

General Board speaks on international events, discusses evangelism, reports strong '87 giving

The largest block of time at the October 13-16 General Board meetings was devoted to an extensive report on a strategy for denominational growth (see separate article).

The board also made timely statements about developments in Haiti, Central America, and the Persian Gulf.

Giving to the General Board is strong, reported Dale Minnich of the stewardship team. At the end of August, income was running ahead of expenses—unusual considering the normal summer slump, when giving falls off.

At the end of August, giving from all sources was up 22 percent from last year. The treasurer's office and the stewardship team expect to end the year 4 to 8 percent over budget, a welcome change from last year's financial crunch.

The board approved a net budget of $5.3 million. Separate budgets were approved for SERRV, Brethren Press, and New Windsor center operations, whose budgets are self-supporting.

In the resolution on Haiti, board members expressed alarm at increasing violence by Provisional President General Namphy and the Provisional Governing Council, as the country nears democratic elections.

The board offered prayerful support for the Protestant Federation there, and urged the US government to withhold all military assistance to the Provisional Governing Council of Haiti during the electoral process.

Individual board members sent telegrams of support to the Rev. Alain Rocourt, the most visible Protestant leader in Haiti and a member of the electoral council.

The General Board offered "unreserved support" of the Central American peace agreement signed August 7, and urged the US to respect the provisions of the agreement. "We reaffirm our church's opposition to aid for the contras in any form and in any condition," said the board. "We strongly believe all government humanitarian aid to the region should be channeled through international relief agencies."

The board also encouraged Brethren congregations "to include prayers for the Central American peace agreement in times of study and worship, especially on November 8, the first Sunday after the cease-fire provision of the agreement."

Responding to the overall situation in the Persian Gulf and also to the October 16 attack on an American-owned tanker in Kuwaiti waters, the board urged government restraint, de-escalation of US military presence there, and concerted diplomatic efforts to bring peaceful change in the region.

All three messages were sent to elected officials in Washington.

The General Board's opening worship was led by Annual Conference moderator William A. Hayes, who pointed to signs that the church is entering "a new day." The "glimpses" include increasing visibility of women and minorities in leadership positions of the church.

Hayes warned, however, that if these changes are "just window-dressing, then there's no new day a-comin'." Noting that the lion and the lamb can't lie down together unless the lion actually gives up power, he called for a new distribution of power and resources in the church.

Peggy Reiff Miller referred to his comments when she described the purpose of a late October consultation of the World Council of Churches, at which she was to represent the Church of the Brethren.

The consultation on the sharing of resources will challenge member churches to move toward sharing all resources—financial, spiritual, and human. The event is timely for the Church of the Brethren, said Miller, since the denomination is in the midst of evaluating mission philosophy, denominational structure, and goals for the next decade.

In other business, the General Board:

- Gave a first reading to a proposed policy paper on covert war and voted to recommend its adoption by Annual Conference once it is approved at the March board meeting.
- Viewed a new video on homelessness, produced by David Sollenberger and Howard Royer, working with Shantilal Bhagat and and Duane Grady.
- Noted concern about the new Immigration Reform and Control Act because of conflict with the church's statements on refugees and public sanctuary and because of invasion of privacy. In March, the board will reexamine its response to the law.
- Gave special recognition to the life and witness of former General Board member Esther Petcher, who died August 1. In addition to other memorial funds, a General Board endowment fund has been established in her name.

The General Services Commission endorsed an increase in subscription rates for MESSENGER magazine; learned of plans for a national stewardship conference May 6-8; asked the stewardship team to look into possibly renaming the Brotherhood Fund so that the name reflects its purpose more accurately and is more inclusive; affirmed the stewardship team's planning in the area of endowments; and approved a proposal for Brethren Press to become a publishing partner in the new *Foundation Series: Youth.*

The Parish Ministries Commission learned that the Church Extension Loan Fund, an investment fund that supports emerging and growing churches, cannot legally accept new investments, as a result of new Securities and Exchange Commission regulations. The fund will continue to be used for current and new loans while its future is researched, said treasurer Darryl Deardorff.

PMC also received an update on the new Land Acquisition Fund, which will eventually help new church projects to buy property; learned of a 50-cent price increase for *Guide for Biblical Studies;* and transferred the Student Rotary Loan Fund to the Training in Ministry program, where it will provide scholarships for TRIM students.

The World Ministries Commission read citations for former overseas staff people Robert and Carol Krouse, Elvis and Betty Lou Cayford, Merv and Gwen Brumbaugh Keeney, and Kenneth and Elsie Holderread; named a committee to work at enhancing the relationship with the On Earth Peace Assembly; and discussed a 16-page document that presents initial analysis and proposed strategy for implementing General Board work in Asia.

Restitution planned for new church funds

The Parish Ministries Commission voted to make "some restitution" to five new church development projects, if funds are available at the end of 1987. Following the audit of the 1987 books, in March, the commission will decide whether money is available and how it should be distributed.

A shortfall in last year's budget left the board unable to meet commitments totaling $79,000 to projects in Virlina, South/Central Indiana, Southeastern, Illinois-Wisconsin, and Western Pennsylvania districts, posing severe financial difficulties for some of the projects and districts.

"The board wants to honor its commitments," said general secretary Donald E. Miller, "and new church development projects are very important to the board." Typically, the General Board and districts work in partnership to establish new congregations, with financial covenants normally extending for six years.

Pension Board works to trim medical costs

The Church of the Brethren Pension Board has approved a program to encourage Brethren Medical Plan members to be more knowledgeable consumers of healthcare services.

The utilization management program requires that plans for non-emergency hospitalizations be reviewed before admission and that members get a second opinion for certain surgical procedures.

The program takes effect January 1 and will be administered by Healthcare Strategies Inc. (HCS), of Columbia, Md. HCS was selected because it uses a counseling approach, preferring to provide information on medical care alternatives and then let plan members and families make their decisions.

HCS will provide support to families undergoing catastrophic illness by researching options and making arrangements if desired. HCS also provides a medical hotline to answer general healthcare questions.

The new program is expected to pay for itself and generate some savings through decreased utilization.

At its October 13 meeting, the Pension Board also established procedures for the election of 8 of the 12 members of the new Church of the Brethren Benefit Trust, which will come into being next July as the successor agency to the Pension Board. The other four members will be elected by Annual Conference.

The Pension Board tabled until its March meeting consideration of the request from the Foundation Enabling Committee to administer a Church of the Brethren Foundation.

Ministry of believers is conference topic

Bethany Theological Seminary was host to the eighth Believers' Church Conference September 2-5, with the theme "the ministry of all believers."

More than 70 pastors, denominational officials, and scholars attended, representing Baptist, Brethren, Church of God, Disciples, Mennonite, and Quaker bodies.

Church of the Brethren historian Donald F. Durnbaugh listed the affirmations that bring this group together: the lordship of Christ, the authority of the Word, church membership regenerated by the Holy Spirit, the covenant of believers, a need for perpetual restitution of the church, the necessity for separation from the world, proclamation and service to the world, and a non-organizational view of church unity.

Believers' Church conferences began in Louisville, Ky., in 1967. Although earlier gatherings focused on the character of the Believers' Churches, a meeting in 1984 addressed the World Council of Churches study document on baptism, eucharist, and ministry. The Bethany meeting's consideration of a "universal ministry" given to all believers was a continuation of these discussions.

C. S. Song, noted Asian theologian from the Pacific School of Religion, was the keynote speaker and Bible study leader. Other major addresses were given by Samuel J. Mikolaski, John Howard Yoder, and C. Arnold Snyder.

Participants also heard case studies that described base communities in Latin America, the Irving Park Free Methodist Church (Illinois), and the Reba Place Church, Evanston, Ill.

At the end of the conference, Burton Nelson, an ecumenical observer from the Evangelical Covenant Church, said, "Almost thou persuadest me to become an Anabaptist," but chided the gathering for the absence of "strong accents on the ministry of reconciliation."

Jeffrey Gros, head of the National Council of Churches Commission on Faith and Order, encouraged the inheritors of the Believers' Church tradition to "keep telling us" in the larger church what you're thinking "even before you have it all together."

The findings committee enumerated much "reasonable consensus" and listed concerns that may determine a future agenda. Questions raised deal with definitions of ministry, ordination, and spiritual gifts: discernment of spiritual gifts; nature of calling; and ministry training.

Melanie May, head of the Church of the Brethren Committee on Interchurch Relations, was conference coordinator. Other Brethren who served on the planning committee or provided leadership include Dale W. Brown, Donald F. Durnbaugh, David B. Eller, Lauree Hersch Meyer, and Donald E. Miller.

In 1988 Brethren Press will issue a book containing the conference papers, *Servants of the Word*.—DAVID B. ELLER

Brethren participants at the Believers' Church Conference: **Front:** *Robert Keim, Murray Wagner, Estella Horning, William Kostlevy, David Eller.* **Second row:** *Kathy Hauger, Karen Shallenberger, Carroll Petry, Ingrid Rogers, Nancy Faus, Melanie May.* **Third row:** *Scott Duffey, Nadine Pence Frantz, Merlin Shull, Donald Durnbaugh, Robert Faus.* **Back:** *James Miller, David Brunk, Sylvus Flora, James Kinsey, David Metzler, Lonnie Richardson, Les Cooper, Gilbert Bond.*

Salvadoran refugees finally return home

The Salvadoran people were going home after years in a refugee camp in Honduras. And for Yvonne Dilling, who went to Honduras to accompany them in that move, the trip was a "going home," too.

"A large number of these Salvadorans actually fled into Honduras with the Salvadoran army at their heels," said Dilling, who was working in the region in 1981. She is now Latin America/Caribbean representative for the Church of the Brethren.

"I witnessed what has come to be called the Lempa River massacre, in which hundreds of refugees escaped across that river under machine-gun fire," said Dilling. "To have shared that nightmare with these people made the going home a very special experience for us."

In 1982, she and Brethren volunteers Steve Newcomer and Dan McFadden accompanied 8,000 refugees who were forced to move from the border area to a camp at Mesa Grande, Honduras, about 50 miles away from the border.

Since that time, two more Brethren Volunteer Service workers, David See and Carol Rose, have worked with Salvadoran refugees in three different areas of Honduras.

Now, after as many as seven years in Honduras, thousands of these refugees decided to reclaim their homes and villages in El Salvador. While there is still no guarantee of safety, about 4,300 refugees left Mesa Grande on the mornings of October 10 and 11.

Dilling and nine other religious representatives went to Honduras at the request of the refugees themselves, and at the invitation of the Salvadoran Catholic and Protestant churches. The delegation carried a congressional letter for Salvadoran president José Napoleon Duarte. In that letter, 54 legislators called upon him to "assist the refugees' efforts to repatriate and repopulate free from all military intervention and harassment."

Duarte refused to give permission for their return until the night before the actual move, and he refused entry to all internationals, including the US religious delegation and the international press.

The Salvadorans have been trying to return home since at least the beginning of the year. Duarte had to choose between stopping their return and complying with the peace accord that he signed in Guatemala, said *The New York Times*.

Fellowships received into five districts

The following fellowships have been officially received by districts during summer and fall district conferences:

ACTS Covenant, charismatic fellowship, Lancaster, Pa., Atlantic Northeast District.

Alpha and Omega, Hispanic fellowship, Lancaster, Pa., Atlantic Northeast.

Brunswick (Maine), related to the Brethren Revival Fellowship, Atlantic Northeast.

Christ Our Shepherd, Greenwood, Ind., South/Central Indiana District.

Nashville, Tenn., Southeastern District.

Peace church, Korean fellowship, Seattle, Wash., Oregon-Washington District.

Yorktown Baptist/Brethren, Oak Brook, Ill., Illinois-Wisconsin District.

Campolo to preach at '88 Conference

Anthony Campolo, well-known evangelical author and speaker, will preach at the opening worship service of the 1988 Annual Conference in St. Louis.

Known for his message of God's personal and social transformation, Campolo will speak on the Conference theme, "Called into Shalom," chosen by Annual Conference Central Committee at its August meeting.

"Shalom" is a Hebrew word used often in the Old Testament. In English, a cluster of words is required to convey the full meaning—peace, justice, unity, reconciliation, well-being, integrity, wholeness, says Central Committee.

Central Committee chose the concept of shalom because "it calls us to consider our lifestyle in the world. It is deeply rooted in Scripture, and speaks clearly to our present-day situation. As God's people we are called to participate in bringing shalom, while at the same time recognizing that shalom is God's gift.

"For Christians, Jesus is our Shalom," says the committee. "Through his life, death, and resurrection, he has given us a vision of a new humanity, healed our divisions, and reconciled us to God."

Speakers chosen by the committee are Campolo, an American Baptist minister and professor of sociology at Eastern College, Saint Davids, Pa.; Louise Rieman, pastor of the Ivester congregation, Grundy Center, Iowa; John Bunch, pastor of the Anderson (Ind.) congregation; Clyde Weaver, volunteer consultant for US/USSR relations for New Call to Peacemaking; Betty Ann Cherry, professor of history at Juniata College; and William A. Hayes, Annual Conference moderator and pastor of First Church of the Brethren, Baltimore, Md.

Worship leaders are James Overholt, John and Deborah Wagoner, Harriet Finney, Kim Hill Smith, Lyle Albright, and Elaine Sollenberger.

Mozambique suffering prompts CWS appeal

In the wake of kidnappings, murder, and other suffering in Mozambique, the Church of the Brethren has responded to a Church World Service appeal for $1.5 million from churches in the US. The request is part of a $6.5 million worldwide appeal from the World Council of Churches.

The Brethren grant of $10,000 brings to $37,500 the total given by Brethren for Mozambique in 1987.

At least 15 Mozambican United Methodists were killed and 52 kidnapped in a September 2 early-morning attack on the church's mission station in Cambine, Mozambique. The attack reportedly was carried out by the Mozambican rebel faction RENAMO, backed by the South African government.

Although denying responsibility, RENAMO has also been blamed for a July massacre of more than 400 civilians in the Mozambican town of Homoine. While the large number of people killed was unique in that raid, killing is not unusual in Mozambique, says Mennonite Central Committee worker Mark van Koevering. "Every day villages throughout the country are raided by bandits and innocent, undefended people are murdered."

The roots of the conflict in this war-torn country are long and complex, reports Mennonite Central Committee. The present government leadership, known as FRELIMO, fought the Portuguese army for 10 years before gaining independence from Portugal in 1975. The RENAMO group was organized a year later, during the Rhodesian civil war, by the former Rhodesian government of Ian Smith.

When white-ruled Rhodesia became black-ruled Zimbabwe in 1980, South Africa assumed guardianship of RENAMO, as part of its efforts to exert leverage against its black neighbors.

Giving to the denomination's Emergency Disaster Fund is low, reports Donna Derr, director of the Refugee/Disaster program. Donations to replenish the fund can be sent to 1451 Dundee Ave., Elgin, IL 60120.

NCC has conversation with gay denomination

In the third of a series of three consultations, representatives from the National Council of Churches governing board met September 19 with representatives from the Universal Fellowship of Metropolitan Community Churches, a denomination with a particular outreach to gay men and lesbians.

One of the three keynote speakers was Melanie A. May, executive of the Church of the Brethren General Board's Office of Human Resources.

The series resulted from the governing board's decision in 1983 to "postpone indefinitely" a decision on whether the UFMCC was eligible for membership in the NCC. At that time, the board asked for development of a process whereby the NCC and UFMCC "can remain in study and conversation together."

This third meeting focused on ecclesiology—or "what makes church church." At the time of the UFMCC request for membership in the council, there was disagreement on whether ecclesiology or homosexuality was the central issue.

In her remarks, Melanie May described how defining "what makes church church" has not been at all simple throughout Christian history.

US church history has shown both deep-seated pluralism and interreligious hostility, May said. On the one hand, "the United States has long understood itself to be a haven for victims of religious persecution. On the other hand, religious persecution has played a rather significant role in American history."

The steering committee that planned the three consultations has recommended that the governing board 1) continue the conversations with the UFMCC; 2) develop a study book on the consultations; and 3) undertake a comprehensive study of human sexuality.

AND disaster auction raises quarter-million

Don't go to Atlantic Northeast District's Disaster Relief Auction looking for a bargain. You won't find any. What you will find is lots of fun, fellowship, and spirited bidding.

The 11th annual auction, held September 25–26, raised nearly $250,000 for the denomination's Emergency Disaster Fund, beating last year's total by more than $40,000, and easily eclipsing this year's goal of $225,000.

The bulk of the proceeds came from the sale of 105 quilts, paintings by Brethren artists, and 87 heifers.

Abner Zook's three-dimensional carved, wooden painting of an Amish barnraising sold for $8,800, while paintings by Brethren artists Paul Brubaker and Linn Longenecker netted $2,100 and $1,850, respectively.

An antique Lone Star quilt, made in 1904 but never used, sold for $5,500. It was donated by Anna Lutz of the Lititz congregation. Ninety-eight-year-old Lizzie Longenecker, of the White Oak congregation, near Manheim, received a standing ovation after her quilt, "A Trip Around the World," was auctioned for $5,000.

At the Friday evening heifer sale, a calf named Charitee, purchased and donated by the children at the Palmyra congregation, was bought three times for a total of $2,325.

For the first time, Atlantic Northeast extended an invitation to the Brethren of Southern Pennsylvania District to join in the fellowship. "We really are looking forward to them getting more involved next year," said Sue Keller, who, along with her husband, Thom, coordinates the event.

At their October meeting, General Board members had a chance to see a video about the auction. District executive Earl K. Ziegler then presented the board with a check for $100,000—the first part of auction proceeds.

General Board names two to staff positions

Donald E. Rowe began in October as director of district ministries, a two-thirds-time staff position. He held that position when it was first created, though it was then called director of field ministries.

Donald E. Rowe

Stephen Newcomer

Working out of New Windsor, Md., Rowe will provide support to district staffs and help districts call church members to district staff positions.

He retired in July 1986 as executive of Mid-Atlantic District. He has held a number of other denominational staff positions, including director of interpretation, director of personnel in the World Ministries Commission, and Annual Conference manager. A former Annual Conference moderator, Rowe pastored churches in Dixon, Ill., and Pasadena, Calif.

Stephen Newcomer began October 12 as field staff, based in Brazil. He will work half-time as consultant for ministry in Brazil, and half-time as assistant director of Brethren volunteers in Latin America and the Caribbean.

Newcomer has previous experience in Puerto Rico, where he served as part-time associate executive for Florida-Puerto Rico District. Through Brethren Volunteer Service, he worked short-term with Salvadoran refugees in Honduras.

BHWA establishes task force on AIDS

A new task force on AIDS has been created by the Brethren Health and Welfare Association board, which appointed former Parish Ministries executive Ralph McFadden as volunteer coordinator.

The task force is a follow-up to the 1987 Annual Conference statement on AIDS, "A Call to Compassion."

McFadden is helping to provide pastoral care to AIDS patients in the greater Chicago area. During the BHWA board's September meeting, he said the church needs to listen without judging, remove feelings of isolation, and help handle the grief caused by AIDS.

Following up on another Annual Conference issue, the BHWA board decided to become more involved with the task force on conditions of childhood, chaired by Theresa Eshbach, executive of the Children's Aid Society.

The two actions underscored the board's discussion of the need to expand BHWA's advocacy role on a broad spectrum of issues. That discussion followed a presentation by Leland Wilson, Church of the Brethren representative in Washington, D. C. He described the various roles of the Washington Office, but focused in on the role as advocate for Church of the Brethren opinion.

Brethren support suit on Nicaragua mining

As a witness against US military intervention in Nicaragua, the Church of the Brethren General Board in September lent its support to a lawsuit filed against the US government.

The General Board filed an *amicus curiae*—or "friend of the court"—brief supporting a lawsuit filed by the World Federalist Association, a Washington-based organization advocating adherence to the rule of law. The suit seeks enforcement of the World Court decision in Nicaragua v. the United States, which declared that US mining of Nicaraguan harbors, supporting the contra rebels, and other actions violate international law.

The Reagan administration has refused to abide by the World Court decision, arguing that the judges were biased against the US and that the proceedings were "a misuse of the Court for political purposes."

Plaintiffs in the suit contend that the World Court decision is binding on the US for a number of reasons, including that the US in 1946 accepted the compulsory jurisdiction of the Court.

In a statement accompanying the Church of the Brethren brief, general secretary Donald E. Miller wrote: "The Church of the Brethren enters this lawsuit . . . as a way to witness to our opposition to the military intervention in Central America, as a means of working at a peaceful resolution of the differences with Nicaragua."

Joining the suit, says Miller, is consistent with the Annual Conference resolutions "A Quest for Order" (1987) and "Making the Connection" (1986), as well as the 1983 Statement on Nicaragua.

BHHA to include Mennonite homes

At an October 10 meeting in Louisville, the Brethren Homes and Hospitals Association (BHHA) took a decisive step toward restructuring and expanding to include Mennonite hospitals.

BHHA members had voted in June to shift to a focus "on homes and services with older adults" and to include both Brethren and Mennonite facilities. In October, representatives of Mennonite facilities accepted the BHHA invitation.

"It's not just inviting them to come join us," said Jay Gibble, executive secretary of BHHA, "but inviting them to join us in forming a new organization."

BHHA now consists of 22 member facilities. Two are hospitals and will not be included in the new organization. With the addition of the Mennonites the new organization could grow as large as 80 to 100 facilities, said Gibble.

Representatives will meet in February to begin developing a structure to accommodate the coming together of Brethren and Mennonite homes and older adult services.

update

Bovine guidance. Heifer Project International (HPI) has been busy "saving" cows—not from eternal damnation, but from slaughter as a result of the government Dairy Termination Program, which ended August 31. Part of the 1985 Farm Bill, this program aimed to reduce the US dairy herd by 980,000 animals. HPI saved 2,000 heifers, and guided them to Jordan, Honduras, and Mexico.

Names in the news. Southern Ohio District's Camp Woodland Altars held a special weekend camp October 30—November 1 to honor Charlene Clark for 25 consecutive summers of service at the camp, including 14 years as program director. . . . Galen Helmuth, a member of Southside Fellowship, Elkhart, Ind., has begun a three-year Mennonite Central Committee assignment in Honduras, where he is a construction administrator with the Honduran Mennonite Church. . . . Herbert A. Fisher, interim pastor of the McPherson (Kan.) congregation, was named associate director for the Institute of Industrial and Commercial Ministries Inc., an organization of chaplains in commercial and industrial settings.

Milestones. Some 150 members and friends of the Flat Creek and Mud Lick congregations, near Big Creek, Ky., gathered May 24 for a History Day. Past Brethren Volunteer Service workers, pastors, and other friends of the two churches came together to worship and reminisce. The event fulfilled a history requirement for co-pastors Mike and Beth Yost, who recently completed training in the Education For a Shared Ministry program. . . . The Sunfield (Mich.) congregation held a homecoming/harvest meeting November 15 to celebrate its centennial. . . . The Blue Ridge (Va.) congregation celebrated its centennial October 15-18, beginning with love feast Thursday evening and concluding with a Sunday service of remembering and rededication. David Radcliff, Ken McDowell, and district executive Owen G. Stultz spoke during the week. . . . The Roann (Ind.) congregation dedicated the first part of a new church building November 5. In two more stages, the congregation will add a sanctuary and additional classrooms to the building.

Recommended reading. Three Brethren Press books are included on the 1988 United Methodist Women's Reading Program List: *The Family Farm: Can It Be Saved?* (1985), by Shantilal P. Bhagat; *Not Only Dreamers* (1986), by David R. Collins; and *Home Care: An Alternative to the Nursing Home* (1983), by Florine DuFresne. Groups of United Methodist women throughout the US use this list each year as a way of participating in their denomination's programs.

It's academic. James A. Gittings, Presbyterian writer, editor, and teacher, received Juniata College's Alumni Association Achievement Award. A 1949 graduate, he has twice written MESSENGER articles urging Brethren to share their unique witness (see August 1981, page 15, and May 1985, page 20). . . . W. Ward Gasque is this year's J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College. A prolific writer and editor, Gasque is Sheppard professor of biblical studies at Regent College in Vancouver, B.C. . . . Chuck Knox, head coach of the National Football League's Seattle Seahawks, has been named honorary chair of Juniata's $1 million project to improve the college's athletic facilities. He is a 1954 Juniata graduate. . . . At its October 9 Centennial Honors Convocation, McPherson College presented honorary doctoral degrees to Senator Nancy Kassebaum of Kansas and Isaac Grillo of Ibadan, Nigeria.

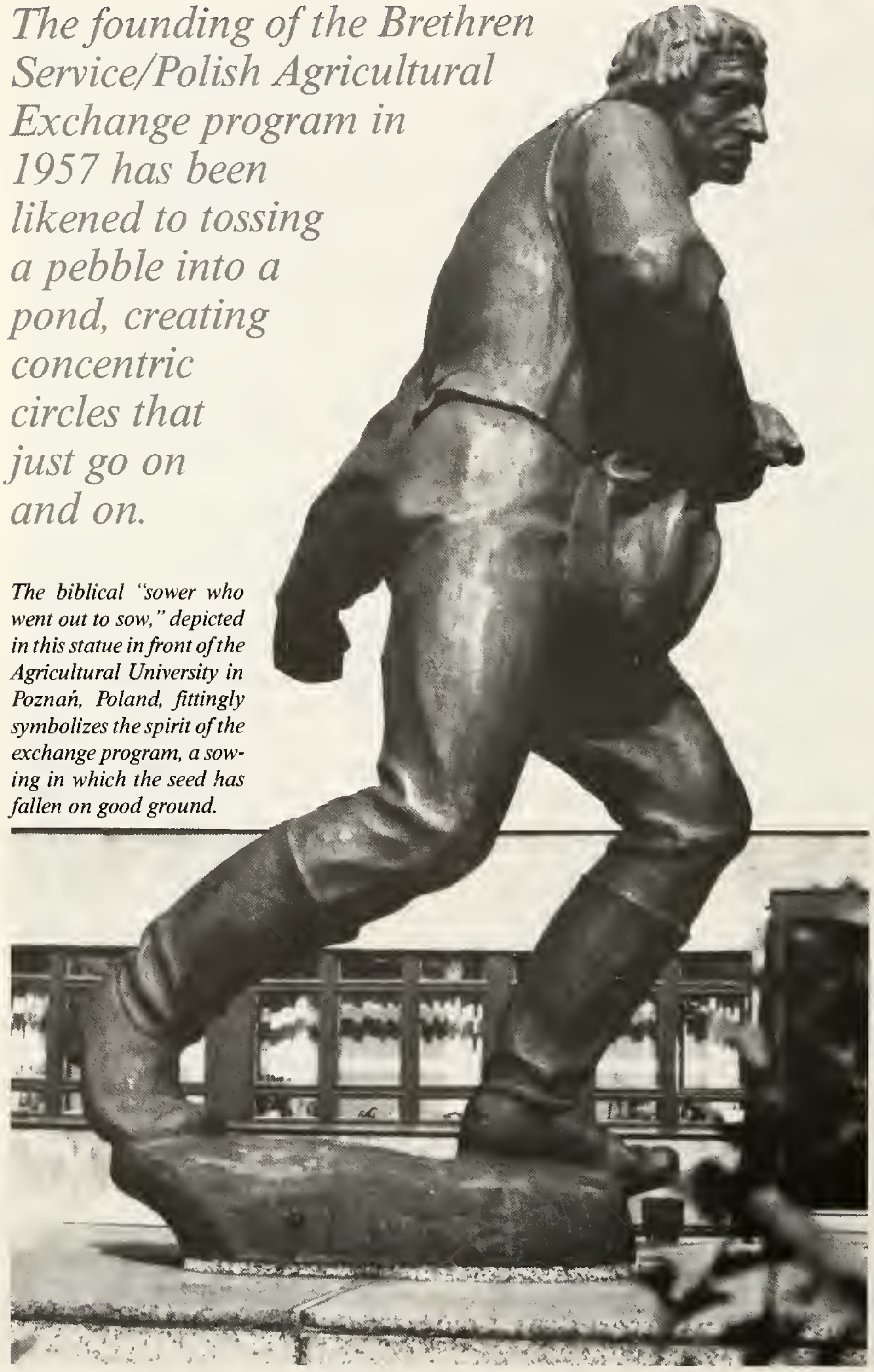
Magnetic North. Lieutenant Colonel Oliver North has traveled many places, but not the Oakton (Va.) Church of the Brethren, apparently. Co-pastor Kathy Hauger reports that one July Sunday, during the heat of the Iran-contra hearings, a North fan showed up there with a camera because he had been told the lieutenant colonel was a member of the Church of the Brethren. When the man persisted, a greeter finally advised him to try the nearby Dranesville Church of the Brethren. Chances are he didn't fare any better there.

Remembered. Carl W. Zeigler Sr., well-known Bible teacher and professor emeritus of religion and philosophy at Elizabethtown College, died October 1 at age 77. "Carl was the elder statesman of our district, renowned as a Bible scholar and teacher," said Earl K. Ziegler, Atlantic Northeast district executive.

A pebble in a pond

by Kermon Thomasson

The founding of the Brethren Service/Polish Agricultural Exchange program in 1957 has been likened to tossing a pebble into a pond, creating concentric circles that just go on and on.



The biblical "sower who went out to sow," depicted in this statue in front of the Agricultural University in Poznań, Poland, fittingly symbolizes the spirit of the exchange program, a sowing in which the seed has fallen on good ground.

When reading a biography of England's first Queen Elizabeth, I was fascinated by accounts of her custom of the "royal progress." The queen cut housekeeping costs and got out among her subjects by touring about the realm for long stretches, imposing on local nobility beholden to her. They were forced to house, feed, and entertain her and a huge entourage of retainers and hangers-on.

She enjoyed the hospitality of one palace for a week or two until the food ran out and sanitary conditions deteriorated, then moved on and settled down with the next unhappy host. It sounded like a splendid arrangement for the queen, if not for her well-heeled subjects.

Last August I got an idea of just how splendid an arrangement it was. The Polish ministry of agriculture treated a group of 25 American friends of the Brethren Service/Polish Agricultural Exchange Program to its version of a "royal progress." I was in the group, and the Polish version compared favorably with the experiences of Good Queen Bess . . . and I am sure our hosts' gestures of welcome were much more genuine.

The "progress" was Poland's way of saying, "Thanks, sisters and brothers of the Church of the Brethren, for the agricultural exchange program." Over a 10-day period, we tourists made a swing around Poland—Warsaw, Skierniewice, Poznań, Opole, Kraków, Rzeszów, Puławy, and back to Warsaw—visiting agricultural schools, farms, orchards, and other places where former exchangees are working. We slept in old palaces of former Polish nobility. We toured castles, cathedrals, and churches. We ate sumptuous meals—sometimes four or five a day. We were pampered and fussed over, enlightened and entertained. We got to go to the head of the line at each summer-crowded tourist spot. We were helped on and off our bus, and our luggage carried for us. We were showered with gifts. Bouquets of flowers were pressed upon us, and medals pinned on our lapels. We participated in toast after toast after toast. Polish folk musicians and dancers played and cavorted for us. Poles and Americans danced and frolicked at late-night bon-

(continued on page 14)

John Salisbury (center), a fruit and vegetable grower from Phelps, N.Y., has sponsored 35 Polish exchangees since the program began. In Poznań, in front of a large backdrop heralding the 30th anniversary of the program, he posed with some of his exchangees. Salisbury visited 47 of his exchangees and their spouses in last August's tour.

Below: *Kristin Flory (left) who has her office in Geneva, Switzerland, and coordinates the Brethren Volunteer Service program in Europe, poses with five of the six BVSers currently serving through the agricultural exchange in Poland: Emma Czarapata, Abbe Simpkins, Rick Steffens, Bruce Dean, and (far right) Bill Krauss. With the group is Dr. Stanislaw Zagaja (second from right), director of the Polish side of the exchange program. Paul Martin, a BVSer from Britain, was absent when this photograph was taken in Warsaw.*

Polish program director Stanislaw Zagaja hopes to see the exchange expand.

'It spreads on and on'

Dr. Stanislaw Zagaja worked for about 12 years with program director Stephen Pieniazek before succeeding him as director four years ago. Aside from that responsibility, he is in charge of the research institute of pomology and floriculture at Skierniewice.

So far Dr. Zagaja has maintained the program much the same as it has been for many years, although he would like to see the areas of study for Polish exchangees in the US expanded. Also he would like to use more Brethren Volunteer Service exchangees who would do agricultural research in Poland. (Most of the BVSers go to Poland as English teachers in agricultural institutions.)

But, the educational aspects of the program notwithstanding, Dr. Zagaja is enthusiastic about the accomplishments of the exchange program in promoting better international understanding. "The official media in both Poland and the USA provide biased information," he points out. "So it is good to have Polish people and Americans going back and forth, getting first-hand information. Their images of each other's countries are more accurate.

"The exchangees really get to know people well in their host countries. Long-term friendships are made. Contacts are kept up. Letters are exchanged. It creates great goodwill."

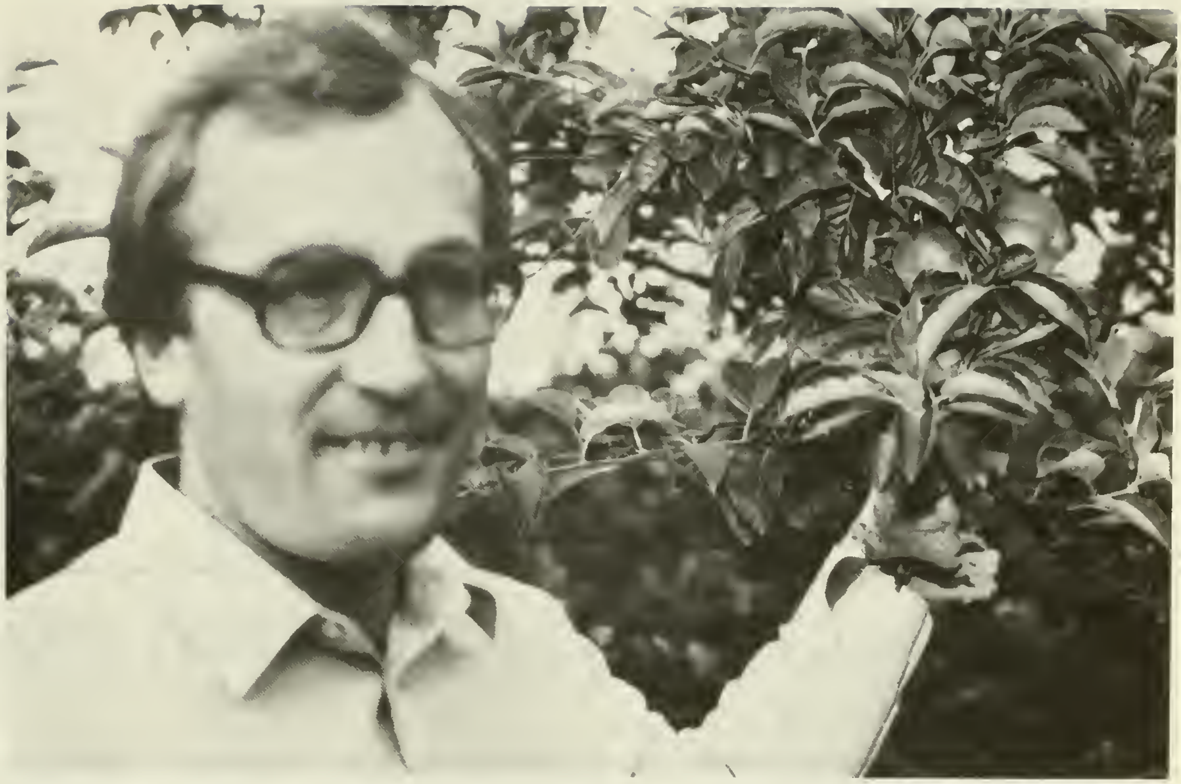
Dr. Zagaja points out that, perhaps unsurprisingly, the goals of the Polish ministry of agriculture are quite compatible with Church of the Brethren ideals. "After all," he says with a smile, "your church comes from a rural, farming heritage. So people who are food producers are going to have much in common. And they are going to be people who believe strongly in peace."

That, Dr. Zagaja believes, ultimately is the most important aspect of the exchange program—expanding the ideal of a peaceful world, in which people know and respect each other across international boundaries and cultural differences. He proudly points out that the 30-year-old program now has gone "from generation to generation." The children of earlier exchangees have become exchangees also. He offers his own family as an example of how overseas experiences affect people: Dr. Zagaja studied in the United States in the 1950s. Then, through contacts he had made, his daughter, when she grew up, came to the US to study in a Missouri college. Now she is married and has children who are growing up with a sense of international ties. "They are not strangers to the world," he puts it.

"And so it spreads, on and on." Dr. Zagaja spreads his arms symbolically. "And as relations between Poland and the US improve, I hope to see more and more people involved in our exchange program." ☐

Right: *In recognition of the exchange program's contribution to Polish agriculture, Poland's minister of agriculture, Stanislaw Zieba (at left) presented to Lamar Gibble the country's highest medal of state awarded to foreigners—the Gold Medal of the Order of Merit of the Polish People's Republic. Wearing the medal, the Brethren director of the American side of the exchange cites the benefits of the program—goodwill and understanding, intercultural experiences, and improved food production.*

Below: *During last August's tour, local troubadours led a wiener-roast gathering in spirited Polish and American folksongs. International goodwill was never more evident.*



Above: *Krzysztof Hermanowicz is a prime example of a former exchangee who has succeeded in Poland as a private orchardist. He spent his exchange year (1974-75) with Auvil Fruit Company, of Orondo, Wash., as did Marian Szweda (photo below) in 1971-72. In his 44-acre orchard, Hermanowicz grows McIntosh, Ida Red, and Jonathan apples, and Bartlett pears, which he mostly exports to next-door Russia. He uses the latest techniques in his operation, including an under-tree sprinkler system for irrigation. In Poland's freeze of the century last winter, Hermanowicz lost over 5,000 trees, but he is optimistic about better years to come. The freeze reduced his crop from 50 bushels an acre to 30.*

Left: *Marian Szweda samples a cherry from a tree in the 203-acre cherry orchard of Grudynia Wielka state farm, of which he is the director. In addition to cherries, this government operation includes 1,200 acres of apples, pears, plums, and walnuts. Szweda employs 500 workers, who live on the farm, which produces corn, wheat, potatoes, and honey in addition to fruit. Grudynia Wielka is one of the most productive state farms in Poland.*

Through the Brethren-operated exchange program, US agricultural know-how has benefited every sphere of Polish agriculture. And the exchange is an exchange of expertise as well as an exchange of people. Sponsor after sponsor in the US cites the valuable contributions the Polish scientists make in agricultural research during their US stay.

(continued from page 10)

fires under the light of the August moon. We were taken into private homes for red-carpet hosting. Our happy faces beamed out to millions of Poles on national television. Newspapers headlined the exchange program and our visit.

Why all this commotion? Why a socialist government of an east European country giving so much attention to a tiny Christian denomination in a capitalist country with which it doesn't even exchange ambassadors?

Why? Because for 30 years, despite socialist and capitalist incompatibility, despite cold war tensions, despite the actual severing of official governmental ties between Poland and the United States, the Brethren and the people of Poland have had a love affair going.

Poland's Dr. Stephen Pieniazek and the Church of the Brethren's Harold Row (then executive of the Brethren Service Commission, now deceased) got it going in 1957. They envisioned—and implemented—the Brethren Service/Polish Agricultural Exchange, a program that would:

— build bridges of understanding, friendship, and goodwill across national boundaries;

— advance the prospects of world peace through this process of bridge-building;

— share the best agricultural techniques both in theory and in practice;

— combat the problem of hunger in our world by the sharing of agricultural expertise.

Like most successful projects, it follows a simple plan: Poland selects candidates for each year's exchange, provides them with English language training, and pays round-trip transportation to the USA. The Church of the Brethren arranges placement for the exchangees in the USA; serves each one in terms of visa, health insurance, and other necessities; and maintains an active person-to-person interest throughout the year of study in the USA. Each exchangee's US sponsor-

Remembering the first exchange

by Clara Wood

In 1946 Clara and Bruce Wood were just completing seminary. They had volunteered to work in Europe in the Brethren Service program that was addressing the needs of wartorn countries such as Poland and Germany. Their assignment was in Ostroda, helping to distribute material aid to needy Polish people. It was a dreadful time, when Poland, under Soviet domination, was adjusting to a new form of government, new geographical boundaries, uprooted people, widespread hunger, and an economy in utter shambles. Cities such as Warsaw virtually had been leveled by World War II.

Clara Wood remembers it all. While on her first visit back to Poland since she left it in 1949, she reminisced to a tour-group member about how she came to head up the project of sending the first Polish exchangees to the US in 1947.

* * *

Early in 1947 Thurl Metzger, who was in charge of the Church of the Brethren's Heifer Project in Poland, called Bruce and me in and asked if I would come to Warsaw from Ostroda and follow through on a student exchange project because he had to leave it to return to the US. So I moved into a back room in the UNRRA building in Warsaw and went to work. (The Church of the Brethren was related to UNRRA, an international relief agency, for much of its service work in post-war Europe and Asia.)

I was in contact with the Polish students and helped prepare them to go to the USA. I completed arrangements with the American embassy in Warsaw. The people at the embassy were not at all sure that our proposed exchange was a safe thing to do. They kept dreaming up all the things that could go wrong. My worst moment came when the embassy called me to say it had heard that the Polish government was including two *communist* students in the group. I was quite used to working with such situations. You just expected the Polish government to keep tabs on whatever foreigners were doing. But this alarm of the American embassy was the thing I thought for a time was going to kill the exchange.

At the 1987 celebration in Poland, Clara Wood met pioneer exchangee Felicjan Golebiewski for the first time since 1949.

But I kept talking and talking, even though the embassy kept on envisioning all kinds of evil happenings. It wondered about the Church of the Brethren "promoting communism." It envisioned each student with great opportunities to promote communism in US universities. Finally we got past this hurdle, and then it was just a matter of working out the logistics.

Of course we were working with Dr. Pieniazek. He had a lot of clout with the Polish government, and he was working on it at the same time I was working with our American embassy. I am sure he had plenty of questions thrown at him also. His strong conviction of the rightness of the program came through to the Polish government. Persistence helped also.

So 10 Polish students came to the States that year. When they returned in 1948, we met them and did what we could to befriend them and help them. We stayed in touch with them until Bruce and I returned to the States in 1949. □

Clara Wood teaches philosophy and comparative religions at Diablo Valley College near San Francisco, Calif. She is an ordained minister in the Church of the Brethren.

ing institution provides the study program, income for self-maintenance in the USA, orientation for the assignment, and assistance in obtaining housing.

Dr. Pieniazek likens this exchange program to tossing a pebble into a pond. Year by year the concentric circles broaden out from that pebble tossed in 1957. Imagine what 30 years have done for friendships between exchangees and their US colleagues and hosts. Imagine the contributions the exchangees have made to Polish and US agriculture as research scientists and teachers. Exchangees have become vice-ministers of agriculture, rectors of agricultural universities, high officials in the UN Food and Agriculture Organization (FAO), and directors of research institutes and state farms. Over a thousand Polish exchangees have studied in the US. Nearly 200 American exchangees have served in Poland through Brethren Volunteer Service (BVS), most of them working in Polish agricultural institutions as English language teachers.

At each stop on our tour of Poland, the pattern of our reception was the same. A great throng of former exchangees had gathered, some having driven long distances to be there. The members of our tour group who had been sponsors and hosts of exchangees were mobbed by their old friends. Faculties of agricultural schools swept us into assembly halls to hear speeches, to receive medals, and to toast the exchange program. We had walking tours through orchards, through fruit-processing plants, through private farms, and state farms. We ate meals with Polish hosts—sometimes all together, sometimes pairing off with individual hosts in private homes.

Everywhere we saw evidence of the goodwill, understanding, and friendship that the program has generated. Polish scientists talked of their experiences in US universities, orchards, and nurseries. They fondly reminisced about attending Brethren churches; of participating in Brethren communions and love feasts; of being in homes of Brethren families for Thanksgiving, Christmas, and Easter; of camping trips; of going to Annual Conference; of enjoying their first wiener roast; of puzzling over how to eat corn-on-the-cob.

The Church of the Brethren can take deep satisfaction in a Brethren Service program that succeeded even beyond the hopes of its initiators, a program that has touched positively the lives of thousands of Polish and American young people in ways that make them apostles of peace and understanding. A program that has enhanced the food-producing capacity of a country that was devastated by a war not of its making.

Of course, the Brethren Service/Polish Agricultural Exchange program is just one tiny factor in the economic success of Polish agriculture. Of course 1,000 Polish exchangees and 200 American BVSers are just a miniscule number of people, compared with the population of the two countries. It was, as Dr. Pieniazek said, just a pebble tossed into a pond. But the ripples are still expanding.

There is a lesson to be learned here. When Brethren find what they can do best, and do it, they are at their best. When they find how—despite their small numbers—they can produce a mission program touching the lives of thousands of people, they exhibit a genius for creative witness to the gospel. The Brethren Service/Polish Agricultural Exchange program is a genuine "Brethren success story." The Polish government celebrated that success story last summer. It is something we can celebrate as well. ☐

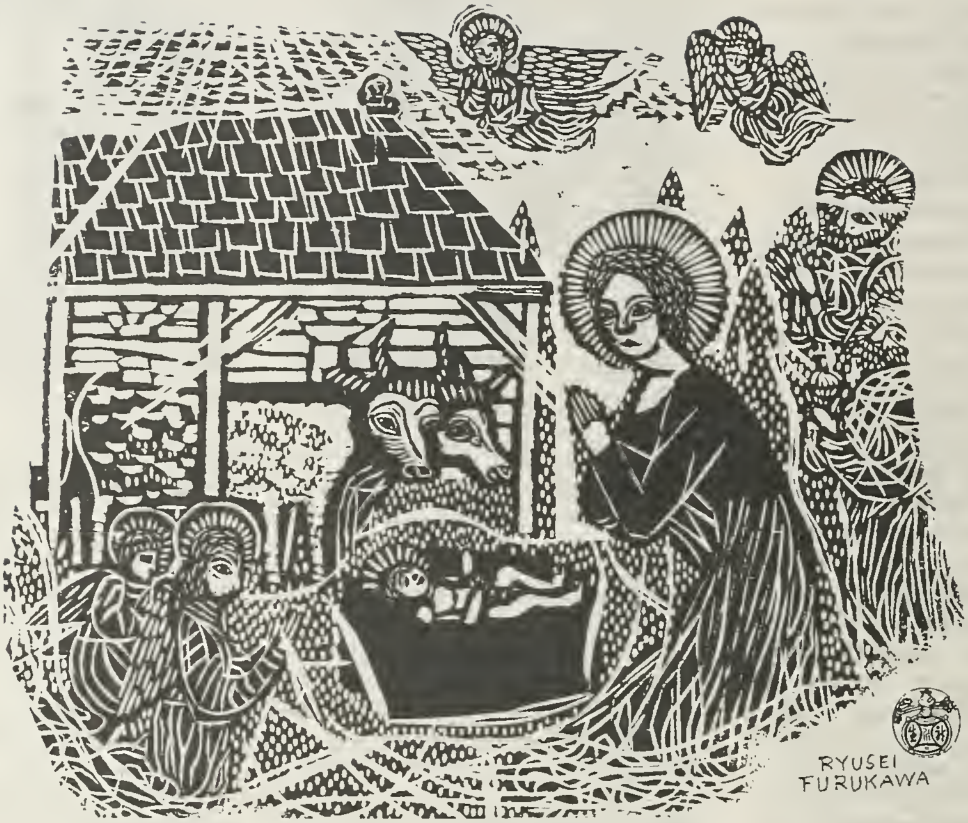
Dr. Stephen Pieniazek regales visitors with stories of the exchange's early days.

He tossed the pebble

Although he retired four years ago as director of the agricultural exchange program and as head of the Research Institute of Pomology and Floriculture in Skierniewice, Dr. Stephen Pieniazek continues to embody in his own exuberant, engaging personality the exchange program itself. During last August's 10-day tour of Poland by American friends of the program, Dr. Pieniazek was present at several functions—including meeting the group at Warsaw airport late on arrival night—still exhibiting the enthusiasm that led him to initiate the program 30 years ago.

Now 73 years old, Dr. Pieniazek is a repository of the entire history of the program. It was he who in 1947 arranged with Thurl Metzger—then head of Heifer Project in Poland—to send 10 Polish Agricultural students to the US to study. The cold war shut the program down the next year, but in 1957 Dr. Pieniazek, working with Harold Row, revived the program that now has seen over a thousand Polish students come to the US for study.

Reminiscing about the 40 years of Polish and Brethren cooperation, Dr. Pieniazek likens that 1947 initiative to "a pebble tossed into a pond." Circles of friendship and understanding, as well as circles of agricultural advancement, have rippled out in widening circles ever since. ☐



In search of our kneeling places

by Ann Weems

In each heart lies a Bethlehem,
an inn where we must ultimately answer
whether there is room or not.
When we are Bethlehem-bound
we experience our own advent in his.
When we are Bethlehem-bound
we can no longer look the other way
conveniently not seeing stars
not hearing angel voices.
We can no longer excuse ourselves by busily
tending our sheep or our kingdoms.
This Advent let's go to Bethlehem
and see this thing that the Lord has made known to us.
In the midst of shopping sprees
let's ponder in our hearts the Gift of Gifts.
Through the tinsel
let's look for the gold of the Christmas Star.
In the excitement and confusion, in the merry chaos,
let's listen for the brush of angels' wings.
This Advent, let's go to Bethlehem
and find our kneeling places. ☐

Ann Weems is a freelance writer, from whose book, Kneeling in Bethlehem, *this poem is taken. Westminster Press, Philadelphia, Pa.*

The problems are endless, but so is the potential for new growth, as Brethren work to nurture . . .

new life in Germantown

by Don Fitzkee

It's a pleasant drive down Germantown Avenue from the Pennsylvania Turnpike—until you get to Germantown at least. As you drive over quaint cobblestone streets, well-dressed people—mostly white—duck in and out of picturesque shops reminiscent of colonial days.

But the cobblestones gradually become more bothersome than quaint. Run-down storefronts replace the shops, and the people on the streets are just hanging out for nothing better to do. When the last signs of prosperity have disappeared, you have reached Germantown. The question is not so much "Am I there yet?" as it is "Why am I here?" The Germantown Church of the Brethren and pastor Ron Bailey don't ask that question. They know why they are there.

Ron talks about connectedness on the streets. "We have the drug pusher, the person he sells to, the person they steal from to get the money to buy the drugs, the businesses that get affected by that, the garbage on the streets because the city doesn't want to invest money in drug-infested areas, and the people that have to live in that squalor and lose their sense of identity."

Motioning to the north he continues, "We've got numbers running over here on this side. We have prostitution up above that. They've been dealing cocaine out of the side window of the building right

GERMANTOWN
CHURCH OF THE
BRETHREN
MINISTRY TO
THE COMMUNITY

across from here ever since we got here. You can drive up, get your dope, and keep on going.

"In the midst of all that chain reaction going on, consider the potential of the church. The church can eradicate all that stuff. And the Church of the Brethren sits in the midst of it all. Here we sit."

But they are not sitting still. Since September 1985, when Ron was installed as pastor, Atlantic Northeast District's new church development project at Germantown has made encouraging progress. Worship services began. Pre-school and daycare programs have flourished. By November they achieved fellowship status in the denomination. More progress. On June 1, 1986, they celebrated Charter Day, marking the establishment of a Germantown congregation for the first time since 1964—a historic moment in a historic building.

The Brethren erected their first meetinghouse in 1770 on Germantown Avenue, just a short distance from the Wissahickon Creek where, on Christmas day 47 years before, the first Brethren baptisms in the New World took place. In its heyday, the Germantown congregation boasted 463 members. That was in 1934. Thirty years later, not able to adjust to a racially changing community, the remnant of the Germantown congregation merged with Philadelphia First church and turned its property over to the denomination.

In 1965 the Brethren set up a community ministry in the Mother Church, under the direction of Ronald Lutz. It provided services to meet the physical needs of the community that by then was predominantly black. But no Brethren congregation worshiped in Germantown.

In 1980 new attempts to establish a congregation in the Mother Church began. With the 1985 arrival of Ron and Barbara Bailey, good things started to happen. And they have continued. The meetinghouse that once housed the only urban Brethren congregation is now the home of a small, but vital, new congregation. Children have been one of the keys to Germantown's success.

Loretta Lamb, an associate member at Germantown, likes the congregation partly because so many children are there. She explains, "When people find that you are interested in their children, then they become interested in seeing what this is all about. The children will eventually be the ones to bring their parents in. Like the scripture says, 'The little child shall lead them.' "

At Germantown, one children's ministry has led to another. A pre-school program has been operated in the church basement since Ron Lutz days. In 1985 a daycare program was added to that, and now both are thriving. Four staff along with occasional parent volunteers work with the children—about 18 in the preschool and another 14 or so in daycare. The staff receive modest salaries and operate on a tight budget in equally tight quarters. Fees are modest, and no child is turned away if parents can't pay.

Softspoken Ina Manson, whom district executive Earl Ziegler describes as an

Left: *Ina Manson (left), Chrissandra Baldwin, and Ron Bailey are three people other residents of Germantown can trust—enough to send their children to the Germantown church programs. Pictured here also is Veronica.* **Center:** *The sign pretty well sums up what the Germantown congregation and pastor Ron Bailey are all about.* **Below:** *Good fences supposedly make good neighbors. The fence encircling the Germantown property isn't designed to keep people away from worship. Neither does it keep Ron Bailey from getting out on the street to chat with neighbors.* **Previous page:** *District executive Earl Ziegler calls Ina Manson an "unsung hero." Natasha (left), Kelly, Tyesha, Tracey, and Terri are all part of the Germantown pre-school program Ina directs.*

"unsung hero," has directed the pre-school program since 1980. The shortage of space for her program creates a dilemma. "We prayed so hard for these children, and God is sending them," she says. "I'm afraid to turn one of them away."

The daycare and pre-school programs are only the beginning. Two summers ago the congregation ran a two-week summer camp with the theme "Peace and Community" for neighborhood children of all ages. "We created a community of peace," says Ron. "We had between 40 and 60 kids and could have had double that number easy, but we just don't have the staff to handle it. The parents were just overwhelmed with the quality of that program. The city of Philadelphia said we had one of the best programs in the city." A similar camp was operated last summer.

Proceeds from the summer camp were then used for scholarships to send a few kids to the district's Camp Swatara. One program builds on another. In February Ina began a creative literature club for first and second graders that meets one day a week after school. Children's church, a natural follow-up to daycare and pre-school, also began in February.

It was through these programs that 25-year-old Chrissandra Baldwin came in contact with the church. "My children were attending the pre-school downstairs, and it was at a time in my life when I needed something," she explains. Chrissandra spoke with Ron, began attending, and was baptized on Palm Sunday in 1986. She now leads the children's church program each Sunday and is employed as a teacher's aide in the daycare and pre-school programs. Her story is not unique.

Close to a third of the people in the congregation came by way of the daycare and pre-school programs, Ron estimates. "It's a strategy. One thing builds on the next."

Central to the overall strategy is meeting needs. "The most exciting thing," says Earl Ziegler, "is that we are developing a worshiping community that is based on the needs of the people. We have listened to the economic and social needs of the community and our program is being built around that." In the past, says Earl, the Brethren haven't always taken that kind of approach.

"We try to make it very clear that our main objective here is not just to lead people in the five steps of salvation," says Ron. "We want these people to achieve some sense of wholeness and harmony and shalom in their lives, which certainly includes salvation. But you have got to take care of the human problems up front.

"People know who cares. They know who is not judging them. Word is out on the street that there are people here who are sensitive. The whole congregation is very open to anybody with a problem."

The problems are endless—joblessness, homelessness, sexual abuse, marital difficulties, drugs, alcohol. A large part of the Germantown ministry is dealing with these issues every day. They are making headway. In 1985, says Ron, 83 percent of the congregation was unemployed. Now the figure stands at less than five percent. But much remains to be done in meeting needs and encouraging spiritual growth and commitment.

Ron's wife, Barbara, struggles sometimes with what she sees as a lack of commitment to put church and God first. But she adds, "Commitment is something people have to grow into as they take the Christian walk. Maybe I'm expecting too much."

Ina also worries about commitment and the small number of people in the congregation. "It would be nice if there were more hands sometimes," she says. "There is so much work to get done that we do get tired." At the same time she is encouraged by steady growth in numbers and spirituality.

The future of the Germantown congregation, says Merle Crouse, General Board staff for church development, depends largely on "Ron's ability to develop leadership and responsibility in the new people, so that when he moves on and his energy isn't present the life and ministry of the congregation will remain vital and sure."

The congregation has about 22 members and about that many kids, but Ron doesn't seem to be concerned about numbers. For him it's relationships that count. The numbers will come later.

He places a high premium on community. "This idea of a personal Lord and Savior," he says, "is like, 'Everybody ought to have one. Hang him over your mantel.' The Bible is a book about corporate community. Jesus Christ is the focal point of that community." Covenant groups are one of the community-building tools used at Germantown.

Three covenant groups meet weekly or biweekly to study the Bible, share victories and concerns, and fellowship. "They tend to pastor each other," says Ron. "They have their own prayer lines and prayer partners set up, and do things they feel are important to them. We just allow that creativity to happen. I feel an openness to be able to pass around the pastoral ministry and not keep it all for me. I allow everybody to experience places where they can minister. I'm the pastor, but they're the ministers."

Chrissandra Baldwin, who hosts a covenant group in her home, explains, "What attracted me to the covenant group was how friendly the other covenant group members became and how they really cared about one another. They pray together. They go places together. My covenant group is shaping up in about the same way."

The group Ina attends is "more or less a Bible study," she says, because that is what members decided they wanted. "I thoroughly enjoy it," she adds.

Worship at Germantown is informal. Ron uses sermons to teach scripture, since many people there lack basic Bible background. Such sermons, along with covenant groups, take the place of Sunday school, which "just doesn't work here," according to Ron. No offering is taken. A basket sits up front and everyone knows the rules: You can put in, or take out. He only remembers the latter happening once, and the same person gave five times as much the following week. Urban ministry requires doing some things differently.

For example, Germantown doesn't have a lot of committees or commis-

Preserving Germantown's history

Sometimes it is difficult to tell the difference between "historic" and "old." The buildings and grounds at 6611 Germantown Avenue are clearly both, but sometimes the age is more noticeable than the history.

"We've got a congregation here that has inherited the problems of this building," says pastor Ron Bailey.

Since 1982 the Germantown Trust has received funds and made decisions about what to do first to upgrade the buildings and grounds at the site of the Mother Church. They are dealing with those problems.

The Germantown Trust is a committee established by the General Board, which owns the property. The trust consists of representatives appointed by the General Board and Atlantic Northeast District, plus representatives from the other four Brethren bodies.

District executive Earl K. Ziegler explains: "The Atlantic Northeast District actually pays rent for the parsonage to the Germantown Trust, which holds the property on behalf of the General Board. It's an owner-renter relationship."

The trust receives funds from the denomination, the district, and interested individuals, and makes decisions regarding how the money should be spent to maintain the historic site.

A special endowment fund provides income to help maintain the cemetery and its approach, says Dean Crouse, chairman of the trust.

In the last few years the denomination has paid for a new roof on the parsonage, and loaned money to the trust to renovate the parsonage interior. Also, a gas line, outdoor security lights, and new bathrooms in the meetinghouse were installed; the heating system was repaired; some exterior and interior painting was done; and pews in the meetinghouse are currently being restored, says Dean.

But much remains to be done. The trust is currently raising $200,000 to meet "immediate needs" over the next three years. Those include a new heating system, repointing walls, reinforcing retaining walls, and putting a new roof on the meetinghouse; upgrading the small, damp museum in the church basement; filling and grading the cemetery and repairing foundations of grave sites; extensive work on the exterior of the parsonage; and more.

After funds are have been received and those immediate needs are met, the trust will be gearing up to raise $500,000 to create a new endowment fund to provide income for ongoing maintenance. Both fundraising efforts will reach out to all five Brethren bodies.

The Brethren Church, the Fellowship of Grace Brethren Churches, the Dunkard Brethren, and the Old German Baptist Brethren, who also trace their roots back to Germantown, are each entitled to seat one trustee, but currently only the Old German Baptist Brethren are represented in the trust.

"There's some indication that some of the other Brethren bodies will become active in the effort to create an endowment for the maintenance of the historic site," says Dean.

With the five Brethren bodies working together, the Mother Church may one day look more historic than old.—DON FITZKEE

Chrissandra Baldwin and Andrae play different roles in the various children's programs at the Germantown church; Chrissandra is a teacher's aide and Andrae a willing recipient of the love and instruction offered by the congregation's capable workers.

sions—although the internal structure continues to develop. The steering committee that was initially the congregation's only committee has now become the church board. Loosely organized witness and nurture commissions have been formed, and the congregation's first three deacons have been consecrated.

Though Ron believes the congregation will continue to organize in more conventional ways as it matures, he sees some pluses in the present structure. "Coming here," he says, "I really feel a freedom that I haven't felt before to let God speak to me and act on that. In our congregational settings we don't always allow that to happen. We want so much dialog that the pastor is no longer spiritual leader. He is the interpreter of the committees. The Holy Spirit becomes part of a committee."

The way things are happening at Germantown, it's obvious the Holy Spirit isn't tied up in a committee. It's alive in Ron and the congregation. "God put Ron here for a reason," says Ina. "He's the builder." Earl agrees: "He's the man for the hour there; I have no doubt about that. He's visionary."

"I feel a real deep sense of wanting to know God's will," says Ron. It's a good feeling to know you are where God wants you to be. I feel we are there at this point in our lives. I think the results tend to point to that."

Barbara agrees, but she wasn't always so sure. "I argued with the Lord a lot because I came from the country, where everybody knew everybody else," she says. "The Lord and I went around and around about the move to the city, but he finally changed me."

Skin color apparently isn't an issue at Germantown. "That's one of the things people notice first," says Ron. "The people are mixed. You see white people holding black babies. You see a mixture that seems natural and nobody is looking. Nobody cares."

The Baileys expect to be in Germantown for a while. "You can't be a pastor in the city for five years and leave and wait for the next guy to come," he says. "It's hard to say to people around here, 'Trust us. We want to be your friends.' Trust takes time. You better plan on a long-term commitment in the city. We know we are settled here at least for the next 10 years. We felt that commitment to begin with."

Merle Crouse has great respect for the whole Bailey family. "Their life and witness," he says, "brings a clear statement of love, commitment, and a stand for peace and caring that is as needed as it is rare."

Along with the call to Germantown have come sacrifices. Barbara is forced to work full-time as a paralegal secretary so the Baileys can afford to send their kids—Tray, 17; Carey, 15; and Shirley, 6—to a Christian school. That is in addition to serving as church secretary, coordinating refreshments for the fellowship hour after church, and generally filling in where needed.

Adjusting to city life hasn't been easy either. The Baileys had spent six years as independent missionaries on a Navajo Indian reservation. "City life is a long way from the Indian reservation," says Barbara in a tone that tells you she has mixed feelings about living in the city. She and the children feel the pressure of being a "missionary family" even in the city, but she feels the kids "have made their place here."

And it looks as if the Germantown congregation is making its place in the community too. Ina believes that, as the congregation continues to reach out, "people will know better and better who we are. We have begun."

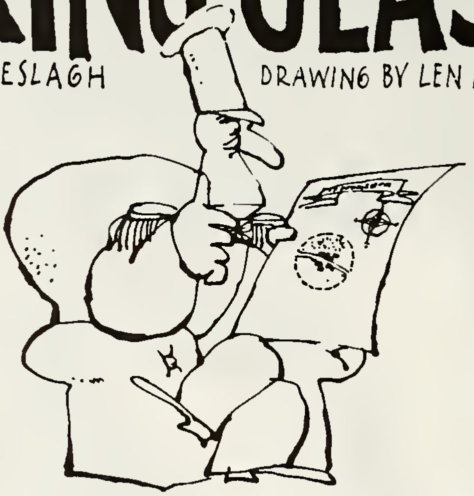
Earl Ziegler is optimistic too. But he is also cautious. He doesn't know whether the Germantown congregation will ever make the transition from a new church development project to a self-supporting congregation. "I'm hoping it will," he says.

As for Ron, he doesn't seem to have any doubts. He has a vision of an entire Brethren community surrounding the Mother Church some day not too long from now. The cobblestone streets are still there. The historic meetinghouse still stands. Ron Bailey is rounding up the Brethren to fill it. ☐

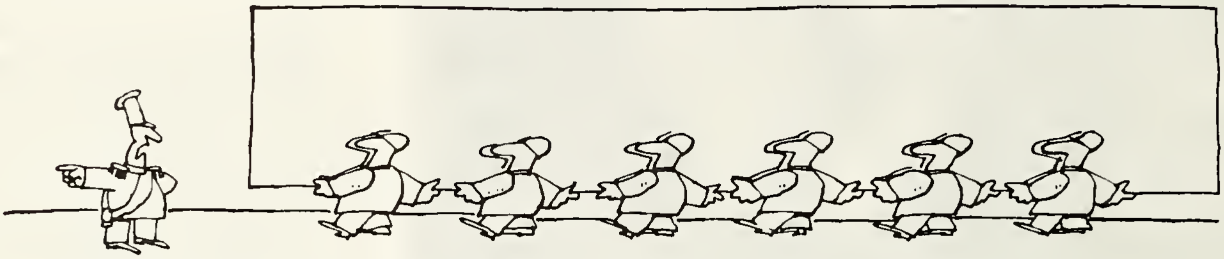
THE LOOKING-GLASS LAND

STORY BY ROB ASPESLAGH

DRAWING BY LEN MUNNIK

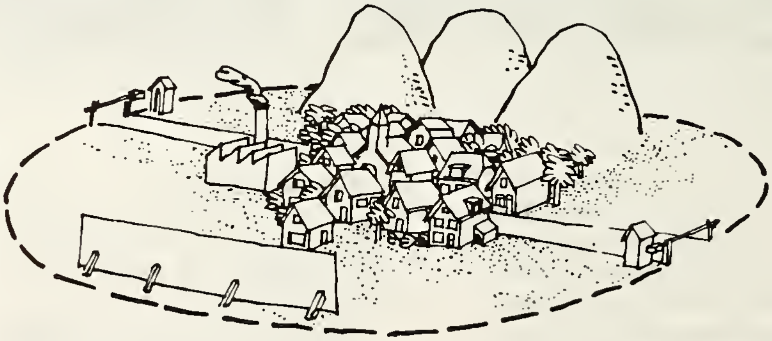


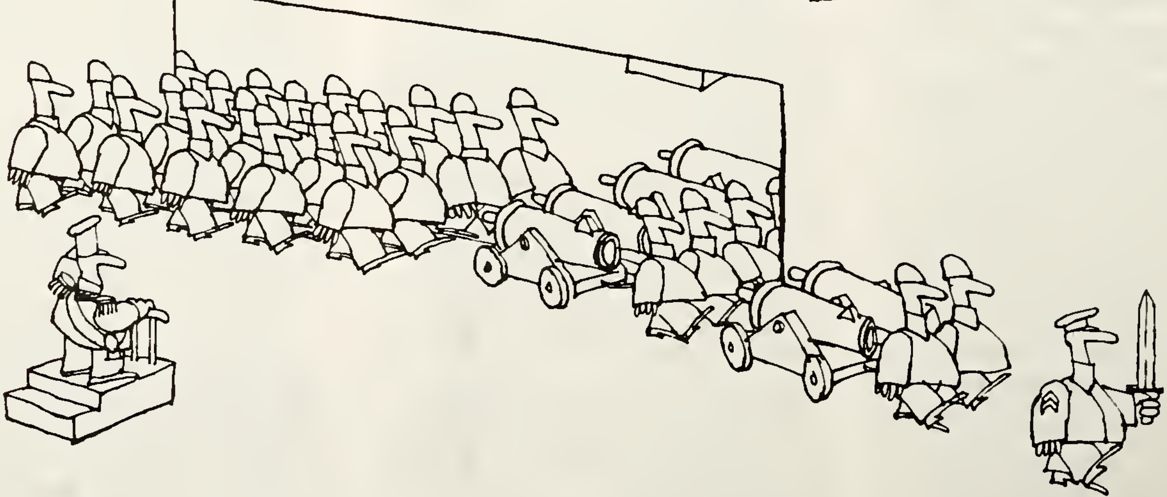
THERE WAS ONCE A PRESIDENT WHO RULED OVER A TINY COUNTRY. HE FOUND LITTLE SATISFACTION AS HIS POWER WAS PROPORTIONAL TO THE SIZE OF HIS TERRITORY.



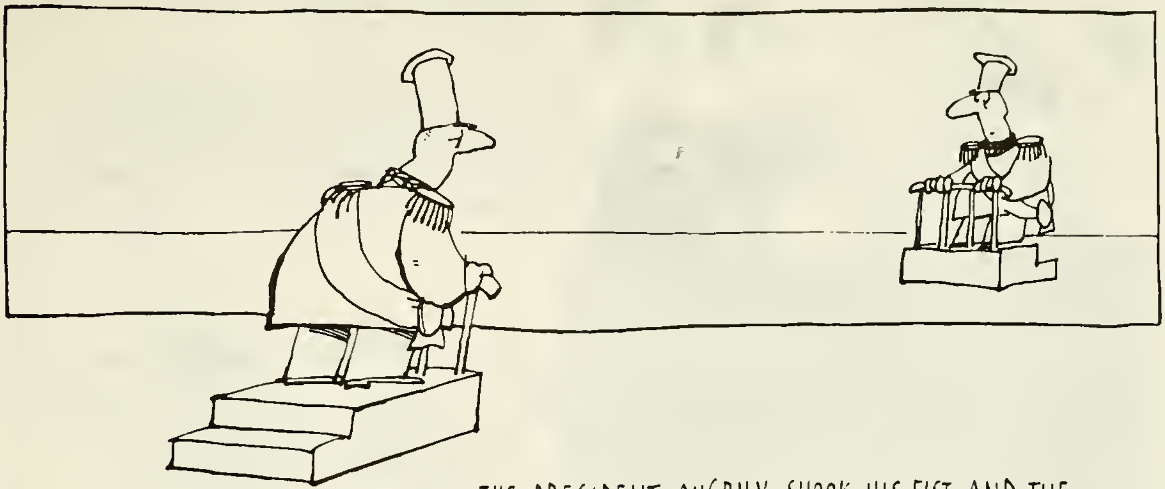
SO HE HAD A HUGE MIRROR PLACED ON THE BORDER OF HIS COUNTRY. IN THE MIRROR HIS LAND APPEARED TO BE TWICE AS LARGE AS IT ACTUALLY WAS, WITH TWICE AS MANY INHABITANTS.

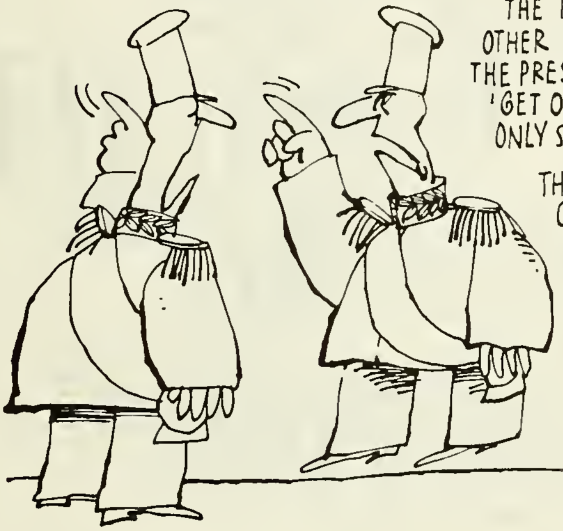
ONCE IN EACH YEAR, IT WAS THE PRESIDENT'S CUSTOM TO PARADE HIS ARMY THROUGH THE COUNTRY, TWO ROWS DEEP... BUT NOW THE ARMY APPEARED TO BE FOUR ROWS DEEP AND INSTEAD OF TWO CANNONS: NOW THERE WERE FOUR!!





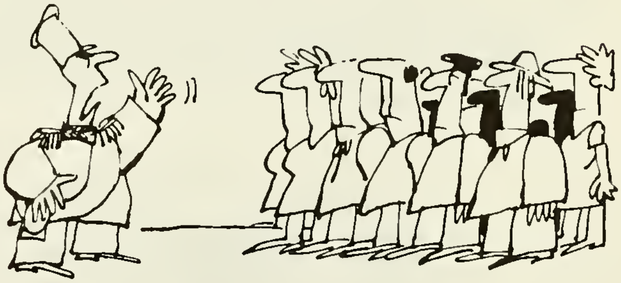
BUT WHEN THE ARMY HAD MARCHED PAST THE PRESIDENT SUDDENLY SAW SOMEONE ELSE IN COMMAND. HE BECAME VERY ANGRY.



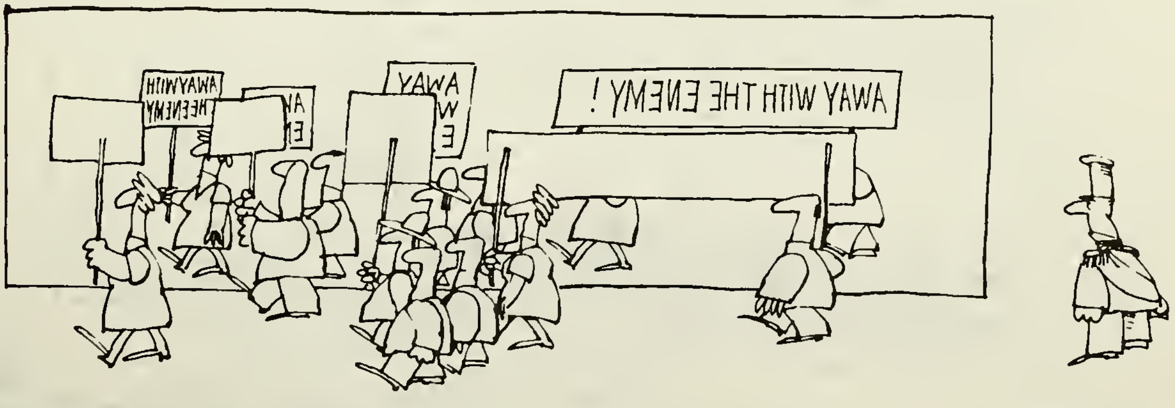


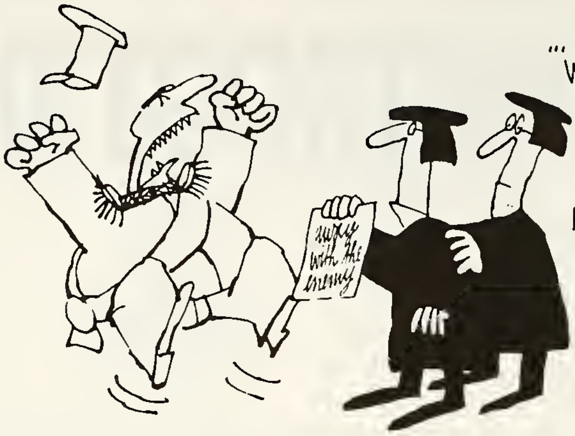
THE PRESIDENT ANGRILY SHOOK HIS FIST. AND THE OTHER PRESIDENT, HIS FACE TWITCHING, ALSO SHOOK HIS FIST. THE PRESIDENT BECAME EVEN ANGRIER. 'GET OUT OF HERE', HE SHOUTED BUT THE OTHER PRESIDENT ONLY SHOUTED SOMETHING UNINTELLIGIBLE IN RETURN.

THE PRESIDENT SUMMONED ALL HIS SUBJECTS AND ORDERED THEM TO WALK ABOUT CARRYING BANNERS ON WHICH WAS WRITTEN, 'AWAY WITH THE ENEMY!' AND SO THEY WALKED UP AND DOWN THE WHOLE DAY LONG.



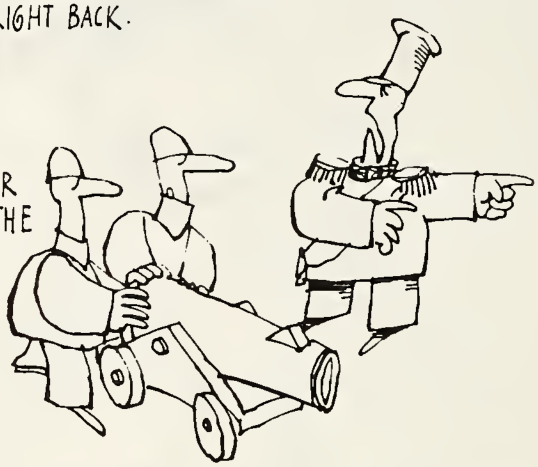
BUT THE OTHER PRESIDENT ALSO CALLED HIS SUBJECTS TOGETHER, AND THEY WERE SOON WALKING UP AND DOWN WITH BANNERS AS WELL. THE PRESIDENT COULDN'T REALLY READ WHAT WAS WRITTEN ON THE BANNERS, SO HE FETCHED HIS CODE-BREAKERS .....



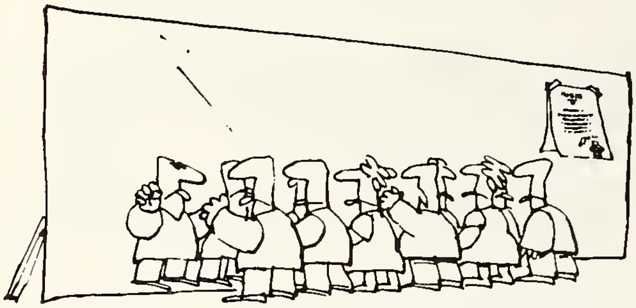


... WHO DECIPHERED THE TEXT ON THE BANNERS. WHEN HE LEARNED WHAT WAS WRITTEN ON THE BANNERS THE PRESIDENT JUMPED UP AND DOWN, RED WITH RAGE.

THE PRESIDENT RESOLVED TO DO SOMETHING. HE ORDERED A CANNON TO BE BROUGHT AND AIMED AT THE OTHER PRESIDENT, WHO IN THE MEANTIME, HAD AIMED ONE OF HIS CANNONS RIGHT BACK.

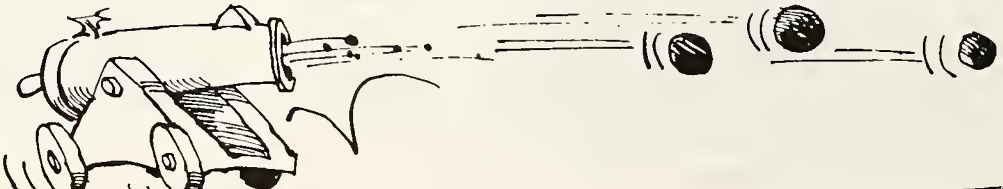


ALL THE INHABITANTS OF THE COUNTRY READ THE ORDER FROM THE PRESIDENT. 'THE LAND IS THREATENED BY THE ENEMY' IT READ. 'ALL CITIZENS OF OUR COUNTRY MUST STRUGGLE HEROICALLY FOR THEIR BELOVED FATHERLAND AND MAKE GREAT SACRIFICES!' ...AND THE CITIZENS STUCK OUT THEIR TONGUES AT THE OTHERS...

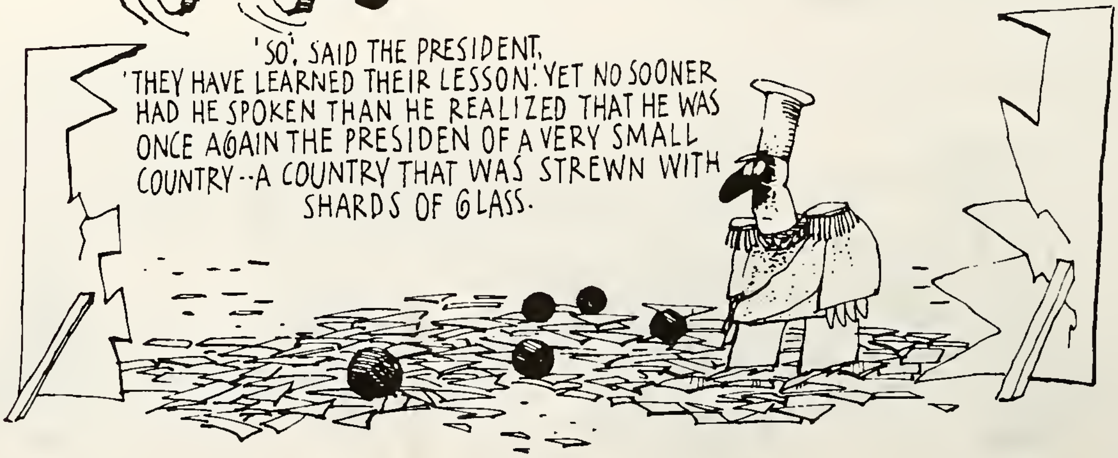


THEN THE CITIZENS OF THE OTHER LAND STUCK OUT THEIR TONGUES, AND THE PRESIDENT AND ALL HIS PEOPLE WERE BESIDE THEMSELVES WITH ANGER.

THE PRESIDENT GAVE THE ORDER TO FIRE THE CANNON. IT WAS PACKED FULL OF GUNPOWDER AND CANNONBALLS. THE SOLDIERS SQUINTED WITH ONE EYE AND AIMED THE CANNON AT THE MIRROR. "**FIRE!**" SCREAMED THE PRESIDENT. AN EAR-SHATTERING CRACK RESOUNDED, FOLLOWED BY THE SOUND OF SHATTERED GLASS. SMOKE BILLOWED INTO THE AIR. THE WHOLE ARMY HAD TO SNEEZE.



'SO', SAID THE PRESIDENT, 'THEY HAVE LEARNED THEIR LESSON.' YET NO SOONER HAD HE SPOKEN THAN HE REALIZED THAT HE WAS ONCE AGAIN THE PRESIDEN OF A VERY SMALL COUNTRY--A COUNTRY THAT WAS STREWN WITH SHARDS OF GLASS.



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Blanket of love

by Thomas L. Bowser

As I am writing this, it is snowing. The ground is already covered with a heavy layer of white, and the snow is still coming down. When a heavy snow comes, I want to get a cup of coffee or hot chocolate, and sit down with a good book. I feel a special peace. There is something marvelous about the transforming power of a heavy snow. It evens out the imperfections of roads and sidewalks. It hides the untidiness of last summer's gardens. It covers the ground with a uniform blanket of peaceful white.

Many people have the idea that you have to be perfect to be a Christian. I think of Christians as persons who are covered with a blanket of God's love, much like a blanket of snow. God loves each of us for who we are. We do not have to earn that love, nor do we have to prove our worth. We are loved because we are created in God's image. Further, God's love comes to us without fail, just as this winter season with its snow.

As time goes on, the streets and roads will become filthy from the salt, ash, and gravel used to make travel safer. We begin to dig out, and undo the beauty of the blanket of white. We cannot seem to leave the snow in its pristine state.

When we consider the blanket of God's love, see how we disturb the pristine beauty of his care for us. We are so concerned with our self-interests. We are so concerned about how we appear to others. We have ulterior motives for all that we do. When non-Christians observe us, they see the disturbed mess we make of the blanket of love, and they miss the beauty of God's love for all people.

We need to re-examine our motives so that we can allow the message of God's love to show in all its beauty. Let's keep the blanket of love in its pristine state by demonstrating our love for others. ☐

Thomas L. Bowser is pastor of Memorial Church of the Brethren, Martinsburg, Pa.

Small talk

by Kathy Kline Miller

Would you have room for him?

There was no room for them in the inn.
Luke 2:7

Just imagine what it must have been like for Mary and Joseph. They travel many miles and arrive in Bethlehem to discover that all the hotels are full. Not one room available. Anywhere. And Mary about to have a baby.

Luckily one kind-hearted innkeeper realizes their situation and allows them to stay in his stable. I doubt that Mary and Joseph complained. They were tucked away from the prying eyes of the hotel guests. Instead of noisy laughter and the bustle of a crowded hotel, they heard the cooing of doves and the muffled stomping of cattle in their stalls.

The only visitors to the stable are a few shepherds who realize the importance of this new baby. There are no reports of hotel guests stopping by.

Sometimes our lives become very busy. There are school committees and sports activities. There's the paper route and always more homework. There's Amy's slumber party and going out for pizza with friends and watching that favorite T.V. show and. . . .

Would you have room for him?

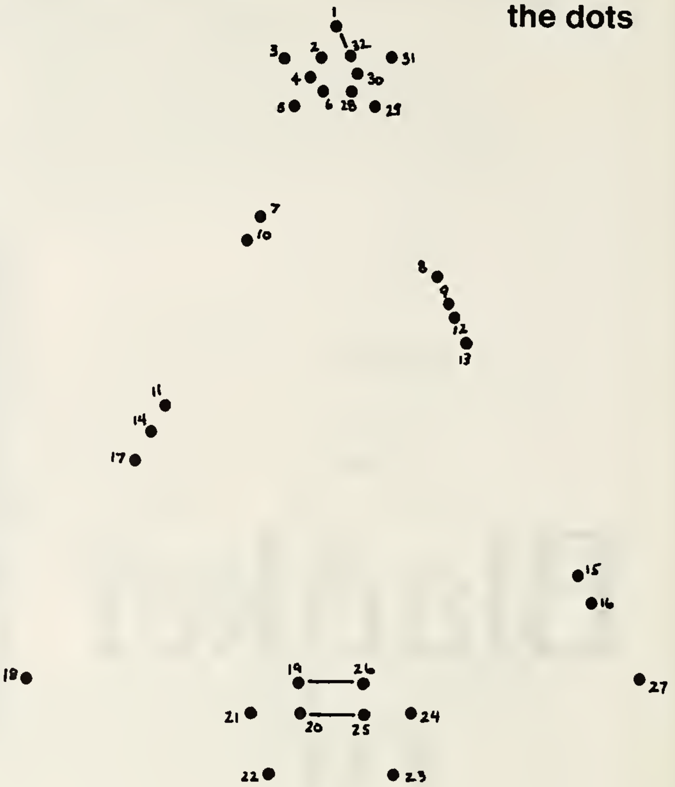
Christmas around the world

There are many different Christmas customs celebrated around the world. A fun family project during the Advent season is to have each person choose a foreign country. Go to the library and take notes on some of that country's Christmas customs. Each Sunday in Advent have one or two family members share what they have learned.

This can be a really fun project if you're creative. What kind of cookies do they bake in France? Do the people in Greece have Christmas trees? What's a *tannenbaum*?

You may want to teach something new to your family. Bake one of the cookie recipes you found, learn a native Christmas carol, or make a special ornament for the tree. And by all means, "Have a Merry Christmas!"

Connect the dots



Tree
Sparkly, Green
Tall, Starred, Lovely
Sharing, Joyful, Celebration, Glowing
Christmas Tree

Third and Fourth Grade Class
Highland Avenue Church of the Brethren
Elgin, Ill.

Little Jesus

Little Jesus born today,
 There he sleeps upon the hay.

Angels sing about his birth,
 Glory to God, and peace on earth.

They make the shepherds shake with fright,
 Because of that glorious light.

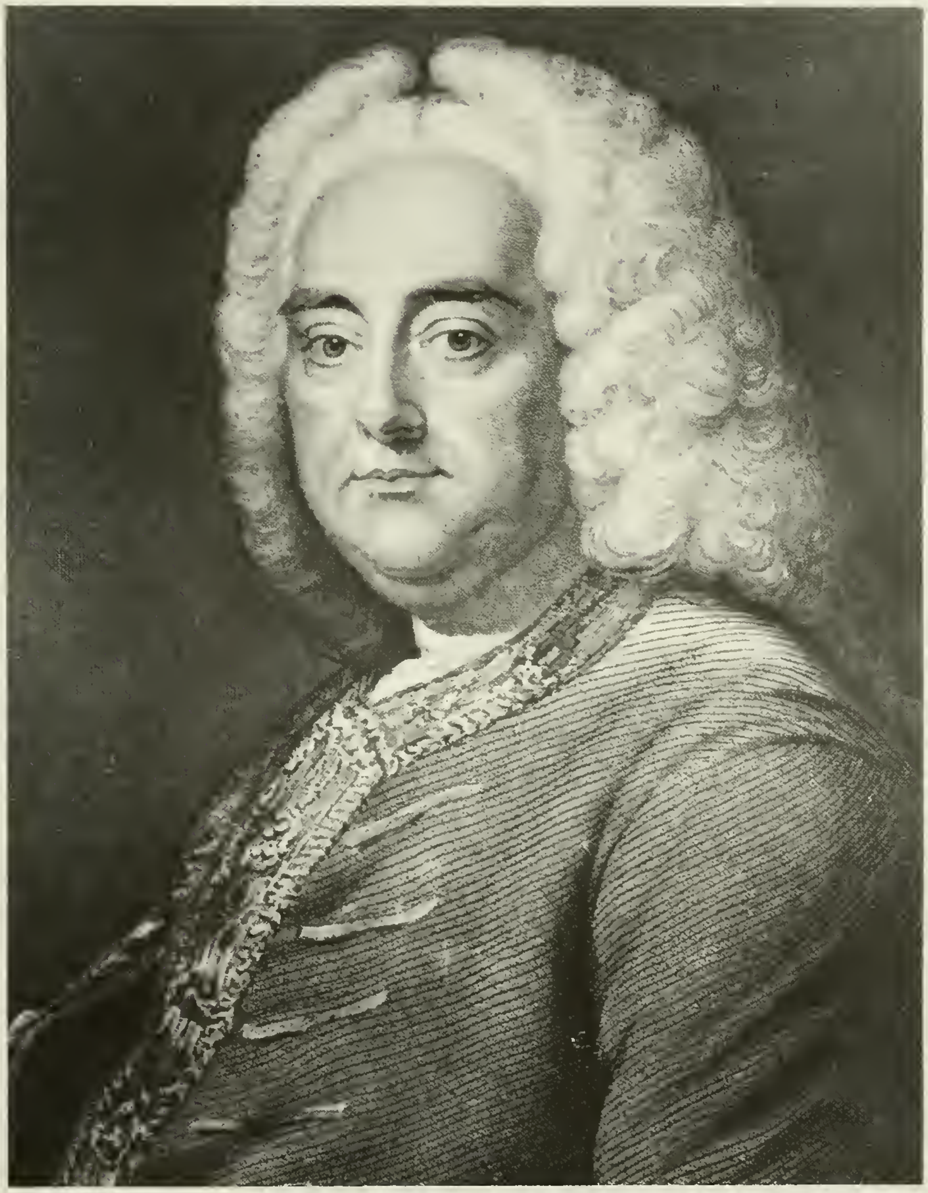
Wisemen three come from afar,
 Follow they a great big star.

In a manger Jesus lay,
 To save us all from sin some day.

Nancy Brubaker, age 10
Lititz, Pa.

Small Talk is a monthly page for displaying children's art and writing, and to suggest ideas for fun. All children are encouraged to take part. Send your items to Kathy Kline Miller, c/o Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. All art work becomes the property of MESSENGER.

Handel's masterpiece
The Messiah



by Elizabeth G. Benton

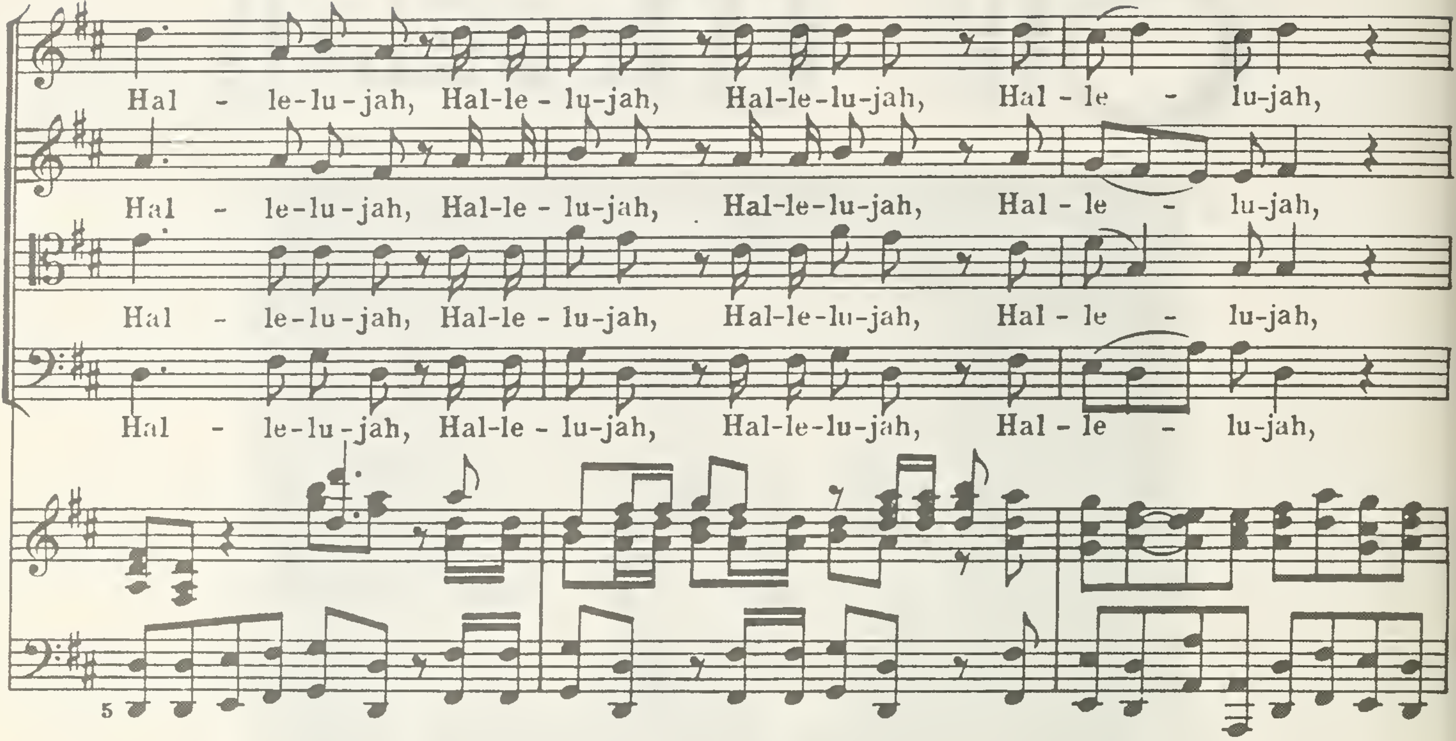
April 13, 1742. Dublin bustled with excitement. Sedan chairs and carriages thronged around the new music hall in Fishamble Street as patrons arrived to hear George Frederick Handel's new sacred oratorio.

More than one woman in the crowd commiserated with her neighbor about the inconvenience of leaving her dress hoops at home, as a newspaper notice had requested. Men had left off their swords, too—all in the interest of seating more people in the hall for this performance, which was to benefit several charities.

The two performances of *The Messiah* that day, a dress rehearsal and an evening concert, were sung by a choir of 14 men and 6 boys, plus half a dozen male and female soloists, accompanied by a 30-piece orchestra. At the harpsichord, commanding singers and instrumentalists, sat the composer.

Fashionable Dublin loved *The Messiah*. Its approval was echoed in the newspaper review: "The Sublime, the Grand and the Tender, adapted to the most elevated, majestick and moving Words, conspired to transport and charm the ravished Heart and Ear."

And because 700 people had been able to squeeze into the hall, a sum of 400


Hal - le-lu-jah, Hal-le - lu-jah, Hal-le-lu-jah, Hal - le - lu-jah,
Hal - le-lu-jah, Hal-le - lu-jah, Hal-le-lu-jah, Hal - le - lu-jah,
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Hal - le-lu-jah, Hal-le - lu-jah, Hal-le-lu-jah, Hal - le - lu-jah,
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pounds sterling was raised and 142 debtors were released from prison. This set a pattern: During Handel's lifetime his greatest oratorio would be performed to benefit a charity more often than its composer. A contemporary English writer said, "It fed the hungry, clothed the naked, fostered the orphan."

Before the world premiere of *The Messiah* in Dublin, Handel had spent a happy winter there, giving a series of concerts at the invitation of the Lord Lieutenant of Ireland. But earlier he had been through a difficult time. A native of Halle, Germany, he had come to England a generation before as an impresario, to compose and mount Italian opera. For many reasons, however, opera was failing in London. Trying one new production after another on a fickle public, Handel had accumulated debts. In his late 50s, in spite of his usually buoyant nature, he was discouraged.

Handel had written a wealth of instrumental works, only a few of which are performed today, and several earlier oratorios as well as operas. The oratorio is a narrative poem, often on a Biblical theme, set to music of grandiose proportions. Like opera, it uses soloists and a chorus.

After his last opera closed in April 1741, Handel went into seclusion to work on a libretto sent to him by Charles Jennens, who had previously supplied him with texts. This was *The Messiah*. Jennens must be credited with an excellent libretto, but the passages from the Bible that he selected were ones that had been used for centuries as part of the Christmas Eve service in the Roman Catholic Church.

Handel completed *The Messiah* in 24 days. The original manuscript bears witness to the fervor of its composition: Pages are smudged, corrections are blackly inked in, and there are even marks left by the sand he used to dry the ink.

The Messiah is not a series of scenes from the life of Jesus. Rather, it tells the story of human redemption, and only the indirect light falls on the figure of the Messiah.

When Handel had written the last note, he said to his servant, "I think I did see all Heaven before me, and the great God himself." He is said to have wept while writing one of the most heart-rending arias, "He was despised," from the Easter section.

Dublin was treated to two more performances of *The Messiah* in the spring of 1742, and then it was time for Handel to go home to London.

Having heard that the church objected to his presenting in theaters a work concerning the life of Christ, in early performances Handel called *The Messiah* simply *A Sacred Oratorio.* London audiences were beginning to accept oratorios as entertainment—but they greeted *A Sacred Oratorio* with resounding silence.

In spite of having the backing of the royal family—it was George II who stood for the Hallelujah Chorus during one of the early singings of the *The Messiah*, establishing that tradition—Handel withdrew the oratorio from his repertoire in 1743 rather than subject it to continued indifference.

Seven years later he thought of a blameless way to bring it back. He would give a benefit performance in the chapel of the London Foundling Hospital. He had already given a fine organ to the chapel.

On the date set, May 1, 1750, the crush of people was so great that the oratorio—this time performed under its original name—had to be repeated. Handel had been correct in counting on artistocratic audiences to support fashionable charities.

This time *The Messiah* triumphed, and its future was secure. It became a yearly event at the Foundling Hospital, continued even long after the composer's death.

In 1750, the year that *The Messiah* gained the popularity that it has never since lost, Handel was 65, and his health was failing. He was losing his sight, and eventually, like his great contemporary, Bach, he became blind. But he continued to compose by dictating his music, and he still played the organ.

Handel presented *The Messiah* once more at the Foundling Hospital, during Lent in 1759. In the course of his performance he fainted and was taken home, and he died on the day before Easter.

In loyalty to his adopted country, Handel had requested to be buried with a private service at Westminster Abbey. His wish was granted—partly. England gave him a grand funeral at the Abbey that was attended by more than 3,000 people. A choir combining voices from the Abbey, St. Paul and the Chapel Royal sang. Strangely, no one thought to include any of Handel's own works, although he had written much noble church music, including several funeral anthems.

The Messiah lived on, a favorite in London, Dublin, and other parts of the British Isles. It crossed the ocean to the New World before the colonies became the United States.

Through the years since Handel's death strange things have been done to the *The Messiah*. Mozart arranged the work according to his own style. In Victorian times it was often sung by massive choirs of a thousand or more voices, accompanied by huge orchestras.

The Messiah survived it all. And through its many versions its magic has continued to shine. The perennial appeal of *The Messiah* is as fresh today as when it was first heard, more than 200 years ago.

"Rejoice greatly! Hallelujah!" □

Elizabeth G. Benton is a free-lance writer living in Orlando, Fla. This article originally appeared in the Presbyterian Survey, *December 1986.*

Windows in the Word

by Timothy K. Jones

Ear

I recently read about a gifted musician, a singer and professor of music, who developed a peculiar neurological disorder. While his eyesight tested normal, the part of the brain that processed visual impressions became increasingly faulty.

Sometimes a student would stop by, his neurologist wrote, "and Dr. P. would not recognize him; or more specifically, would not recognize his face." Only when Dr. P. could hear the voice could he "recognize" such a student.

Things grew embarrassingly worse, recounted his doctor, for "not only did Dr. P. increasingly fail to see faces, but he saw faces when there were no faces to see . . . when in the street, he might pat the heads of water-hydrants and parking-meters, taking these to be the heads of children; he would amiably address carved knobs on the furniture, and be astounded when they did not reply."

But the more his seeing became distorted, the more his hearing compensated. "He faced (people) with his *ears*," his doctor came to observe, "not his eyes." Music, sound, rhythm, melody, all became the ways he perceived and related to the world. As long as his concentration went uninterrupted, as long as he could listen acutely to the sounds of his world, he functioned well and hummed through daily work to the last days of his life (from *The Man Who Mistook His Wife for a Hat*, by Oliver Sacks).

Even though I look upon the world without the handicap of Dr. P., there have been many times I too have strained to listen, that I have been eager to hear the rhythms and music of the world around and within. In later years, especially, I have been anxious not to miss the voice of God in the holy moments and daily noise of life.

Such eagerness motivated biblical characters, as well. They realized that hearing needed sharpening, that ears must be attentive, that God's word was too precious for a casual hearing. "The Lord of hosts has revealed himself in *my ears*," Isaiah declared in 22:14. Often there is an element of finality once the ears have the message to which they have been opened. "He who has ears," said Jesus, "let him hear" (Matt. 13:43). Or "Blessed are your . . . ears, for they hear" in Matthew 13:16. And one sees such attentiveness in Luke's Christmas story. Mary and Joseph *listened*, and what they heard filled them with awe. It happened to the shepherds, too, for they came back from their momentous night "glorifying and praising God for all that they had heard and seen" (Luke 2:20).

This kind of awareness required a special kind of listening, just as it does now. In our chatty, wordy world, where, as one writer says, words "form the floor, the walls, and the ceilings of our existence," we need to cultivate an ear for what is vital. We need to learn attentiveness to the still, small voice amid the loud but superficial torrent of sound and word.

One psychologist had this in mind when he settled on a title for his book: *Nurturing Silence in a Noisy World*. If and when we do nurture silence and train our ears, we won't miss the melody and rhythm of God's doings in the life of the world and in the world of our lives. And like the Christmas shepherds, we can wait with bated breath and unstopped ears for the voice, the only Voice, that can speak to our deepest longings. □

Timothy K. Jones, an ordained Church of the Brethren minister and a freelance writer, lives in Goshen, Ind.

On gay-bashing, ritual anointing

Name withheld upon request

Stop hitting gays over the head

As one who spent a lifetime in the Church of the Brethren ministry, I am appalled at the ignorance and venom expressed in some of the letters in the July MESSENGER about homosexuality.

As an active member and officer of Parents and Friends of Lesbians and Gays for 10 years, I say to all these writers, in the very deepest and sincerest "brotherly love" I can muster: "You simply don't know the first thing about what you are saying."

Homosexuality is *not* what somebody *does,* but *who* somebody *is.* I dare each of you to know a gay as a real *friend*, a whole *person*, and then try to write such letters again, a year from now. Yea, verily, when any or all of *you* are suddenly bowled over by the news that one of *your* children or grandchildren is gay, it will do you absolutely no good (indeed, it will all but destroy them and you) for you to keep hitting them over the head with all your misinterpreted irrelevancies of Old Testament prooftexts.

Wake up and read the facts before you presume again to heap such categorical condemnation of God upon the weary heads of his children already bloodied by our sick society's abuse. Your just standing there jumping up and down screaming "Sin!" not only closes your minds to any possible understanding, but feeds your self-deception of "doing something" about a very real, painful, tragic "problem."

The fact is that gays are *not* "that way" by "preference," "choice," or "decision," any more than our left-handed children "choose" their different orientation. Anybody who thinks for one moment that any sane person would knowingly *choose* to be gay in such a hostile world as ours is only adding insult to injury by not knowing what they are talking about.

The preponderance of scientific biological and psychological research indicates that at least the inclination or predisposition toward gay orientation is somehow contained in the genetic pool, not created by "attitudes and behaviors of parents," nor by the "teaching or influence of other gays," much less by any "free choice."

So you had better not rest too comfortably or long on your throne of self-righteous judgmentalism. With one out of every ten of our children and grandchildren being gay, it just could happen in *your* family. Indeed, by statistical averages, one of *you* is gay, at least three or four of your children, and six to eight of your grandchildren are gay— whether you know it or not— in which event you will have to eat your own words.

Gays have no more choice in their orientation than do heterosexuals. Their only "choice" is how to deal with that orientation once recognized. Their only choice is how to deal with it—once realized. They may choose either to deny it and hide it to avoid our cruel rejection, or they may accept it and face it, "come out," and fight the sort of ignorance, hostility, and discrimination reflected in your letters.

Amazingly, we soon discover that *we* don't have any more "choice" than gays do, in one form or other, to accept them or to reject them. For me, I choose to accept them as God's gift—different, yes, but at least as worthy of God's love and ours as the writers of the July letters. ☐

(We regret that the prevailing climate of hostility toward homosexuals makes it necessary for us not to identify writers who wish to speak out, but desire anonymity to avoid harassment. We do request that such writers sign their letters to us, in order to be considered for publication. Confidentiality is assured. This seems, to us, to be the best course if we are to foster the dialog that Annual Conference has called for on this particularly sensitive and controversial issue. —Ed.)

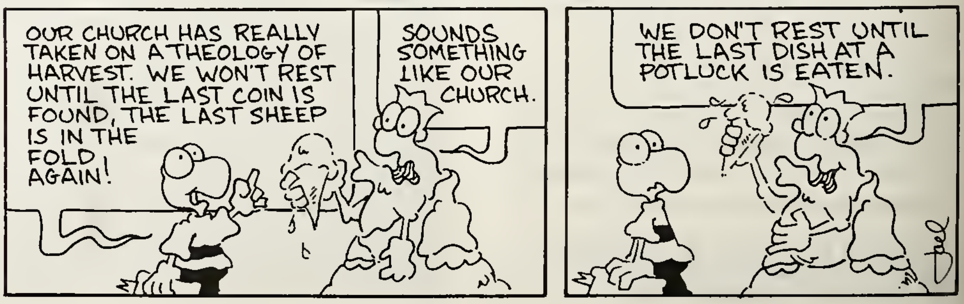
Steven G. Gehman

Anointing is for healing only

I am concerned that the emphasis begun at Annual Conference this year on broad usage for the anointing service represents a move toward sacramentalism. By sacramentalism I mean a belief that certain rituals will make available God's grace or

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


OUR CHURCH HAS REALLY TAKEN ON A THEOLOGY OF HARVEST. WE WON'T REST UNTIL THE LAST COIN IS FOUND, THE LAST SHEEP IS IN THE FOLD AGAIN!
SOUNDS SOMETHING LIKE OUR CHURCH.
WE DON'T REST UNTIL THE LAST DISH AT A POTLUCK IS EATEN.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

and-grabbing, neglecting congregations

power in ways that it otherwise would not be available.

I was surprised this year at Annual Conference by the sparseness of biblical exposition by the main speakers on anointing. What I specifically was looking for was some careful work delineating the various terms for and practices of anointing found in the Bible. Such exposition is indispensable at a time when many in the church are advocating anointing for the commissioning of leaders.

While the Bible contains many purposes for anointing, the New Testament records only one purpose for a ceremonial anointing—healing.

Anointing was done for cosmetic purposes, as in Ruth 3:3 and Matthew 6:17. It was done in preparation for burial, as in Mark 16:1 and John 12:1-7. It was an act of honoring the one anointed, as in Luke 7:36-50. It was also done for the purpose of healing, as in Mark 6:13 and James 5:14.

The Greek verb *aleipho* is used for all of these practices. Nowhere in the New Testament is this word used for anointing leaders as an act of commissioning. The same word appears some 18 times in the Greek Old Testament (Septuagint), and only three times does it refer to anointing leaders (twice in Exodus 40:14 and once in Numbers 3:3).

On the other hand, the practice of anointing leaders is found frequently in the Old Testament. Anointings are recorded for prophets and priests, in addition to kings. In every case but the three just mentioned, the Septuagint translates the Hebrew word with *chrio*, from which *christos* or "Christ" is derived.

Flipping over to the New Testament again, the verb *chrio* is *never* used in reference to actually putting oil on the head of a leader. *Chrio* appears five times in the New Testament (Luke 4:18, Acts 4:27, 10:38, 2 Corinthians 1:21, and Hebrews 1:9). Four of those refer to Jesus as the one who is anointed and three of the four are quotes of the Old Testament.

There appears to be no evidence whatever that the church of the New Testament practiced anointing for leaders. This cannot be accidental on the part of the early church.

It seems to me that the New Testament restriction of *chrio* to The Anointed One has a leveling effect upon the community of believers. It puts leaders in the church on the same spiritual plain as followers.

How different would our pattern of leadership in the church be if the Psalms 2 reference to the "anointed one" could apply to church leaders? "He said to me, 'You are my son, today I have begotten you. Ask of me and I will make the nations your heritage, and the ends of the earth your possession.' "

In its original context, the "anointed one" was none other than the king. As a pastor, I am glad that we do not consider our leaders to be anointed in this sense, but that we restrict this status to Christ.

One of two things will necessarily happen if we continue to anoint leaders. Either this practice will mean to us what *chrio* meant to the New Testament church, or it will mean something different. If it takes on the New Testament meaning, we will move in a direction similar to leadership patterns in the Roman Catholic Church, for example.

Chrio connotes a special, close connection with God that gives one the authority to lead. Leaders begin to have an aura about them which makes it difficult to question their authority. If that should become the case, I would side with the early church in restricting *chrio* to Christ.

The second option is not much happier. If anointing leaders means something different from *chrio*, then on what basis do we practice it? In ancient times in the Near East anointing with oil was rooted in the culture. Olive oil was a common product in Palestine and had many practical uses.

Anointing with oil does not have the same connection to our cultural setting. If we have no biblical reason to practice it for commissioning leaders and no reason rooted in our culture, then why bother?

We should use the ritual of anointing with oil only as prescribed by James 5. Of course, we should expand our notion of healing to more than simply physical healing. It should include emotional and spiritual components of our beings, as the James passage seems to do.

When anointing is used in this way, sick and hurting persons are reminded that Jesus did a lot of healing and that he commissioned his disciples to go forth and heal the sick. They are reminded in a dramatic way that God and the church care about their pain and desire wholeness for them. If we use anointing in other ways, it loses its connection to biblical tradition and becomes a ritual seeking after meaning, rather than a meaningful ritual. ☐

Steven G. Gehman, with his wife, Sharon, co-pastors the Paxton Church of the Brethren, Harrisburg, Pa.

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opinions

I. W. Moomaw

The land belongs to all humanity

In the Broadway musical "Oklahoma" we hear of "corn as high as an elephant's eye." These days, however, not all is well with American agriculture and farm life.

The US Department of Agriculture has just reported that in 1985 two hundred farms went bankrupt every day. When farms go under, many are taken over by large farming corporations. Increasingly the farmland is coming under control of fewer and fewer people.

For example, in central California, where hundreds of family farmers once operated, the land is largely owned by five corporations. In Florida four corporations control most of the citrus industry. In the Southwest an oil corporation holds 1,777,000 acres of cropland.

Crop subsidy payments, as currently applied, tend to favor large landholders. In 1986, 50 cotton growers each received subsidy payments of $1 million or more. The farmland is indeed coming under the control of fewer and fewer people. This was not the will of the Creator or of the founding fathers.

Thomas Jefferson once declared: "Democratic government and institutions thrive best when the landed resources are widely and justly distributed." But today rural farm communities, so basic to our national life, are being absorbed by mechanized farming corporations.

Family farmers, sharecroppers, and farm laborers crowded off the land by corporations seek refuge in the cities. *The Wall Street Journal* estimates that there are 450,000 homeless people in New York City, and if the present trend continues, their number could reach a million by the year 2000.

Despite the city's efforts to provide housing, many have to exist on park benches, under bridges, on the warm grates outside tall buildings, or in cardboard cartons. This should be a nationwide concern.

As early as 1920 William Jennings Bryan declared, "Destroy our cities and they will rebuild themselves, but destroy our farm communities and grass will soon grow in our city streets.

In the Old Testament the lawmakers in

the book of Leviticus gave the world's best moral code for conservation and just access to land. The Old Testament prophets cried out against those who "add field to field."

In the United States, the Homestead Act of 1862 was designed to provide fair distribution of colonial land. However, today landgrabbing persists by those in power, and the evil of landlordism creeps forward.

But there are reasons for hope. A new awareness is rising, especially among young people. They ask for neither luxury nor political power—only for a chance to work, with just access to the land and other resources the Creator intends for all.

With this new awareness God is opening the floodgates of history toward a new and better world. The church is being summoned to act. There are no easy answers, but three areas need our attention.

First, let the church speak forth more boldly as the voice of conscience and justice in regard to land and other resources the Creator intends for all. For too long we have turned our backs to the poor while landlordism creeps forward.

Second, we should reduce military expenditures and use the savings to buy up surplus grain to feed the hungry. The Creator has placed in the soils of the earth the elements of food for all. World hunger is the scandal of our time.

Third, we should curb the control of land by fewer and fewer people. Some European countries have a "graduated land tax." A given area of land is considered to be enough to provide employment and a livelihood. Any additional land is taxed at a higher rate. In the United States we have no land policy.

An editorial in the *Saturday Review* said that too often reforms are delayed because we wait to join some great movement. The opportunity for land reform is near at hand. If all people of goodwill and concern will work, pray, and speak out for justice and access to land and resources God intends for all, the course of history can be changed toward the world of justice and peace that God desires for all humankind. ☐

I. W. Moomaw, a former Church of the Brethren missionary in India and executive director of the Committee on Agricultural Missions of the Division of Overseas Ministries of the National Council of Churches, lives in Sebring, Fla.

Randall Lehman

A pastor's work is in the parish

More and more congregations in our area and across the Brotherhood are becoming too small to obtain a full-time pastor.

Because of diminishing size, many congregations are forced to yoke with other congregations to obtain any reasonable type of pastoral care.

I share the following excerpt from a friend's letter that gets to the heart of the matter. It speaks of a retired minister who stepped in to help congregations that had no full-time pastoral care:

"The first thing he did was to spend a week making calls to acquaint himself with people and their needs. All of them greeted him with, 'This is the first time a pastor has called in more than three years.' "

I believe one reason congregations are not receiving proper pastoral care is that some pastors are becoming too involved in programs and issues beyond the parish level at the expense and neglect of the congregation. This is not to say that these people don't have good intentions.

But if we become too involved away from our first responsibility—in district and Brotherhood activities, or in national and world issues—someone is going to suffer.

My wish for the church is simply to rearrange its priorities. We are overburdened with outside issues and spend too much time making statements about South Africa, the contras, homosexuality, AIDS, and other such issues.

Of course, some of these issues require our attention, but not at the expense of neglecting the congregation. Perhaps pastors should give more of the outreach ministries to persons not assigned to congregational ministry.

The purpose of the church is to educate us to be loving, to teach us to worship our Creator and Jesus Christ, and to provide instruction so that we will work and live for the betterment of all humanity, wherever we are called to serve.

Pastors should concentrate on these tasks and not become too involved in the district, Annual Conference, General Board, and other organizations at the expense of the congregation. ☐

Randall Lehman is pastor of the Muskegon (Mich.) Church of the Brethren.

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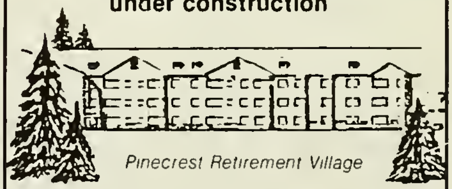

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INVITATION—Attend 9:00 Sunday School, 10:15 worship in Arizona at East Valley, a community church. Come to 111 N. 72nd St., Mesa. Mail inquiries to East Valley Church of the Brethren, 6350 E. Main St., # 133, Mesa, AZ 85205. Tel. Pastor Calvin Hill (602) 983-1003 or Board Chair Paul Becker (602) 985-8819.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Decatur YWCA, 2362 Lawrenceville Hwy. Contact Pastor Richard Ward at (404) 727-4191 or John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

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TRAVEL—Bridgewater College President's Tour to Alaska leaving Seattle July 10, 1988. Travel by plane, bus train and tour ship (Inside Passage cruise). 14 days July 10-24, 1988. President Wayne F. Geisert and Pastor Raymon Eller are coordinators. For details contact Eller Tours, 303 Kohser Avenue, North Manchester, IN 46962. Tel. (219) 982-6541 or W. F. Geisert, Bridgewater College, Bridgewater, Va., 22812. Tel. (703) 828-3362.

TRAVEL—Australia and New Zealand, July 23-Aug. 8, 1988, with John and Naomi Mishler. Tour beautiful countries of the southern hemisphere. Travel by bus, train, boat, and airplane to places of ecstasy and beauty. Famous cities, unusual animals, plants, crops, and people. See farmlands and sheep-herding scenes. Optional two days in Hawaii on return for minimal cost. For info. and brochure, write: John and Naomi Mishler, 168 E. 6th Street, Peru, IN 46970. Tel. (317) 473-7468.

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TRAVEL—To Australia, New Zealand, Fiji. May 28-June 24, 1988. Tour includes Great Barrier Reef and World's Fair. For info. write: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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Licensing/ Ordination

Cobb, Sharon Elaine, licensed June 14, 1987, Manassas, Mid. Atl.

Eisenbise, Debra L., licensed July 25, 1987, Fellowship in Christ, Pac. S.W.

Eller, Maria Kim, licensed July 15, 1986, Fruitland, Idaho

Ewert, Jeanine L., licensed July 25, 1987, Modesto, Pac. S.W.

Gauby, Sidney, ordained August 15, 1987, McPherson, W. Plains

Gibbs, Clay Robert, licensed August 22, 1987, Covington, Ore./Wash.

Howe, Allan H., ordained June 20, 1987, Reba Place, Evanston, Ill./Wis.

Mangun, L. Jean, licensed July 25, 1987, Live Oak, Pac. S.W.

Summy, Katherine E., licensed June 23, 1987, East Fairview, Atl. N.E.

Vislosky, Mark, ordained August 8, 1987, Oakdale, W. Pa.

Pastoral Placements

Bowser, Harold, from East Fairview, Atl. N.E., to Elk Run/ Moscow, Shen., full-time yoked

Carpenter, Julian, from secular, to Crab Run, Damascus, Shen.

Dell, Phillip, from Milledgeville, Ill./Wis., to Markle, S/C Ind.

Dorsett, George, from Andrews, to Loon Creek, S/C Ind.

Eller, Maria, from Bethany Seminary, to Midland, Mich., part-time

Fields, Damon, from Bethany Seminary, to Miami First, Fla./P.R.

Fields, Sue, from Bethany Seminary, to Miami First, Fla./P.R.

Firstbrook, Clinton III, from Cherry Grove, Ill./Wis., to Beech Grove, S. Ohio

Gilbert, Julia, from Bethany Seminary, to Richland, N. Ohio

Hollinger, Ken, from retirement, to New Salem, N. Ind., part-time

Jones, Glen, from Baugo, N. Ind., to Arcadia, S/C Ind.

Jones, Steven, from other denomination, to Beavercreek, S. Ohio

Kauffman, Herman, from Lafayette, S/C Ind., to Painesville, N. Ohio

Mantz, Elmo, from secular, to Salem, Shen., part-time

Miller, R. Eugene, from Carson Valley, to Rockhill, Mid. Pa.

Show, Jim, from Maple Grove, W. Marva, to Asherglade, W. Pa., full-time yoked

Sowders, Eddie R., from other denomination, to Parsons, W. Plains

Thill, Marvin W., from interim, Ore./Wash., to Enders, W. Plains

Tobias, Wendell H., from Kent, N. Ohio, to West Goshen, N. Ind.

Weaver, Bruce H., from La Place, Ill./Wis., to Edgewood, Mid-Atl.

Zumbrun, Melvin J., from Markle, S/C Ind., to Union Center, N. Ind.

Wedding Anniversaries

Ainley, Dave and Esther, Waterloo, Iowa, 52

Bittinger, Desmond and Irene, La Verne, Calif., 60

Bower, Harry and Evelyn, Harrisburg, Pa., 50

Bowman, James and Merle, Wenatchee, Wash., 50

Brumbaugh, Daniel and Ruth, Saxton, Pa., 52

Brumbaugh, Eli and Emma, Martinsburg, Pa., 56

Burket, Wilson and Freda, Martinsburg, Pa., 61

Bush, Floyd and Dorothy, Martinsburg, Pa., 62

Callihan, Clark and Maria, Martinsburg, Pa., 53

Clapper, Ralph and Mary, Martinsburg, Pa., 55

Coolman, Mark and Mildred, Warren, Ind., 62

Detwiler, Galen and Grace, Everett, Pa., 50

Dilling, Elmer and Olive, Martinsburg, Pa., 57

Drake, Wayne and Alverta, Martinsburg, Pa., 52

Ebersole, Wayne and Esther, Martinsburg, Pa., 50

England, Paul and Betty, Bedford, Pa., 50

Fay, Earl and Iva, Waterloo, Iowa, 50

Foulke, Harvey and Hazel, Quakertown, Pa., 50

Harman, Harry and Esther, Gettysburg, Pa., 50

Heckman, Glenn and Mary, Atglen, Pa., 50

Deaths

Puffenbarger, Sonny, 53, Dayton, Va., July 17, 1987

Reed, Everett, 75, Roanoke, Va., June 20, 1987

Reid, Colleen, 59, Oakdale, Calif., September 26, 1987

Reinecker, Verna, 90, McPherson, Kan., August 29, 1987

Replogle, Irene L., 59, Martinsburg, Pa., March 28, 1987

Rife, Glenn, 64, New Madison, Ohio, June 16, 1987

Ritchie, Arthur, 50, Grottoes, Va., May 17, 1987

Rodgers, Robert, 66, Johnstown, Pa., July 19, 1987

Rosser, Clifford, 75, Eden, N. C., March 28, 1987

Royer, Verna, 91, Hartville, Ohio, September 12, 1987

Ruhl, Jacob H., 75, Lancaster, Pa., September 12, 1987

Selby, Charles E., 68, Westminster, Md., May 27, 1987

Sharpshire, Charles J., 75, Eden, N. C., March 8, 1987

Shockley, Bessie W., 77, Eden, N. C., Jan. 13, 1987

Shoemaker, Florence, 87, Sebring, Fla., July 23, 1987

Simmons, Walter, 87, Brookville, Ohio, June 21, 1987

Smith, Lester, 75, Kinross, Iowa, May 28, 1987

Snyder, Elden C., 61, Plymouth, Ind., Aug. 7, 1987

Spangler, Frances, 86, Eden, N. C., Jan. 9, 1987

Spangler, Glenna M., 82, Roanoke, Va., June 10, 1987

Stermer, Lettie, 82, New Oxford, Pa., March 30, 1987

Stine, Minnie M., 91, New Oxford, Pa., May 22, 1987

Stover, Herbert, 80, Bradenton, Fla., Aug. 3, 1987

Strickler, Willie Alma, 89, Staunton, Va., June 2, 1987

Supanick, Dorothy, 74, Boswell, Pa., September 18, 1987

Swinger, Roy Earl, 95, Essex, Mo., August 24, 1987

Tate, Blair, 94, North Manchester, Ind., Aug. 4, 1987

Vandevander, Jesse, 88, Hinton, Va., June 6, 1987

Walker, Donald W., 79, Des Moines, Iowa, September 21, 1987

Weddle, Iva O., 65, Cloverdale, Va., June 22, 1987

Weitzel, Ruth J., 92, Martinsburg, Pa., July 12, 1987

Westergren, A. E., 89, Washington, D. C., July 21, 1987

Whitten, Hubert N. Sr., 93, Goode, Va., July 26, 1987

Wilson, E. Raymond, 90, Sandy Spring, Md., June 27, 1987

Wilson, Lena, 83, Eden, N. C., August 21, 1987

Wise, Lasca Cline, 78, Weyers Cave, Va., July 21, 1987

Wolfe, Gladys R., 83, Westminster, Md., June 20, 1987

Wright, Charles L., 81, Weyers Cave, Va., July 5, 1987

Wright, Eldridge W., 88, Boones Mill, Va., June 13, 1987

Yates, Ernest S., 75, Hopewell, Va., June 7, 1987

Zook, Margaret J., 78, Huntingdon, Pa., May 9, 1987

INDEX 1987

Listed on these pages are articles, poems, editorials, opinions and names of contributors that appeared in MESSENGER during 1987. Classifications have been made according to author and subject matter. Numbers indicate issue and page.

AUTHORS

AGNOR, VADA
  Pray for Onaldo 12 1
ANDEREGG, MARTHA
  Church of the bigots? 5.1
ASPESLAGH, ROB
  The looking-glass land 12.22-24
BABER, MARY BEAHM
  Bill, the ballpark missionary 11 1
  Colorful language in hymns 5 1
BARTHOLOMEW, TIM
  Editor's snide slaps not needed 5:cover 2
BECKWITH, JAMES M
  I like the logo. Long may it wave! 11:30
BEERY, BOB
  Sharing is our responsibility 3:31-32
BENNA, LEROY
  Ballgames and the Lord's day 11.1
BENTON, ELIZABETH G
  Handel's masterpiece. *The Messiah* 12:27-29
BHAGAT, SHANTILAL
  Genetic engineering: A second Genesis? 6.28-29
BITTINGER, DESMOND W
  Eglon trusted its youth 6:cover 2-1
BLACK, JAMES R.
  A sign of kinship .1 1
BLOUGH, ARBUTUS
  Sharing our gifts 4 18-19
BLOUGH, JOHN
  Sharing our gifts 4.18-19
BLOUGH, MARVIN E.
  It put to the test 6:cover 2
BOLE, WILLIAM
  'Contra-gate' alleged in lawsuit last May 3.4
BOMBERGER, HAROLD Z.
  One moderator's recollection 5.1
BOND, GILBERT
  Sharing our gifts 4 18-19
BOSHART, CATHY
  BVSers should profess Christ 6 30
BOSSERMAN, SANDY
  How many stewards did it take? 4 15
BOWMAN, BOB
  Advent for home 11.20
BOWSER, BILL
  For budget crises, a modest proposal 5.30-31
BOWSER, D. LUKE JR.
  A prophetic word 10.1
BOWSER, THOMAS L.
  Blanket of love 12 25
BOYER, CHUCK
  Our arms attitude 5.21
BRAUNE, DAVID
  Middle East religions are topic for DEPA 4 6
BRUBAKER, HELEN
  Jesus at BMC meet 1.cover 2-1
BRUBAKER, PAUL W
  Repulsed by TV evangelists 7 1
BRUMBAUGH, ELMER I
  Being Brethren, but inclusive 6 1
BUCHER, GORDON W
  My kind of heroes 8-9 1
BURK, CONNIE L.
  Stewardship of life 4 14
BURRY, GENE A.
  Hypocrisy's backlash factor 2:cover 2
CARTER, CHARLES T.
  Marian Scholten. 'Here am I, send me' 1.2
CARTER, CLAUDIA I
  Love and hope on a dead-end street 10.18-19
CARTER, KAREN S
  As sheep among wolves 7 23-26
  Love and hope on a dead-end street 10.18-19
CHRISMAN, E. LEE
  Taking issue on what's in order 4 1
CISZEK, TERRY
  Resources (on alcoholism) 7.35
CLICK, EMILY ANN
  Nothing is easy about suicide 8-9 44-45
COFFMAN, MCKINLEY
  Ban the flag, but wash feet 7 41-42
  The Bakkers fit a pattern 11 1
COLANDENE, MARY ELLEN
  Kathy Simmons. She wrote the book 6:3
  Orrin Kline Sr. A career carved in stone 7.2
CRESSMAN, N. M
  December spoke to me 2 1
CROUSE, MERLE
  Zapping the zilch charge 7 1
DALBEY, GORDON
  When a Christian gets the blues 2:17-19
DAVIS, LINDA E.S.
  MESSENGER growing conservative 4 1
DENTLER, LARRY
  What the brothers told the sisters about the prayer covering 1 16-17
DETWILER, SAM
  We're fighting the wrong enemy. 3:32-33
DILLING, FRED
  Jesus shunned politics 12:cover 2-1
DILLING, YVONNE
  Maria will walk 4.20-21
DODD, PAUL
  The confiscated MESSENGER 10:cover 2
DONOVAN, JEANNE
  Gethsemane 4 22
  Judas 4 22
  The third cross 4 23
EISENBISE, SCOTT
  I'd rather not be a doorkeeper 7:cover 2
ELLER, DAVID B
  Elizabethtown center discusses modernity 11 6
  Ministry of believers is conference topic 12 6
  Peter Hon and the 'Kentucky Dunkards' 5.18-20
ESHLEMAN, SHERRY
  Sharing our gifts 4 18-19
EVES, DIANE
  God speaks through Jim and Tammy 12.1
EVICK, NANCY F
  Leave the potshots for others 7.1
FAUS, ROBERT E.
  How much pastor? 3:24
  Issues in ministry 3:28
FAW, CHALMER
  Keep it simple 8-9.40
  Portraits of the heart 2:18
  Sweet reconciliation 4:11
FIKE, DOUG
  Should Brethren be on the fringe? 6:32-33
FIKE, EARLE W. JR.
  Sanctuary: Yes or no? 2:12-14
FITZKEE, DON
  Annual Conference preview 5.8-11
  Antelope Park: Warming US-Soviet relations 7:36-37
  Audrey Kauffman: Public hangings are her thing 7:2-3
  Barb Ober: Writing letters to right wrongs 11:2
  Briefly noted at Conference 8-9:20-23
  Bucher Center teaches Brethren who they are 8-9:10-11
  'Burnout is not part of my vocabulary' 3:21-23
  Calling forth our members' gifts 4:16-17
  Chad Stettler: Just what the doctor ordered 8-9 2
  Charlie Harshbarger: The earth is the Lord's 12:2
  Chris Bowman: Creating a computer community 5:3
  Dan Burgette: Leaping for life 2:2
  Darla Kay Bowman: She speaks her peace 1:2-3
  Delmer Houser: A turn for the better 12:3
  Dwight Oiler: Christ's clawhammer champ 2:2-3
  Ercell Lynn: He'd rather be in prison 11:2-3
  Foundations merger firming up 6:9
  Have gavel, will travel 2:10-11
  Jennie Hostetter: Lending aid and comforters 3:2-3
  Jennie Poulsom: More than her fair SHARE 10:2
  Jim and Jean Leaman: Filling the need 4:2
  Jon Blickenstaff. Making hope reality 7:3
  Ken Smith-Shuman: The thrill of victory 8-9.3
  La Vere Flora. Getting people's goals 6:2-3
  Linn Longenecker: Brushing up on history 10:3
  Margy Heckman: Letting the sun shine in 5:2
  Multiple choice 11:18-19
  Murray and Ruth Williamson: We would be building 4 3
  Myung Yul Chae: Giving in grand fashion 4 2-3
  New life in Germantown 12 17-21
  Norman Utz. Art 'with a little religion' 6 2
  Our new general secretary: An undaunted Dunker 1.12-15
  Overcoming the Topsy syndrome: The making of the General Board 3:12-14
  Page one 8-9 1, 10:1, 12.1
  Paul Brubaker. He packs a full suitcase 6.15-20
  Preserving Germantown's history 12:20
  Preventive medicine 10 14-16
  Publishers promote peace at fair 11:9
  Sam and Day Moon Oh Happy: Their simplicity is complex 1:2-3
  Sharando Sellers. Having a high time 10:2-3
  T. William Preston: He tells it like it is. 12:2-3
FORNEY, HAROLD J.
  Sharing our gifts 4:18-19
FOUTS, DAVID
  Too much attention on AIDS 10.1
FOX, MARK F
  Let the churches handle CO work 1.24-25
GARBER, ESTHER PENCE
  Naomi West: There's 'that refugee woman' 2:2-3
GARBER, PAUL
  Brethren have lost Christ as Savior 1:25-26
GARDNER, RICHARD B
  Genesis commentary appears in Brethren/Mennonite series 8-9:38
  Issues in ministry 3:28
  Launching TRIM 3:22
GEHMAN, STEVEN G
  Anointing is for healing only 12.30-31
GIBBLE, KENNETH L.
  Anne M. Myers: 'It's a bit awesome 8-9:26
  Elaine Sollenberger: 'Good use of gifts' 8-9.28
  Ordaining, maintaining 3 16-17
  This must be the place 10.23-25
GINGRICH, DENNIS
  Adventure premise is wrong for us 2:22-23
GLASMIRE, WILLIAM E. JR
  Speak for yourselves 10:cover 2
GOSS, KEITH A.
  Christ is Savior and peacemaker 4 27
GRACE
  From death to life 7:32-33
GREINER, ROBERT
  Nostalgic regrets in 1959 8-9 1,46
GROSS, BOB
  Criminal justice Brethren-style 11 10-13
  For more information (on criminal justice). 11:13
GROUT, PHIL
  Brethren in jail for conscience's sake 7:9-11
  One man's obedience 7 15-18
HACKMAN, GALEN R
  A look at the 'Brethren' beatitude 7:35-37
  Joining with the wrong sort 8-9:1
HALLER, MARY ANNE
  Doug Fike on the right track 1:1
HAND, KATHY
  Bernice Phillips. Tatting her trademark 5 2-3
HARSHBARGER, JANE
  How to give hope to the depressed 11:26-27
HARVEY, MARY ANN
  A meeting of the menders 8-9 24
HEINRICH, DETLEV
  It's time to stop discrimination 2 21-22
HENDRICKSON, LUCY
  Remember Sodom and Gomorrah 5:cover 2-1
HESS, F. EUGENE
  An answer to the quest for order 10:1
HITE, JAMES M
  I am concerned for the church 4 29-30
  Will Brethren become a cult? 8-9 47
HO, ESTHER MOHLER
  How much of a pacifist? 6:cover 2
HOLLINGER, CLYDE G.
  Chilling reading about AIDS 12 1
HOOVER, KAREN WOODY
  Joy in large measure 12:cover 2
HOOVER, LARRY
  Sharing our gifts 4 18-19
HOSTETLER, TOM
  Alive and well in Kansas 3:cover 2-1
HOWARD, JAMES
  Sin can cause problems 5.cover 2
HOWELL, MATT
  Sharing our gifts 4:18-19
INGERSOLL, DALE
  Aukerman missed the point 3:1
JOHNSON, JODY
  Talk of Christ as Savior 3:1
JONES, TIMOTHY
  Ear 12:29
  Grace 4:21
  Pain 8-9 43
  Reba Place: A church that won't stand still 10:10-13
  Reign 5:24
  Rest 2.19
  Risk 3.23
  Run 7:39
  Story 10:25
  The day 1:24
  Thirst 6:29
  Walls 11:27
KEISTER, MR. AND MRS. STANLEY F.
  Before writing again 11.1
KIEFFABER, ALAN
  Enjoined to love and harmony 2:cover 2
KINDY, CLIFF
  Courage to love and forgive 8-9 47
KINTER, J. DANA
  Check your facts. 10:1
KINZIE, LOIS
  BVS as a faith experience 11:1
KLAHRE, MICHAEL
  Marie Hamilton. Prisoner of love 11:3
KLINE, KATHY
  Small Talk 1.22, 2 15, 3:15, 4:26, 5.22, 6:25, 7:27, 8-9.39, 10-17
KLOTZ, LYLE M
  Prayer coverings just a cover-up 3:cover 2
  What about heterosexuals? 11:cover 2-1
  Worship is not a spectator sport 10:28-29
KRIEG, JON M
  The death penalty: It's sanctified murder 11:14-15
KRUPPENBACH, JOHN A.
  Some troubling questions 8-9 47
LANDES, WALLACE B. JR.
  From TV scandal to renewed faith 10:28
LANGDON, KENNETH
  Sharing our gifts 4.18-19
LANGDON, PAULA
  Sharing our gifts 4.18-19
LEFEVER, J.S
  Help from conference 6:1
LEHMAN, RANDALL
  A pastor's work is in the parish 12:33
LINDSAY, SAMUEL D
  Too late for coverings 8-9.47
LONG, INEZ
  Matthew 25 alive 1:18-19
LONG, OMER M
  Would Jesus do civil disobedience? 10:cover 2-1
LUDWIG, MARK
  North's solution is no solution 11:27-28,30
MALLOTT, IRA
  Truth on aging 2:1
MALLOY, BRIAN
  Reading the fine print 1:1
MARTIN, ERVIN
  What price for souls? 2:1
MARTIN, HAROLD S.
  Veil combines two meanings 6.30, 32
MARTIN, JIM
  MESSENGER deserves award 11:1
MARTIN, W.A.("WIP")
  Up with missions 3:1
MCFADDEN, DAN
  Secrets to be shared 7:34-35
MCFADDEN, WENDY CHAMBERLAIN
  Genetic engineering, AIDS, death penalty dominate business 8-9 16-19
  Making our mark 6 10-11
MELLINGER-BLOUCH, JUDD
  A second-hand building for a first-hand faith 8-9.5
  Youth seminar studies US-USSR relations 6:4
MERRITT, RUSSELL
  No compromises on truth 7.cover 2
MILLER, BRYAN
  I hardly knew this was Dad. 7:38-39
MILLER, DEAN M
  Anointing: An ancient rite in new settings 6:26-27
MILLER, KATHY KLINE
  Small Talk 11 21, 12:26
MILLER, PEGGY REIFF
  Do Brethren still oppose alcohol? 10:26
MOHLER, KATHRYN
  A sister tells the brothers 3.cover 2
MOOMAW, I. W
  The land belongs to all humanity 12:32-33
MOORE, DEE MARI
  Anderson's story had a flip side 6:33-34
  Master sculptor saw David 8-9 cover 2
MORRIS, DAVID J
  Pay cheerfully for conference 8-9 cover 2
MOYER, JEAN
  Inspired by the witness 10:cover 2
MURDOCK, DORRIS
  Boys and aggression 6:cover 2
MYER, JIM
  Church and Conference in step 1:cover 2
NAFZINGER, CONNI
  A new commandment I give 11.cover 2
NAME WITHHELD
  A gay member's gratitude 12:1
  Stop hitting gays over the head 12:30
  The Bible ambiguously states 4:cover 2
  We're in this together 5:cover 2
NAYLOR, ILLANA
  Inclusiveness is scriptural 1:1
NEWCOMER, HUBERT R
  Please don't call me aging 5.23-25
NICHOLS, GEORGE
  It's not hard to prevent suicide 4 24-25
NOLEN, WILFRED E.
  A Brethren welfare story: Caring for our own 6:18-19
O'CONNELL-CAHILL, MICHAEL
  Whiskey river please run dry 7:28-31
OLIVER, FLORENCE
  Dialog diabolic? 11:1
OLIVER, LADDIE D.
  Homosexuality to be deplored 7:cover 2
OTT, DALE
  Israel mistreats the Palestinians 3:33-35
OXLEY, AUDREY
  The set-apart Brethren 12:1
PATT, Y. H
  Young adults need nurture 5:23
PEREIRA, ONALDO
  Crazy in love with Brethren 4 1
PETRY, DANIEL M.
  Toward a New Testament evangelism 10.8-9
PETRY, MRS. CARL
  Remember the 'sea-going cowboys' 1:1
PFALTZGRAFF, ROY E. SR
  The AIDS plague in microcosm 10:26-27
PRESTON, OWEN H
  Proper garments are mandatory 8-9 42-43
RAMIREZ, FRANK
  Copyright laws lack grace 4 27-29
  Nazi vs. nuclear holocaust 10:1
  Who goes there? 1.20-21
REPINE, THOMAS W.
  Speak out against sin 4 cover 2-1
RICHMOND, KYLE
  Brethren faith could transform 8-9.41
  Haiti: Progress is not assured 4:9-10
ROBINSON, PAT ROOP
  Ridding our lives of demons 6:1
ROOP, EUGENE F
  Moses would have rooted for the Cubs 8-9 12-13
  Unnoticed by 'The Nightly News'. 11:22-23
ROSENBERGER, MARY SUE
  Future vision 2.20
  Winter walk 2:20
RUFF, PHYLLIS KINGERY
  'Count well the cost' if you are a delegate 2:5
RUST, DEAN C
  Brethren as public nuisance 12.1
RYAN, MOSES
  Peter Hon 'labors constantly' 5:19
SCHLABACH, GERALD
  Violent peace. A challenge to peace churches 10:20-22
SHAMBERGER, CHAUNCEY
  Get out your umbrella 12.cover 2
  No, this is why fewer members 3:29
  Wondering about the watershed 8-9:1
SHANK, DONALD H.
  District meeting with a difference 3:9-11
SIMPSON, E. F
  No sinners in the kingdom 5:1
SMITH, CRAIG H.
  We get people to love feast 8-9:43-44
SMITH, JEANNE JACOBY
  Phil Hofen: 'I'm still Phil' 3:2
SNADER, EARL E. JR
  An ironic twist to Matthew 16.25 8-9.46-47
SOUDER, MOLLY
  Harsh but plain teaching from Paul 5.1
SPITLER, DONNA
  Judy Nolen Henneberger. A new approach 8-9 2-3
STAHL, CINDY
  Philadelphia as a model 2:cover 2-1
STANFORD, GLENN
  Do Brethren know who they are? 8-9 41-42
STOFFER, DALE R.
  When Brethren view mission, what do they see? 7:19-22
STOLTZFUS, JOYCE A.
  BVSers state their faith 7.39-40
STONER, JACOB S
  'Speed away' to the ball park 8-9.46
SWARTZ, FRED
  Guy Wampler: Still something of the barefoot boy 5:12-16
SWEIGART, BOB
  John Bollinger: Relief from woodworking 3:2-3
SWITZER, KEVIN
  The Bible clearly states 2:1
TALLEY, JUDY GOTTMANN
  Proud of the Brethren 10 1
THOMASSON, KERMON
  1987. 'A very good year'? 12 40
  A pebble in a pond 12.10-15
  A Sunday at Stonehenge 10:32
  Ah, for the good old days 7 44
  At Ashland, 'we and them became us' 6.12-14
  Dealing with Dunker diversity 4:32
  Georgia on my mind 3.36
  How much does marching matter? 7 12-14
  Let's celebrate the sisters 8-9 34
  Open wide that 'Pearlygate' 5:32
  Page one 1.1, 2:1, 3:1, 4.1, 5 1, 6:1, 7 1, 11.1
  Run out of heroes? No way! 2:24
  Sudan: Why is there a war? 1:9-11
  The church of the non-celebrities 11:32
  The pitfalls of fund appeals 6:36
  Time to head for the last roundup 1.28
TITUS, MARY
  Sharing our gifts 4.18-19
TOMLONSON, JAMES E.
  There's life after EFSM 3.18-20
ULRICH, LARRY K.
  In the AIDS agony Christians have a special calling 6:21-24
VAN DYKE, GRACE
  Heroes among us 8-9 1
WAKAWA, DAVID B
  Thanks from Nigeria 4 1
WAMPLER, GUY E
  A view of Cincinnati 5 16-17
  How big is Eglon? 4 12-14
  What if they get the wrong man? 11:16-17
WATERS, LOIS K.
  Charismatic Brethren belong also 5 1
WATKINS, RALPH
  Let's witness to our radical faith 1.23-24
WEEMS, ANN
  In search of our kneeling places 12 16
WENGER, JANE A.
  Confess and leave the closet 7 1
WENGER, JOHN E.
  Opal Nees comes over to Macedonia 3 25-27
WHITE, ROY
  Hurrah for all the Jonahs 3 1
WIMMER, REBECCA TATE
  Good Brethren in GE plants 12.cover 2
WITMER, DORIS F
  Deal gently with TV preachers 7 1
WOLGEMUTH, PAUL
  Father, forgive the editor 8-9 1
WOLGEMUTH, RUTH
  Father, forgive the editor 8-9 1
WOOD, CLARA
  Remembering the first exchange 12 14
YANKEY, ELAINE S
  Abortion anytime is still a sin 3 29-31
YOUNG, DAVID S
  Servant leadership is needed 3 1
YOUNKINS, GALE
  Mission posture needs changing 5 25-26

SUBJECTS

A

ABORTION
Civil rights proposal fuels abortion debate 10:6
Davis, Linda E.S. MESSENGER growing conservative 4 1
Yankey, Elaine S. Abortion anytime is still a sin 3.29-31

ADVENT
Bowman, Bob. Advent for home 11 20
Weems, Ann. In search of our kneeling places 12 16

ADVENTURE IN MISSION
Adventure in Mission. '87 giving will be up 4 4
Bosserman, Sandy. How many stewards did it take? 4 15
Burk, Connie L. Stewardship of life 4 14
Gingrich, Dennis. Adventure premise is wrong for us 2 22-23

AGING
BHHA to include Mennonite homes 12 9
Mallott, Ira. Truth on aging 2 1
Newcomer, Hubert R. Please don't call me aging 5.23-25

AIDS
A call to compassion, Church of the Brethren statement on AIDS 6.22-23
A resource packet on AIDS 1 5
BHWA establishes task force on AIDS 12 8
Bowser, D. Luke Jr. A prophetic word 10 1
Fouts, David. Too much attention on AIDS 10 1
General Board opposes aid to Nicaraguan contras, adopts statement on AIDS, extends hunger appeal 5 4-5
Kinter, J. Dana. Check your facts 10 1
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty dominate business 8-9:16-19
NCC communication unit endorses condom ads 5 6
Pfaltzgraff, Roy E. Sr. The AIDS plague in microcosm 10:26-27
Talley, Judy Gottmann. Proud of the Brethren 10 1
Thomasson, Kermon. The pitfalls of fund appeals 6.36
Ulrich, Larry K. In the AIDS agony Christians have a special calling 6 21-22,24

ALCOHOLISM
Ciszek, Terry. Resources 7 35
Grace. From death to life 7.32-33
McFadden, Dan. Secrets to be shared 7 34-35
Miller, Peggy Reiff. Do Brethren still oppose alcohol? 10.26
O'Connell-Cahill Michael. Whiskey river please run dry 7.28-31

ALLMAN, JANET
Staffing changes made across denomination 5 6

ANABAPTISM
Fitzkee, Don. Bucher Center teaches Brethren who they are 8-9 10-11

ANNUAL CONFERENCE
A call to compassion, Church of the Brethren statement on AIDS 6 22-23
Baber, Mary Beahm. Bill, the ballpark missionary 11 1
Benna, Leroy. Ballgames and the Lord's day 11 1
Bomberger, Harold Z. One moderator's recollection 5 1
Campolo to preach at '88 Conference 12 7
Cincinnati '87. A Brethren shirt tale 8-9 30-31
Cincinnati '87. First order of the day: Scripture teaching 8-9 19
Cincinnati '87. Leaders we elected 8-9 25-27
Cincinnati '87: Some closing shots 8-9 32-33
Cincinnati '87. Something to celebrate 8-9 14-15
Cincinnati '87: Variations on a theme of anointing 8-9 29
Fitzkee, Don. Annual Conference preview 5 8-11
  Cincinnati '87. Briefly noted at Conference 8-9 20-23
  Have gavel, will travel 2 10-11
  Sharando Sellers. Having a high time 10.2-3
Gibble, Kenneth L. Anne M. Myers. 'It's a bit awesome.' 8-9 26
  Elaine Sollenberger. 'Good use of gifts' 8-9.28
Harvey, Mary Ann. A meeting of the menders 8-9 24
Hess, F. Eugene. An answer to the quest for order 10.1
Hoover, Karen Woody. Joy in large measure 12 cover 2
In Cincinnati, under theme of 'Anointed!' Brethren will combine work and worship 2 4-5
McFadden, Wendy Chamberlain. Cincinnati '87: Genetic engineering, AIDS, death penalty dominate business 8-9 16-19
Miller, Dean M. Anointing. An ancient rite in new settings 6.26-27
Morris, David J. Pay cheerfully for Conference 8-9 cover 2
Ruff, Phyllis Kingery. 'Count well the cost' if you are a delegate 2:5
Shamberger, Chauncey. Get out your umbrella 12.cover 2
Stanford, Glenn. Do Brethren know who they are? 8-9 41-42
Stoner, Jacob S. 'Speed away' to the ball park 8-9 46
Swartz, Fred. Guy Wampler: Still something of the barefoot boy 5.12-16
Thomasson, Kermon. Let's celebrate the sisters 8-9.34
  Page one 5 1
Wampler, Guy. A view of Cincinnati 5.16-17

ANOINTING
Gehman, Steven G. Anointing is for healing only 12 30-31
Harvey, Mary Ann. A meeting of the menders 8-9 24
Miller, Dean M. Anointing. An ancient rite in new settings 6:26-27
Wampler, Guy. A view of Cincinnati 5:16-17

B

BAILEY, RON AND BARBARA
Fitzkee, Don. New life in Germantown 12 17-21

BAPTISM, EUCHARIST, AND MINISTRY
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty

    dominate business 8-9.16-19

BELIEVERS CHURCH BIBLE COMMENTARY
Gardner, Richard B Genesis commentary appears in Brethren/Mennonite series 8-9:38

BETHANY HOSPITAL
Bethany Hospital to revitalize community 3:6
Fitzkee, Don. Foundations merger firming up 6:9
Foundation helps fund two health projects 7.4

BETHANY THEOLOGICAL SEMINARY
Fitzkee, Don. Our new general secretary: An undaunted Dunker 1.12-15
Gardner, Richard B Launching TRIM 3:22
June ceremony honors 28 Bethany graduates 8-9:6-7
Matsuoka named dean at Bethany Seminary 2:9
Oxley, Audrey The set-apart Brethren 12:1

BHAGAT, SHANTILAL
Eco-justice is theme of NCC consultation 3:4

BHAGAT, VALIBAI
Remembered 2:7

BLICKENSTAFF, JOHN
Fitzkee, Don. Jon Blickenstaff. Making hope reality 7:3

BOLLINGER, JOHN
Sweigart, Bob. John Bollinger: Relief from woodworking 3:2-3

BOSLER, BILL
Miami pastor slain in robbery attempt 3.5
Thomasson, Kermon Run out of heroes? No way! 2:24

BOWMAN, CHRIS
Fitzkee, Don. Chris Bowman: Creating a computer community 5:3

BOWMAN, DARLA KAY
Fitzkee, Don. Darla Kay Bowman. She speaks her peace 1:2-3

BOWMAN, ROBERT C.
Hymnal group wrestles with language issues 2:8
Leadership changes for Hymnal Project 11.5
Staff members leave General Board posts 2.7
Young adult conference focuses on Scriptures 2:6

BOYER, CHUCK
Boyer sends critique of SSS regulations 10 4

BRAUNE, DAVID
Grout, Phil. One man's obedience 7.15-18

BRAZIL
Agnor, Vada. Pray for Onaldo 12.1
Carter, Karen S As sheep among wolves 7 23-26
Pereira, Onaldo Crazy in love with Brethren 4 1

BRETHREN CHURCH, THE
Black, James R A sign of kinship 1.1
McFadden, Wendy Chamberlain Cincinnati '87: Genetic engineering, AIDS, death penalty dominate business 8-9.16-19

BRETHREN HISTORY
Bomberger, Harold Z. One moderator's recollection 5.1
Brumbaugh, Elmer I. Being Brethren, but inclusive 6:1
Dentler, Larry What the brothers told the sisters about the prayer covering 1:16-17
Eller, David B Elizabethtown center discusses 'modernity' 11.6
  Peter Hon and the 'Kentucky Dunkards' 5.18-20
  Reformation meeting forges joint witness 10:8
Fitzkee, Don Bucher Center teaches Brethren who they are 8-9.10-11
  Have gavel, will travel 2:10-11
  Linn Longenecker Brushing up on history 10.3
  New life in Germantown 12.17-21
  Overcoming The Topsy Syndrome The Making of the General Board 3:12-14
  Page one 10.1, 12:1
  Preserving Germantown's history 12.20
Martin, Harold S Veil combines two meanings 6:30,32
Stoffer, Dale R When Brethren view mission, what do they see? 7:19-22
Thomasson, Kermon A pebble in a pond 12:10-15
  At Ashland, 'we and them became us' 6:12-14
  Page one 3.1, 5:1, 11:1
Whatever happened to the old publishing house? 3.6
Wood, Clara. Remembering the first exchange 12:14

BRETHREN LIFE
Anderegg, Martha. Church of the bigots? 5.1
Black, James R A sign of kinship 1.1
Bucher, Gordon W My kind of heroes 8-9.1
Coffman, McKinley Ban the flag, but wash feet 7.41-42
Dentler, Larry What the brothers told the sisters about the prayer covering 1 16-17
Fike, Doug. Should Brethren be on the fringe? 6:32-33
Garber, Paul Brethren have lost Christ as Savior 1:25-26
Goss, Keith A. Christ is Savior and peacemaker 4.27
Hackman, Galen R Joining with the wrong sort 8-9.1
Heinrich, Detlev. It's time to stop discrimination 2:21-22
Hite, James M I am concerned for the church 4.29-30
  Will Brethren become a cult? 8-9:47
Hostetler, Tom. Alive and well in Kansas 3:cover 2-1
Johnson, Jody Talk of Christ as Savior 3:1
Kieffaber, Alan. Enjoined to love and harmony 2:cover 2
Martin, Ervin. What price for souls? 2:1
Martin, Harold S Veil combines two meanings 6:30,32
McFadden, Wendy Chamberlain. Making our mark 6:10-11
Pereira, Onaldo Crazy in love with Brethren 4 1
Shamberger, Chauncey No, this is why fewer members 3:29
  Wondering about the watershed 8-9 1
Snader, Earl E. Jr An ironic twist to Matthew 16:25 8-9.46-47
Stahl, Cindy. Philadelphia as a model 2:cover 2-1
Stanford, Glenn. Do Brethren know who they are? 8-9.41-42
Stoner, Jacob S. 'Speed away' to the ball park 8-9 46
Thomasson, Kermon Ah, for the good old days 7.44
  Dealing with Dunker diversity 4.32
  Run out of heroes? No way! 2:24
  The church of the non-celebrities 11:32
Wampler, Guy A view of Cincinnati 5 16-17
White, Roy Hurrah for all the Jonahs 3:1

BRETHREN PRESS
Brethren Press book wins national honor 6 6
Fitzkee, Don Publishers promote peace at fair 11:9
The 'Touch of the Master's Hand 10.5
Thomasson, Kermon. Page one 3:1, 4 1

BRETHREN REVIVAL FELLOWSHIP
BVS/BRF unit holds orientation in Pennsylvania 11.8
Fitzkee, Don. Paul Brubaker He packs a full suitcase 6.15-20

BRETHREN VOLUNTEER SERVICE
Boshart, Cathy BVSers should profess Christ 6:30
BVS/BRF unit holds orientation in Pennsylvania 11:8
BVS Unit #177 completes orientation in Chicago 1:7
BVS Unit #178 completes orientation in Chicago 6.4
BVS Unit #179 completes orientation 10:4
Carter, Claudia I & Karen S. Love and hope on a dead-end street 10:18-19
Kinzie, Lois. BVS as a faith experience 11:1
Salvadoran refugees finally return home 12:6
Stoltzfus, Joyce A. BVSers state their faith 7:39-40
Thomasson, Kermon. A pebble in a pond 12:10-15

BROWN, KEN
Thomasson, Kermon. How much does marching matter? 7:12-14

BRUBAKER, PAUL
Fitzkee, Don. Paul Brubaker: He packs a full suitcase 6.15-20

BURGETTE, DAN
Fitzkee, Don Dan Burgette Leaping for life 2.2

C

CAMPOLO, ANTHONY
Campolo to preach at '88 Conference 12 7

CARTER, KAREN
Thomasson, Kermon. How much does marching matter? 7:12-14

CAYFORD, BETTY LOU
Betty Lou Cayford, 57, dies of heart attack 2:9

CAYFORD, ELVIS C.
Cayford and Krouses return from Nigeria 10:6

CHAE, MYUNG YUL
Fitzkee, Don Myung Yul Chae. Giving in grand fashion 4.2-3

CHILDREN
Carter, Claudia I. & Karen S. Love and hope on a dead-end street 10:18-19
Fitzkee, Don. Antelope Park: Warming US-Soviet relations 7:36-37
  Page one 10.1
  Preventive medicine 10.14-16
Kline, Kathy Small Talk 1:22, 2:15, 3 15, 4.26, 5:22, 6 25, 7:27, 8-9.39, 10:17
Miller, Kathy Kline Small Talk 11.21, 12:26

CHRISTIAN LIFE
Bartholomew, Tim. Editor's snide slaps not needed 5:cover 2
Bowser, Thomas L. Blanket of love 12.25
Detwiler, Sam We're fighting the wrong enemy 3:32-33
Faw, Chalmer. Keep it simple 8-9 40
  Portraits of the heart 2.16
  Sweet reconciliation 4 11
Gibble, Kenneth L This must be the place 10:23-25
Hackman, Galen R A look at the 'Brethren' beatitude 8-9:35-37
Ingersoll, Dale Aukerman missed the point 3:1
Jones, Timothy
  Ear 12:29
  Grace 4:21
  Pain 8-9:43
  Reign 5:24
  Rest 2:19
  Risk 3 23
  Run 7:39
  Story 10.25
  The Day 1:24
  Thirst 6:29
  Walls 11:27
Moore, Dee Mari Master sculptor saw David 8-9:cover 2
Ramirez, Frank. Who goes there? 1:20-21
Roop, Eugene F Moses would have rooted for the Cubs 8-9:12-13
  Unnoticed by 'The Nightly News' 11 22-23
Thomasson, Kermon A Sunday at Stonehenge 10:32
Van Dyke, Grace Heroes among us 8-9 1
Wimmer, Rebecca Tate Good Brethren in GE plants 12:cover 2

CHRISTIC INSTITUTE
Boyle, William 'Contra-gate' alleged in lawsuit last May 3 4
Churches press deeper on Iran-contra issue 8-9 5
Contra funds targeted against Christic firm 10:8
Suit against contras passes major hurdle 4:5

CHURCH AND STATE
Coffman, McKinley. Ban the flag, but wash feet 7.41-42
Education group urges emphasis on religion 10 4
General Board opposes aid to Nicaraguan contras, adopts statement on AIDS, extends hunger appeal 5:4-5
Grout, Phil. Brethren in jail for conscience's sake 7:9-11
House investigates sanctuary break-ins 5.7
Kieffaber, Alan. Enjoined to love and harmony 2:cover 2
Infiltration lawsuit dismissed by judge 1:7
Lenten witness focus is on Central America 4 6
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty dominate business 8-9.16-19
The Supreme Court has refused 1:5
Thomasson, Kermon. How much does marching matter? 7:12-14
  Page one 7:1
Way is cleared for sanctuary lawsuit 6.6

CHURCH WORLD SERVICE
Church World Service celebrates 40th year 2:7
Corn and sorghum seed 4.7
CWS to help refugees affected by new law 7:4
Farmers get aid from new food crisis fund 7.4

CIVIL DISOBEDIENCE
Dilling, Fred Jesus shunned politics 12:cover 2-1
Dodd, Paul The confiscated MESSENGER 10:cover 2
Glasmire, William E. Jr. Speak for yourselves 10:cover 2
Grout, Phil. Brethren in jail for conscience's sake 7:9-11
  One man's obedience 7:15-18
Lenten witness focus is on Central America 4:6
Long, Omer M Would Jesus do civil disobedience? 10:cover 2-1
Moyer, Jean. Inspired by the witness 10:cover 2
Rust, Dean C. Brethren as public nuisance 12:1
Thomasson, Kermon. How much does marching matter? 7:12-14
  Page one 7:1

CIVIL RIGHTS
Civil rights proposal fuels abortion debate 10:6
Thomasson, Kermon. Georgia on my mind 3:36

COLLEGES AND UNIVERSITIES
Campus comments 6:8
Eller, David B. Elizabethtown center discusses 'modernity' 11:6
Fitzkee, Don. Bucher Center teaches Brethren who they are 8-9:10-11
Gardner, Richard B Launching TRIM 3.22
It's academic 7:8, 8-9:9, 11:7, 12:9
Milestone 11:7
On campus 1:8, 10:5
Scholars program will promote world peace 3:5

COMMUNION FELLOWSHIP
Crouse, Merle. Zapping the zilch charge 7:1
Fike, Doug. Should Brethren be on the fringe? 6:32-33
Haller, Mary Anne. Doug Fike on the right track 1.1
Waters, Lois K. Charismatic Brethren belong also 5 1

CONGREGATIONS
Bittinger, Desmond W Eglon trusted its youth 6:cover 2-1
Boycotting the boycott 3.8
Covenant program goes to volunteer leaders 3.7
EFUM program expands to fill all three levels 6.5
Fellowships received into five districts 12:7
Fitzkee, Don. Antelope Park Warming US-Soviet relations 7:36-37
  Calling forth our members' gifts 4:16-17
  Cincinnati '87: Briefly noted at Conference 8-9:20-23
  New life in Germantown 12:17-21
  Sharando Sellers: Having a high time 10:2-3
Helping hands at home 10:5
Hostetler, Tom. Alive and well in Kansas 3:cover 2-1
Johnson, Jody Talk of Christ as Savior 3.1
Jones, Timothy K. Reba Place. A church that won't stand still 10:10-13
Lehman, Randall. A pastor's work is in the parish 12:32
Moore, Dee Mari. Anderson's story had a flip side 6:33-34
Not taking a chance 8-9:9
Refuge in a day of trouble 8-9:9
Thomasson, Kermon. The church of the non-celebrities 11:32
Tomlonson, James E. There's life after EFSM 3:18-20
You can tell they're sisters 11.7
Voting for sanctuary 1.8
Wampler, Guy E. How big is Eglon? 4.12-14
Washington Creek Jubilee 2.7
Wenger, John E. Opal Nees comes over to Macedonia 3:25-27

CONSCIENTIOUS OBJECTORS
A Selective Service System (SSS) effort 2:9
Boyer sends critique of SSS regulations 10.4
Conscientious objection to war 8-9:7
Fox, Mark F Let the churches handle CO work 1:24-25

COPYRIGHT LAWS
Ramirez, Frank. Copyright laws lack grace 4.27-29

CRIMINAL JUSTICE
Despite race issue, death penalty upheld 7:6
Fitzkee, Don. Barb Ober: Writing letters to right wrongs 11.2
  Ercell Lynn. He'd rather be in prison 11:2-3
  Multiple choice 11:18-19
Gross, Bob. Criminal justice Brethren-style 11.10-13
Klahre, Michael W Marie Hamilton: Prisoner of love 11:3
Krieg, Jon M. The death penalty: It's sanctified murder 11:14-15
Thomasson, Kermon. Page one 11 1
Wampler, Guy E. What if they get the wrong man? 11:16-17

CULP, RUTH ANNE
District and national staff make changes 8-9.8

D

DEARDORFF, DARRYL K.
General Board names Deardorff treasurer 4:5

DEATH PENALTY
Despite race issue, death penalty upheld 7.6
Krieg, Jon M The death penalty: It's sanctified murder 11:14-15
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty dominate business 8-9:16-19
Wampler, Guy E. What if they get the wrong man? 11:16-17

DEBT CRISIS
Churches emphasize human cost of debt 6.5

DEETER, JOAN G.
Deeter named to PMC executive position 11:5

DENTLER, LARRY
Thomasson, Kermon. Page one 2:1

DEPRESSION
Dalbey, Gordon. When a Christian gets the blues 2:17-19
Harshbarger, Jane. How to give hope to the depressed 11:26-27
Nichols, George. It's not hard to prevent suicide 4:24-25
Robinson, Pat Roop. Ridding our lives of demons 6.1

DERR, DONNA
Court ruling may help aliens seeking asylum 6 6
General Board fills four staff positions 11:6
Policy change hinders refugee resettlement 8-9.5

DILLER, DWIGHT
Fitzkee, Don Dwight Diller Christ's clawhammer champ 2:2-3

DILLING, YVONNE
Salvadoran refugees finally return home 12 6
Staffing changes made across denomination 5.6
Thomasson, Kermon. Page one 6:1

DISASTER RESPONSE
AND disaster auction raises quarter-million 12.8
Child care volunteers respond to 3 events 10:8
Flood, quake victims get emergency aid 1 6
Mozambican refugees receive Brethren aid 6.5
Mozambique suffering prompts CWS appeal 12:7
Recent Emergency Disaster Fund grants 3:7
Relief funds tapped for six countries 8-9.8
Sweigart, Bob. John Bollinger: Relief from woodworking 3:2-3

DISMAS HOUSE
Gross, Bob Criminal justice Brethren-style 11:10-13

DISTRICTS
AND disaster auction raises quarter-million 12:8
District and national staff make changes 8-9:8
Fellowships received into five districts 12:7
Fitzkee, Don Page one 10.1
  Preventive medicine 10:14-16
Four named to posts for district and Board 4.6
John Kline rides again in Northern Plains 2:5
Mellinger-Blouch, Judd A second-hand building for a first-hand faith 8-9 5
Ore.-Wash. responds to Ben Linder death 10:4
Shank, Donald H District meeting with a difference 3:9-11
Tomlonson, James E. There's life after EFSM 3:18-20
Two districts make leadership changes 6:6
West Coast Brethren hold 'prayer mountain' 4:7
Where's the beef? 8-9:9

DIVORCE
Kindy, Cliff Courage to love and forgive 8-9 47

DRUGS
Ciszek, Terry Resources 7.35
Grace From death to life 7:32-33
McFadden, Dan. Secrets to be shared 7:34-35
O'Connell-Cahill, Michael. Whiskey river please run dry 7:28-31

DURNBAUGH, DONALD
Reference points 7:8
Thomasson, Kermon. At Ashland, 'we and them became us' 6:12-14

DURNBAUGH, TANA
Fitzkee, Don. Foundations merger firming up 6:9

E

EASTER
Donovan, Jeanne. Gethsemane 4:22
  Judas 4:22
  The Third cross 4.23

ECOLOGY
Conference discusses 'Christian ecology' 11:5

ECUMENISM
Anglicans and Roman Catholics 4:7
Believers' Churches to discuss ministry 7:5
Black, James R. A sign of kinship 1.1
Catholics, Protestants, talk economic justice 2:6
Church leaders meet with Pope John Paul 11:8
Civil rights proposal fuels abortion debate 10:6
Conference discusses 'Christian ecology' 11:5
Ecumenical gathering is set for Pentecost 11:8
Eller, David B. Ministry of believers is conference topic 12:6
  Reformation meeting forges joint witness 10:8
Feetwashing service begins NCC meeting 8-9.4
Hackman, Galen R Joining with the wrong sort 8-9.1
Hymnal group wrestles with language issues 2:8
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty dominate business 8-9:16-19
NCC sponsors dialog with Pentecostals 1:7
Peace church program expands partnerships 11:5
Serving ecumenically 10:5
Shamberger, Chauncey Get out your umbrella 12:cover 2
Women's event to be Brethren and Baptist 5:7

EDUCATION
Education group urges emphasis on religion 10:4
Fitzkee, Don. Cincinnati '87 Briefly noted at Conference 8-9.20-23

EL SALVADOR
Prominent media figures 3:7
Salvadoran refugees finally return home 12:6

EMMERT, MARCIA YODER
Candidates for secretary 5:11

ESHBACH, THERESA
Fitzkee, Don. Preventive medicine 10:14-18

EVANGELISM
Petry, Daniel M Toward a New Testament evangelism 10:8-9
Recommendations made to help Brethren grow 12:4
WCC and evangelicals talk about evangelism 7 7

F

FAITH
Roop, Eugene F Moses would have rooted for the Cubs 8-9:12-13
  Unnoticed by 'The Nightly News' 11:22-23
Thomasson, Kermon. 1987. 'A very good year'? 12.40

FAITH ASSEMBLY
Faith Assembly a cult, says former minister 4.4

FARMING
Bankrupt farm families 6.7
Series of meetings to examine farm crisis 3:6
Urban advocates join farm crisis efforts 3.5

FARRELL, JACK
Faith Assembly a cult, says former minister 4.4

FAUS, NANCY
Hymnal group wrestles with language issues 2.8

FIKE, DOUG
Haller, Mary Anne Doug Fike on the right track 1.1

FIKE, EARLE W. JR.
Fitzkee, Don Have gavel, will travel 2:10-11
Harvey, Mary Ann. A meeting of the menders 8-9:24

FLORA, LA VERE
Fitzkee, Don. La Vere Flora: Getting people's goats 6:2-3

FLORY, KRISTIN D.
Staffing changes made across denomination 5:6

FORBUS, JAMES
Staffing changes made across denomination 5.6

FOREIGN POLICY
Aspeslagh, Rob. The looking-glass land 12:22-24
Churches press deeper on Iran-contra issue 8-9:5
Contra funds targeted against Christic firm 10:8
Ludwig, Mark. North's solution is no solution 11:27-28,30
Suit against contras passes major hurdle 4.5
Thomasson, Kermon. 1987: 'A very good year'? 12.40
  Time to head for the last roundup 1:28

FRANTZ, NADINE PENCE
Young adult meeting to be led by Frantz 10:6

G

GENERAL BOARD
Adventure in Mission: '87 giving will be up 4:4
Board expects only modest budget gains 5:5
Bowser, Bill. For budget crises: a modest proposal 5:30-31
Brethren support suit on Nicaragua mining 12:8
Cayford and Krouses return from Nigeria 10:6
Cincinnati '87: Leaders we elected 8-9:25-27
Covenant program goes to volunteer leaders 3:7
Deeter named to PMC executive position 11:5
District and national staff make changes 8-9:8
Farmers get aid from new food crisis fund 7:4
Fitzkee, Don. Our new general secretary: An undaunted Dunker 1:12-15
  Overcoming the Topsy syndrome: The making of the General Board 3:12-14
  Paul Brubaker: He packs a full suitcase 8:15-20
Four named to posts for district and Board 4:6
General Board fills four staff positions 11:8
General Board giving strong at end of year 4:4-5
General Board names Deardorff treasurer 4:5
General Board names two to staff positions 12:8
General Board opposes aid to Nicaraguan contras, adopts statement on AIDS, extends hunger appeal 5 4
General Board speaks on International events, discusses evangelism, reports strong '87 giving 12:4-5

Greiner, Robert. Nostalgic regrets in 1959 8-9 1,46
Group begins work on Goals for 90s 11:4
Keith resigns from personnel position 3 8
Kruppenbach, John A. Some troubling questions 8-9 47
Mary Myers appointed director of SERRV 10.6
May named OHR exec in staff realignment 1:6
McFadden, Wendy Chamberlain. Making our mark 6.10-11
Miller, Bryan. I hardly knew this was Dad 7.38-39
Petry, Daniel M. Toward a New Testament evangelism 10:8-9
PMC's Ralph McFadden announces resignation 7.5
Program for Women sets 6-year theme 11.6
Recommendations made to help Brethren grow 12.4
Restitution planned for new church funds 12.5
Staff changes made in Elgin and New Windsor 7·6
Staff members leave General Board posts 2 7
Staffing changes made across denomination 5.6
Thomasson, Kermon. A pebble in a pond 12:10-15
Tons of private aid 10.7
Tour to Poland marks exchange's 30th year 11.4

GENETIC ENGINEERING
Bhagat, Shantilal P. Genetic engineering: A second Genesis? 6:28-29
McFadden, Wendy Chamberlain. Cincinnati '87 Genetic engineering, AIDS, death penalty dominate business 8-9 16-19

GEORGE PRINTING
Thomasson, Kermon. Page one 4 1

GERMANTOWN
Fitzkee, Don. New life in Germantown 12.17-21
  Page one 12 1
  Preserving Germantown's history 12 20

GIBBLE, H. LAMAR
Korean Bibles given as goodwill gesture 11:4
Tour to Poland marks exchange's 30th year 11 4
Two India groups meet, but no progress made 6.5

GIBBLE, JAY
BHHA to include Mennonite homes 12 9

GISH, PEGGY
Gross, Bob. Criminal justice Brethren-style 11.10-13

GLICK, GERALDINE
Serving ecumenically 10 5

GOALS FOR THE 90s
Group begins work on Goals for 90s 11·4

GROSS, BOB
Despite race issue, death penalty upheld 7 6

H

HAITI
General Board speaks on international events, discusses evangelism, reports strong '87 giving 12:4-5
Richmond, Kyle. Haiti: Progress is not assured 4:9-10

HAMILTON, MARIE
Klahre, Michael W. Marie Hamilton: Prisoner of love 11:3

HANDEL, FREDERICK
Benton, Elizabeth G. Handel's masterpiece *The Messiah* 12:27-29

HARSHBARGER, CHARLIE
Fitzkee, Don. Charlie Harshbarger: The earth is the Lord's 12:2

HATFIELD, TERRY
Four named to posts for district and Board 4 6

HAYES, VERA
Vera Hayes, wife of moderator-elect, dies 5.7

HAYES, WILLIAM A.
General Board speaks on international events, discusses evangelism, reports strong '87 giving 12 4-5
Hayes, NCC delegation make Middle East trip 3·4

HEALTH
A call to compassion, Church of the Brethren statement on AIDS 6.22-23
BHWA establishes task force on AIDS 12.8
Brethren, Mennonites meet on health issues 6.7
Ciszek, Terry. Resources 7:35
Click, Emily Ann. Nothing is easy about suicide 8-9·44-45
Dalbey, Gordon. When a Christian gets the blues 2 17-19
Fitzkee, Don. Foundations merger firming up 6:9
  Preventive medicine 10.14-16
Fouts, David. Too much attention on AIDS 10:1
Grace. From death to life 7.32-33
Harshbarger, Jane. How to give hope to the depressed 11.26-27
Harvey, Mary Ann. A meeting of the menders 8-9.24
Hollinger, Clyde G. Chilling reading about AIDS 12.1
Kinter, J. Dana. Check your facts 10 1
McFadden, Dan. Secrets to be shared 7·34-35
Miller, Dean M. Anointing. An ancient rite in new settings 6.26-27
Miller, Peggy Reiff. Do Brethren still oppose alcohol? 10.26
Nichols, George. It's not hard to prevent suicide 4.24-25
O'Connell-Cahill, Michael. Whiskey river please run dry 7.28-31
Pfaltzgraff, Roy E. Sr. The AIDS plague in microcosm 10.26-27
Puerto Rico island is workcamp site 4 8
Robinson, Pat Roop. Ridding our lives of demons 6.1
Talley, Judy Gottmann. Proud of the Brethren 10:1
Ulrich, Larry K. In the AIDS agony Christians have a special calling 6 21-22,24

HECKMAN, MARGIE
Fitzkee, Don. Margy Heckman. Letting the sun shine in 5:2

HEIFER PROJECT INTERNATIONAL
Bovine guidance 12:9
Fitzkee, Don. Cincinnati '87 Briefly noted at Conference 8-9 20-23
  La Vere Flora. Getting people's goats 6·2-3
Petry, Mrs. Carl. Remember the 'sea-going Cowboys' 1.1

HENNEBERGER, JUDY NOLEN
Spitler, Donna. Judy Nolen Henneberger: A new approach 8-9.2-3

HERSHBERGER, DANIEL
On the mend 10 5

HOFEN, PHIL
Smith, Jeanne Jacoby. Phil Hofen: 'I'm still Phil' 3.2

HOLDERREAD, ELSIE
General Board fills four staff positions 11:6

HOLDERREAD, GALEN
Thomasson, Kermon. Page one 2.1

HOLDERREAD, KENNETH
General Board fills four staff positions 11.6

HOLY SPIRIT
Haller, Mary Anne. Doug Fike on the right track 1.1
Jones, Timothy K. Reba Place. A church that won't stand still 10.10-13
More than 40,000 charismatic Christians 10.7

HOMELESSNESS
Carter, Claudia I. & Karen S. Love and hope on a dead-end street 10:18-19
This is the International Year of Shelter 6 7

HON, PETER
Eller, David B. Peter Hon and the 'Kentucky Dunkards' 5.18-19
Ryan, Moses. Peter Hon 'labors constantly' 5.19

HOSTETLER, JOHN AND BEULAH
Fitzkee, Don. Bucher Center teaches Brethren who they are 8-9 10-11

HOSTETLER, TOM
John Kline rides again in Northern Plains 2 5

HOSTETTER, JENNIE
Fitzkee, Don. Jennie Hostetler. Lending aid and comforters 3.2-3

HOUSER, DELMER
Fitzkee, Don. Delmer Houser: A turn for the better 12.3

HUMAN SEXUALITY
Anderegg, Martha. Church of the bigots? 5.1
Bartholomew, Tim. Editor's snide slaps not needed 5 cover 2
Brubaker, Helen. Jesus at BMC Meet 1:cover 2-1
Eisenbise, Scott. I'd rather not be a doorkeeper 7 cover 2
First BMC convention highlights 10th year 1.7
Heinrich, Detlev. It's time to stop discrimination 2.21-22
Hendrickson, Lucy. Remember Sodom and Gomorrah 5·cover 2-1
Howard, James. Sin can cause problems 5.cover 2
Klotz, Lyle M. What about heterosexuals? 11.cover 2-1
Lefever, J.S. Help from Conference 6.1
Merritt, Russell. No compromises on truth 7:cover 2
Myer, Jim. Church and Conference in step 1 cover 2
Nafzinger, Conni. A new commandment I give 11 cover 2
Name Withheld. A gay member's gratitude 12·1
  Stop hitting gays over the head 12 30
  The Bible ambiguously states 4 cover 2
  We're in this together 5.cover 2
NCC has conversation with gay denomination 12.7
Oliver, Florence. Dialog diabolic? 11.1
Oliver, Laddie D. Homosexuality to be deplored 7 cover 2
Pfaltzgraff, Roy E. Sr. The AIDS plague in microcosm 10 26-27
Preston, Owen H. Proper garments are mandatory 8-9 42-43
Repine, Thomas W. Speak out against sin 4 cover 2·1
Simpson, E. F. No sinners in the kingdom 5 1
Souder, Molly. Harsh but plain teaching from Paul 5.1
Switzer, Kevin. The Bible clearly states 2 1
Wenger, Jane A. Confess and leave the closet 7 1

HUNGER
Farmers get aid from new food crisis fund 7 4
General Board opposes aid to Nicaraguan contras, adopts statement on AIDS, extends hunger appeal 5.4-5

HUSTON, ERVIN
District and national staff make changes 8-9 8

HYMNALS
Baber, Mary Beahm. Colorful language in hymns 5 1
Hymnal group wrestles with language issues 2.8
Leadership changes for Hymnal Project 11.5

I

IMMIGRATION
Court ruling may help aliens seeking asylum 6·6
CWS to help refugees affected by new law 7 4
Farmers get aid from new food crisis fund 7.4
Immigration legislation: good news, bad news 1.5
Policy change hinders refugee resettlement 8-9.5

INCLUSIVE LANGUAGE
A rule on inclusive language 2·9
Hymnal group wrestles with language issues 2.8
Naylor, Illana. Inclusiveness is scriptural 1·1
The nation's Catholic bishops 6:7

INDIA
Two India groups meet, but no progress made 6:5

ISLAM
Braune, David. Middle East religions are topic for OEPA 4.6

J

JIMERSON, MELVA
Study group witnesses attack in Philippines 4.8

JOHANSEN, ROBERT C.
Scholars program will promote world peace 3.5

JOHNSON, ROY
Four named to posts for district and Board 4 6

JONES, LA RUE COOK
Candidates for secretary 5.11

JUBILEE HOUSE COMMUNITY
Carter, Claudia I. & Karen S. Love and hope on a dead-end street 10.18-19

JUDAISM
Braune, David. Middle East religions are topic for OEPA 4.6

JUSTICE
A report by two Mennonites 10:7
Catholics, Protestants talk economic justice 2:6
Eco-justice is theme of NCC consultation 3.4
Fitzkee, Don. Ken Smith-Shuman: The thrill of victory 8-9.3
Goss, Keith A. Christ is Savior and peacemaker 4:27
Long, Inez. Matthew 25 alive 1.18-19
Moomaw, I. W. The land belongs to all humanity 12.32-33
Socially responsible investing 6.7
Watkins, Ralph. Let's witness to our radical faith 1:23-24
WCC convenes event on racial justice 11.6

K

KAUFFMAN, AUDREY
Fitzkee, Don. Audrey Kauffman. Public hangings are her thing 7:2-3

KEENEY, MERVIN AND GWEN BRUMBAUGH
Keeneys return from two years in Sudan 3:5

KEIM, BILL
Staff changes made in Elgin and New Windsor 7:6

KEITH, JEAN
Keith resigns from personnel position 3:8

KETTERING, ROBERT D.
Two districts make leadership changes 6.6

KING, MARTIN LUTHER JR.
Arizona has already lost $8.1 million 8-9 7

KIPP, JAMES
Harvey, Mary Ann. A meeting of the menders 8-9.24

KIPP, JUDITH
Four named to posts for district and Board 4.6

KLINE, ORRIN SR.
Colandene, Mary Ellen. Orrin Kline Sr.. A career carved in stone 7:2

KOREA
Fitzkee, Don. Cincinnati '87 Briefly noted at Conference 8-9 20-23
  Ken Smith-Shuman. The thrill of victory 8-9.3
Korean Bibles given as goodwill gesture 11.4
Korean clergy joined other Korean Americans 8-9.7

KOREAN BRETHREN
Korean Bibles given as goodwill gesture 11 4
West Coast Brethren hold 'prayer mountain' 4.7

KROUSE, BOB AND CAROL
Cayford and Krouses return from Nigeria 10 6
Out of Africa 1.8

L

LATIN AMERICA
A leading critic 10.7
Boyle, William. 'Contra-gate' alleged in lawsuit last May 3.4
Churches emphasize human cost of debt 6:5
Churches press deeper on Iran-contra issue 8-9:5
Contra funds targeted against Christic firm 10:8
Dilling, Yvonne. Maria will walk 4 20-21
Farmer to farmer 8-9:9
General Board speaks on international events, discusses evangelism, reports strong '87 giving 12.4-5
Grout, Phil. Brethren in jail for conscience's sake 7:9-11
  One man's obedience 7:15-18
Lenten witness focus is on Central America 4.6
Ludwig, Mark. North's solution is no solution 11:27-28,30
Moakley-DeConcini back in Congress 4:5
Prominent media figures 3:7
Salvadoran refugees finally return home 12:6
Schlabach, Gerald. Violent peace. A challenge to peace churches 10.20-22
Suit against contras passes major hurdle 4:5
Thomasson, Kermon. How much does marching matter? 7.12-14
  Page one 6:1

LEADERSHIP
Camping conference looks at leadership 1 4
Faus, Robert E. & Richard B. Gardner. Issues in ministry 3:28
Oxley, Audrey. The set-apart Brethren 12.1

LEAMAN, JIM AND JEAN
Fitzkee, Don. Jim and Jean Leaman: Filling the need 4.2

LEATHERMAN, DAVID
Staffing changes made across denomination 5.6

LINDER, BENJAMIN
Ore.-Wash. responds to Ben Linder death 10:4

LOGO
Beckwith, James M. I like the logo. Long may it wave! 11:30
McFadden, Wendy Chamberlain. Making our mark 6:10-11

LONG, J. HENRY
Fitzkee, Don. Have gavel, will travel 2.10-11

LONGENECKER, LINN
Fitzkee, Don. Linn Longenecker. Brushing up on history 10:3

LYNN, ERCELL
Fitzkee, Don. Ercell Lynn. He'd rather be in prison 11:2-3

M

MATHIS, JEFF
Jeff's stories 4:8

MATSUOKA, FUMITAKA
Matsuoka named dean at Bethany Seminary 2:9

MATTHEW 25 HEALTH AND DENTAL CLINIC
Long, Inez. Matthew 25 alive 1.18-19

MAY, MELANIE
Believers' Churches to discuss ministry 7 5
May named OHR exec in staff realignment 1·6
NCC has conversation with gay denomination 12 7

MCBRIDE, SALLY
Fitzkee, Don. Sharando Sellers. Having a high time 10:2-3

MCCRAY, LILA WRIGHT
Candidates for moderator-elect 5·10

MCFADDEN, RALPH
BHWA establishes task force on AIDS 12·8
PMC's Ralph McFadden announces resignation 7 5

MCFADDEN, WENDY CHAMBERLAIN
Communication staff receives five awards 8-9 8

MEDIA
Eves, Diane. God speaks through Jim and Tammy 12 1
Evick, Nancy F. Leave the potshots for others 7.1
Klotz, Lyle M. Worship is not a spectator sport 10:28-29
Landes, Wallace B. Jr. From TV scandal to renewed faith 10:28
The new Filipino government 4 7
The popularity of TV violence 4.7
Thomasson, Kermon. Ah, for the good old days 7.44
  Open wide that 'Pearlygate' 5:32
Wolgemuth, Paul & Ruth. Father, forgive the editor 8-9 1

MENNONITES
A report by two Mennonites 10.7
BHHA to include Mennonite homes 12:9
Brethren, Mennonites meet on health issues 6.7
Explore 'integration,' say Mennonite boards 7.6
Fitzkee, Don. Publishers promote peace at fair 11:9
Hymnal group wrestles with language issues 2.8
Leadership changes for Hymnal Project 11.5
Peace church program expands partnerships 11:5
Peacemaker team idea gets Brethren support 6:4

MESSENGER
Communication staff receives five awards 8-9.8
Cressman, N. M. December spoke to me 2.1
Dodd, Paul. The confiscated MESSENGER 10:cover 2
Fitzkee, Don. Page one 8-9.1

MEYER, LAUREE HERSCH
Women's event to be Brethren and Baptist 5.7

MIDDLE EAST
A controversial issue in interfaith relations 10 7
Braune, David. Middle East religions are topic for OEPA 4.6
General Board speaks on international events, discusses evangelism, reports strong '87 giving 12 4-5
Hayes, NCC delegation make Middle East trip 3.4
Ott, Dale. Israel mistreats the Palestinians 3.33-35

MILLER, DEAN
Harvey, Mary Ann. A meeting of the menders 8-9.24

MILLER, DONALD E.
Fitzkee, Don. Our new general secretary: An undaunted Dunker 1:12-15
Miller, Bryan. I hardly knew this was Dad 7:38-39
Thomasson, Kermon. Ah, for the good old days 7 44

MILLER, HERB
Petry, Daniel M. Toward a New Testament evangelism 10:8-9

MILLER, ROY
Thomasson, Kermon. Page one 1:1

MINISTRY
Eller, David B. Ministry of believers is conference topic 12.6
Faus, Robert E. How much pastor? 3.24
  Issues in ministry 3.28
Fitzkee, Don. 'Burnout is not part of my vocabulary' 3.21-23
  Paul Brubaker. He packs a full suitcase 6 15-20
Gardner, Richard B. Issues in ministry 3.28
Gibble, Kenneth L. Ordaining, maintaining 3 16-17
Harvey, Mary Ann. A meeting of the menders 8-9·24
Lehman, Randall. A pastor's work is in the parish 12:33
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty dominate business 8-9.16-19
Tomlonson, James E. There's life after EFSM 3.18-20
Wenger, John E. Opal Nees comes over to Macedonia 3:25-27

MISSION
Carter, Karen S. As sheep among wolves 7 23-26
EYN, partner groups chart new directions 5:7
Martin, W.A.("Wip") Up with missions 3:1
Pfaltzgraff, Roy E. Sr. The AIDS plague in microcosm 10:26-27
Richmond, Kyle. Brethren faith could transform 8-9 41
Stoffer, Dale R. When Brethren view mission, what do they see? 7 19-22
Thomasson, Kermon. At Ashland, 'we and them became us' 6.12-14
Younkins, Gale. Mission posture needs changing 5.25-27

MONSANTO
Monsanto to phase out weapons production 3.6

MOZAMBIQUE
Mozambique suffering prompts CWS appeal 12 7

MUSIC
Benton, Elizabeth G. Handel's masterpiece *The Messiah* 12:27-29

MYERS, ANNE M.
Candidates for secretary 5.11
Gibble, Kenneth L. Anne M. Myers. 'It's a bit awesome' 8-9 26

MYERS, MARY
Mary Myers appointed director of SERRV 10:6

N

NATIONAL COUNCIL OF CHURCHES
Eco-justice is theme of NCC consultation 3 4
Ecumenical gathering is set for Pentecost 11.8
Feetwashing service begins NCC meeting 8-9 4
Hayes, NCC delegation make Middle East trip 3 4
NCC communication unit endorses condom ads 5 6
NCC has conversation with gay denomination 12 7
NCC seen as moderate, say top two leaders 1 6
NCC sponsors dialog with Pentecostals 1 7

NEES, OPAL
Moore, Dee Man. Anderson's story had a flip side 6:33-34
Wenger, John E. Opal Nees comes over to Macedonia 3.25-27

NEW CHURCH DEVELOPMENT
Fellowships received into five districts 12 7
Fike, Doug. Should Brethren be on the fringe? 6.32-33
Fitzkee, Don. Cincinnati '87 Briefly noted at Conference 8-9:20-23
  New life in Germantown 12.17-21
  Page one 12 1
Mellinger-Blouch, Judd. A second-hand building for a first-hand faith 8-9 5
Restitution planned for new church funds 12.5

NEWCOMER, STEPHEN
General Board names two to staff positions 12.8

NICARAGUA
A leading critic 10 7
Boyle, William. 'Contra-gate' alleged in lawsuit last May 3 4
Brethren support suit on Nicaragua mining 12 8
Fitzkee, Don. Cincinnati '87 Briefly noted at Conference 8-9·20-23
Four veterans fasted 1·5
General Board opposes aid to Nicaraguan contras, adopts statement on AIDS, extends hunger appeal 5 4-5
Kruppenbach, John A. Some troubling questions 8-9 47
Ludwig, Mark. North's solution is no solution 11:27-28,30
Ore.-Wash. responds to Ben Linder death 10.4
Ten Nicaraguan relief workers 7.7
The death of a North American volunteer 7.7
Tons of private aid 10:7

NIGERIA
Betty Lou Cayford, 57, dies of heart attack 2:9
Cayford and Krouses return from Nigeria 10·6
EYN, partner groups chart new directions 5.7
Fitzkee, Don. Murray and Ruth Williamson. We would be building 4 3
Majalisa minutes 7·8
The "dry land springs of water" 6 8
Third Nigeria workcamp set for January 1988 7 7
Wakawa, David B. Thanks from Nigeria 4 1

NORMAN, SHIRLEY
After the storm 6·8

NORSWORTHY, ROLAN
Tomlonson, James E. There's life after EFSM 3·18-20

O

OBER, BARBARA

Fitzkee, Don. Barb Ober: Writing letters to right wrongs . . . 11:2

OH HAPPY, SAM AND DAY MOON
Fitzkee, Don. Sam and Day Moon Oh Happy: Their simplicity is complex . . . 1:2-3

OLD GERMAN BAPTIST BRETHREN
Fitzkee, Don. Our new general secretary: An undaunted Dunker . . . 1:12-15
Stoffer, Dale R. When Brethren view mission, what do they see? . . . 7:19-22

ON EARTH PEACE ASSEMBLY
Braune, David. Middle East religions are topic for OEPA . . . 4.6
Grout, Phil. One man's obedience . . . 7:15-18

ORDINANCES
Coffman, McKinley. Ban the flag, but wash feet . . . 7:41-42
Hite, James M. I am concerned for the church . . . 4:29-30
Smith, Craig H. We get people to love feast . . . 8-9:43-44

OTT, DALE
Staff members leave General Board posts . . . 2:7

OUTDOOR MINISTRIES
Camping conference looks at leadership . . . 1:4

P

PACIFISM
Blough, Marvin E. If put to the test . . . 6:cover 2
Ho, Esther Mohler. How much of a pacifist? . . . 6:cover 2
Murdock, Dorris. Boys and aggression . . . 6:cover 2
Thomasson, Kermon. Georgia on my mind . . . 3:36

PANNELL, WILLIAM
Petry, Daniel M. Toward a New Testament evangelism . . . 10:8-9

PARENTS ANONYMOUS
Fitzkee, Don. Jim and Jean Leaman: Filling the need . . . 4:2
  Preventive medicine . . . 10:14-16

PEACE
A leading critic . . . 10:7
Aspeslagh, Rob. The looking-glass land . . . 12:22-24
Boyer, Chuck. Our arms attitude . . . 5.21
Burry, Gene A. Hypocrisy's backlash factor . . . 2:cover 2
Coming full circle . . . 3.8
Dilling, Fred. Jesus shunned politics . . . 12:cover 2-1
Fitzkee, Don. Antelope Park. Warming US-Soviet relations . . . 7.36-37
  Darla Kay Bowman: She speaks her peace . . . 1 2-3
  Publishers promote peace at fair . . . 11:9
GE's weapons work targeted by INFACT . . . 7:5
Grout, Phil. Brethren in jail for conscience's sake . . . 7:9-11
  One man's obedience . . . 7.15-18
Hackman, Galen R. A look at the 'Brethren' beatitude . . . 8-9:35-37
Hess, F. Eugene. An answer to the quest for order . . . 10:1
Ludwig, Mark. North's solution is no solution . . . 11:27-28,30
Malloy, Brian. Reading the fine print . . . 1:1
Monsanto to phase out weapons production . . . 3:6
Peace church program expands partnerships . . . 11:5
Peacemaker team idea gets Brethren support . . . 6.4
Ramirez, Frank. Nazi vs nuclear holocaust . . . 10:1
Schlabach, Gerald. Violent peace. A challenge to peace churches . . . 10:20-22
Scholars program will promote world peace . . . 3:5
The National Association of Evangelicals . . . 1.5
Thomasson, Kermon. A pebble in a pond . . . 12:10-15
  How much does marching matter? . . . 7:12-14
  Page one . . . 7:1
Two Catholic bishops were arrested . . . 7 7
Wimmer, Rebecca Tate. Good Brethren in GE plants . . . 12:cover 2
You can tell they're sisters . . . 11:7

PELLETIER, JOAN
Staff changes made in Elgin and New Windsor . . . 7:6

PENSION BOARD
Fitzkee, Don. Paul Brubaker: He packs a full suitcase . . . 6:15-20
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty dominate business . . . 8-9.16-19
Nolen, Wilfred E. A Brethren welfare story: Caring for our own . . . 6:18-19
Pension Board divests stocks, keeps three . . . 5:6
Pension Board reviews insurance plan changes . . . 5:5
Pension Board works to trim medical costs . . . 12.5
The Pension Board and its programs . . . 6:20

PEREIRA, ONALDO ALVES
Agnor, Vada. Pray for Onaldo . . . 12:1
Carter, Karen S. As sheep among wolves . . . 7:23-26

PETERS, RAYMOND
Fitzkee, Don. Overcoming the Topsy syndrome: The making of the General Board . . . 3:12-14

PHILIPPINES
Study group witnesses attack in Philippines . . . 4:8

PHILLIPS, BERNICE
Hand, Kathy. Bernice Phillips: Tatting her trademark . . . 5:2-3

PIENIAZEK, STEPHEN
He tossed the pebble . . . 12:15
Thomasson, Kermon. A pebble in a pond . . . 12:10-15

PIETISM
Fitzkee, Don. Bucher Center teaches Brethren who they are . . . 8-9:10-11

POETRY
Donovan, Jeanne. Gethsemane . . . 4:22
  Judas . . . 4.22
  The third cross . . . 4.23
Rosenberger, Mary Sue. Future vision . . . 2:20
  Winter walk . . . 2:20
Weems, Ann. In search of our kneeling places . . . 12:16

POLAND
He tossed the pebble . . . 12:15
It spreads on and on . . . 12:12
Thomasson, Kermon. A pebble in a pond . . . 12:10-15
Tour to Poland marks exchange's 30th year . . . 11:4
Wood, Clara. Remembering the first exchange . . . 12:14

POLING, JIM
Fitzkee, Don. Foundations merger firming up . . . 6:9

PORNOGRAPHY
"Child, violent, and illegal" pornography . . . 2:9

POULSOM, JENNIE
Fitzkee, Don. Jennie Poulsom: More than her fair SHARE . . . 10:2

PRAYER COVERING
Dentler, Larry. What the brothers told the sisters about the prayer covering . . . 1:16-17
Klotz, Lyle M. Prayer coverings just a cover-up . . . 3: cover 2
Lindsay, Samuel D. Too late for coverings . . . 8-9.47
Martin, Harold S. Veil combines two meanings . . . 6:30,32
Mohler, Kathryn. A sister tells the brothers . . . 3:cover 2

PRESTON, T. WILLIAM
Fitzkee, Don. T. William Preston: He tells it like it is . . . 12:2-3

PRISON MINISTRY
Fitzkee, Don. Barb Ober: Writing letters to right wrongs . . . 11:2
  Ercell Lynn: He'd rather be in prison . . . 11:2-3
  Multiple choice . . . 11:18-19
Klahre, Michael W. Marie Hamilton: Prisoner of love . . . 11:3
Thomasson, Kermon. Page one . . . 11.1
Wampler, Guy E. What if they get the wrong man? . . . 11:16-17

PUERTO RICO
Puerto Rico island is workcamp site . . . 4:8
Shank, Donald H. District meeting with a difference . . . 3:9-11

R

RAMSEY, DUANE
Fitzkee, Don. 'Burnout is not part of my vocabulary' . . . 3.21-23

REBA PLACE FELLOWSHIP
Jones, Timothy K. Reba Place: A church that won't stand still . . . 10:10-13

REFUGEES
Court ruling may help aliens seeking asylum . . . 6.6
Dilling, Yvonne. Maria will walk . . . 4:20-21
Fike, Earle W. Jr. Sanctuary: Yes or no? . . . 2:12-14
Garber, Esther Pence. Naomi West: There's 'that refugee woman' . . . 2:2-3
Moakley-DeConcini back in Congress . . . 4.5
Policy change hinders refugee resettlement . . . 8-9:5
Thomasson, Kermon. Page one . . . 6:1

RICHMOND, KYLE
Richmond, Kyle. Haiti: Progress is not assured . . . 4:9-10

RIEMAN, PHIL
Thomasson, Kermon. How much does marching matter? . . . 7.12-14

ROGERS, DAVID L.
Candidates for moderator-elect . . . 5.10

ROOP, EUGENE F.
Gardner, Richard B. Genesis commentary appears in Brethren/Mennonite series . . . 8-9:38
Name in the news . . . 3:8

ROSS, JIMMY R.
Candidates for moderator-elect . . . 5.10

ROWE, DONALD E.
General Board names two to staff positions . . . 12:8

ROYER, HOWARD E.
Communication staff receives five awards . . . 8-9:8

S

SANCTUARY
Fike, Earle W. Jr. Sanctuary: Yes or no? . . . 2:12-14
House investigates sanctuary break-ins . . . 5:7
Infiltration lawsuit dismissed by judge . . . 1:7
Offering sanctuary . . . 6:8
Refuge in a day of trouble . . . 8-9:9
Voting for sanctuary . . . 1:8
Way is cleared for sanctuary lawsuit . . . 6:6

SCHOLTEN, MARIAN
Carter, Charles T. Marian Scholten: 'Here am I, send me' . . . 1:2
Thomasson, Kermon. Page one . . . 2:1

SCHROCK, J. ROGER
Two India groups meet, but no progress made . . . 6:5

SCHROCK, J. ROGER AND CAROLYN
Thomasson, Kermon. Sudan: Why is there a war? . . . 1:9-11

SCHROCK, JANET WEST
General Board fills four staff positions . . . 11:6

SELLERS, SHARANDO
Fitzkee, Don. Sharando Sellers: Having a high time . . . 10:2-3

SHAFFER, KENNETH M. JR.
Candidates for secretary . . . 5.11

SHAREHOLDER RESOLUTIONS
Brethren oppose loss of stockholder rights . . . 3:7
Infant formula request withdrawn by Brethren . . . 3:8
Monsanto to phase out weapons production . . . 3:6

SIMMONS, KATHY
Colandene, Mary Ellen. Kathy Simmons: She wrote the book . . . 6:3

SMITH, CHARLES
Wampler, Guy E. What if they get the wrong man? . . . 11:16-17

SMITH, WILLIAM AND BARBARA
Smiths serve with GWP as volunteer workers . . . 3:6

SMITH-SHUMAN, KEN
Fitzkee, Don. Ken Smith-Shuman: The thrill of victory . . . 8-9 3

SOLLENBERGER, ELAINE MOCK
Candidates for moderator-elect . . . 5:10
Gibble, Kenneth L. Elaine Sollenberger: 'Good use of gifts' . . . 8-9:28

SOUTH AFRICA
A small right-wing faction . . . 10:7
At a Kairos convocation . . . 2:9
Feetwashing service begins NCC meeting . . . 8-9 4
In a major shift in philosophy . . . 10:7
Pension Board divests stocks, keeps three . . . 5:6
Sullivan calls for US to exit South Africa . . . 8-9 4
The South African Council of Churches . . . 7:7

SOVIET UNION
Fitzkee, Don. Antelope Park: Warming US-Soviet relations . . . 7:36-37
  Publishers promote peace at fair . . . 11:9
Thomasson, Kermon. 1987: 'A very good year'? . . . 12:40
You can tell they're sisters . . . 11:7

STETTLER, CHAD
Fitzkee, Don. Chad Stettler: Just what the doctor ordered . . . 8-9:2

STEWARDSHIP
Adventure in Mission: '87 giving will be up . . . 4.4
Beery, Bob. Sharing is our responsibility . . . 3:31-32
Blough, John and Arbutus; Bond, Gilbert; Eshleman, Sherry; Forney, Harold J.; Hoover, Larry; Howell, Matt; Langdon, Kenneth and Paula; Titus, Mary. Sharing our gifts . . . 4:18-19
Bosserman, Sandy. How many stewards did it take? . . . 4:15
Bowser, Bill. For budget crises: a modest proposal . . . 5:30-31
Burk, Connie L. Stewardship of life . . . 4:14
Fitzkee, Don. Calling forth our members' gifts . . . 4.16-17
General Board giving strong at end of year . . . 4:4-5
Wampler, Guy E. How big is Eglon? . . . 4:12-14
Young, David S. Servant leadership is needed . . . 3.1

STOLTZFUS, JOYCE A.
District and national staff make changes . . . 8-9:8

SUDAN
Keeneys return from two years in Sudan . . . 3:5
Thomasson, Kermon. Sudan: Why is there a war? . . . 1:9-11

SUICIDE
Click, Emily Ann. Nothing is easy about suicide . . . 8-9:44-45
Nichols, George. It's not hard to prevent suicide . . . 4:24-25

T

TAXES
Burry, Gene A. Hypocrisy's backlash factor . . . 2:cover 2
McFadden, Wendy Chamberlain. Cincinnati '87. Genetic engineering, AIDS, death penalty dominate business . . . 8-9:16-19
Tax resisters' fund issues 11th appeal . . . 8-9:8
The Presbyterian Church (USA) . . . 8-9.7

TECHNOLOGY
Bhagat, Shantilal P. Genetic engineering: A second Genesis? . . . 6:28-29
Fitzkee, Don. Chris Bowman. Creating a computer community . . . 5:3

TELEVISION EVANGELISTS
Bowser, D. Luke Jr. A prophetic word . . . 10:1
Brubaker, Paul W. Repulsed by TV evangelists . . . 7.1
Coffman, McKinley. The Bakkers fit a pattern . . . 11.1
Eves, Diane. God speaks through Jim and Tammy . . . 12:1
Evick, Nancy F. Leave the potshots for others . . . 7.1
Keister, Mr. and Mrs. Stanley F. Before writing again . . . 11:1
Klotz, Lyle M. Worship is not a spectator sport . . . 10:28-29
Landes, Wallace B. Jr. From TV scandal to renewed faith . . . 10:28
Martin, Jim. MESSENGER deserves award . . . 11:1
Thomasson, Kermon. 1987: 'A very good year'? . . . 7:44
  Ah, for the good old days . . . 7.44
  Open wide that 'Pearlygate' . . . 5:32
  The pitfalls of fund appeals . . . 6:36
TV evangelists launch financial ethics body . . . 7:6
Witmer, Doris F. Deal gently with TV preachers . . . 7:1
Wolgemuth, Paul & Ruth. Father, forgive the editor . . . 8-9:1

THOMAS, JOHN SR.
Two districts make leadership changes . . . 6:6

THOMPSON, R. JAN
Staff changes made in Elgin and New Windsor . . . 7:6

THOMPSON, ROMA JO
Serving ecumenically . . . 10:5
Staffing changes made across denomination . . . 5:6

U

URBAN MINISTRY
Bethany Hospital to revitalize community . . . 3:6
EFUM program expands to fill all three levels . . . 6:5
Fitzkee, Don. New life in Germantown . . . 12:17-21
Long, Inez. Matthew 25 alive . . . 1:18-19
Mellinger-Blouch, Judd. A second-hand building for a first-hand faith . . . 8-9:5
Miami pastor slain in robbery attempt . . . 3:4
Thomasson, Kermon. Run out of heroes? No way! . . . 2:24

UTZ, NORMAN
Fitzkee, Don. Norman Utz: Art 'with a little religion' . . . 6:2

V

VICTIM-OFFENDER RECONCILIATION PROGRAM
Gross, Bob. Criminal justice Brethren-style . . . 11:10-13

W

WAGNER, GARY
Moore, Dee Mari. Anderson's story had a flip side . . . 8:33-34

WAMPLER, GUY
Swartz, Fred. Guy Wampler: Still something of the barefoot boy . . . 5.12-16

WATKINS, RALPH
Immigration legislation: good news, bad news . . . 1:5
Staff members leave General Board posts . . . 2:7
Suit against contras passes major hurdle . . . 4 5

WEAVER, CLYDE
Fitzkee, Don. Publishers promote peace at fair . . . 11:9

WELCH, MYRA BROOKS
The 'Touch of the Master's Hand . . . 10:5

WEST, NAOMI
Garber, Esther Pence. Naomi West: There's 'that refugee woman' . . . 2:2-3

WHITMAN, SLIM
Flowering musical career . . . 1:8

WILLIAMSON, MURRAY AND RUTH
Fitzkee, Don. Murray and Ruth Williamson: We would be building . . . 4:3

WOMEN
Fitzkee, Don. Cincinnati '87. Briefly noted at Conference . . . 8-9:20-23
Hoover, Karen Woody. Joy in large measure . . . 12:cover 2
Program for Women sets 6-year theme . . . 11:6
Serving ecumenically . . . 10:5
Smiths serve with GWP as volunteer workers . . . 3:6
Thomasson, Kermon. Let's celebrate the sisters . . . 8-9:34
Women's design group maps out new program . . . 1:4
Women's event to be Brethren and Baptist . . . 5:7

WOOD, CLARA AND BRUCE
Wood, Clara. Remembering the first exchange . . . 12:14

WORLD COUNCIL OF CHURCHES
Ten Nicaraguan relief workers . . . 7:7
WCC and evangelicals talk about evangelism . . . 7:7
WCC convenes event on racial justice . . . 11:6

WRIGHT, WILBUR T. JR.
Staffing changes made across denomination . . . 5:6

WYRICK, RON
Four named to posts for district and Board . . . 4:6

Y

YOUNG ADULTS
Patt, Y H. Young adults need nurture . . . 5:23
Young adult conference focuses on Scriptures . . . 2:6
Young adult meeting to be led by Frantz . . . 10:6

YOUTH
Citizenship seminar focuses on Americas . . . 11:8
Mellinger-Blouch, Judd. Youth seminar studies US-USSR relations . . . 6:4
New youth cabinet is off and running . . . 8-9:7
Six people appointed to new youth cabinet . . . 6:6
The International Christian Youth Exchange . . . 6:7

Z

ZAGAJA, STANISLAW
It spreads on and on . . . 12:12

ZEIGLER, CARL W.
Remembered . . . 12:9

ZEILER, HERB
Two districts make leadership changes . . . 6:6

DEATHS

Acker, Lena A. . . . 7:43
Adams, Elwood . . . 7:43
Aiken, Byrd . . . 3:35
Aikin, Wilma . . . 8-9:48
Albaugh, Viola . . . 11:31
Alderman, Ellis L. . . . 11:31
Allen, C. Gilpin . . . 10:31
Alling, Alfred Tennyson . . . 3:35
Allmon, William . . . 10:31
Anstine, Goldie . . . 5:31
Anthony, Ada . . . 11:31
Arnold, George R. . . . 6:35
Ashton, Franklin P. . . . 6:35

Bachinsky, Ruby . . . 5:31
Baker, B. Franklin . . . 10:31
Baker, David Ellsworth . . . 7:43
Baker, Vera . . . 8-9:48
Banninger, Hazel Harper . . . 2:23
Barb, Ida . . . 6:35
Barber, Bessie . . . 7:43
Barkdoll, Galen E. . . . 8-9:48
Barton, Martha L. . . . 11:31
Bassler, Vergie . . . 3:35
Baughman, D. Merle . . . 8-9:48
Bayer, Lottie S. . . . 11:31
Beachley, Nevin . . . 5:31
Bechtel, Tina . . . 5:31
Beegle, Ray . . . 10:31
Beerd, George . . . 5:31
Berry, Earl P. . . . 11:31
Berry, Marion W. . . . 2:23
Berryhill, Russel . . . 10:31
Best, John L. . . . 11:31
Binkley, Walter Virgil . . . 8-9:48
Blickenstaff, Mabrye Anne . . . 6:35
Boddinger, Max . . . 7:43
Boeshaar, Lloyd L. . . . 7:43
Boldosser, Esther . . . 7:43
Bollinger, Olive . . . 8-9:48
Bonar, Florence . . . 11:31
Bosler, William M. . . . 4:31
Botdorf, Charles S. . . . 6:35
Bouche, Freda B. . . . 4:31
Bowlby, Glenn H. . . . 6:35
Bowman, Bessie Cummings . . . 6:35
Bowman, Donald Claude . . . 1:27
Bowman, Helen . . . 2:23
Bowman, Oliver . . . 6:35
Bowman, Warren . . . 8-9:48
Boyer, Helen . . . 11:31
Boyer, Lottie S. . . . 11:31
Brammell, Ira Noah Harvey . . . 7:43
Brandt, Gladys W. . . . 5:31
Brant, Anna M. . . . 7:43
Breitigan, Daniel . . . 4:31
Brown, Clarence . . . 7:43
Brown, Nelle . . . 4:31
Brubaker, Issac . . . 6:35
Brubaker, Mary B. . . . 11:31
Bucher, K. Ezra . . . 2:23
Burk, Margaret Mary . . . 11:31
Burkholder, Walter . . . 5:31
Bushong, Leah . . . 4:31
Buterbaugh, L. Bryon . . . 11:31
Button, Glen H. . . . 8-9:48

Caldwell, Ora . . . 7:43
Carter, Helen Vivian Hunt . . . 11:31
Cherry, Hilda . . . 10:31
Claar, Fred L. . . . 3:35
Claar, S. Catherine . . . 3:35
Clark, Charlotte . . . 6:35
Clawson, John H. . . . 2:23
Click, George . . . 11:31
Cline, Mae . . . 11:31
Clouse, Edward . . . 7:43
Coffman, DeNeal Brock . . . 1:27
Colwell, Esther . . . 10:31
Combs, Louis H. . . . 11:31
Coy, Simeon . . . 7:43
Craun, Eunice D. . . . 10:31
Craun, Stanley . . . 11:31
Cripe, Charles Jr. . . . 7:43
Cripe, Connie . . . 11:31

Croft, Robert L. 2:23
Crothers, Daisy P. 7:43
Crouse, Velma 5:31
Crowe, Martha L. 4:31
Crumpacker, Vemon K. 1:27
Cubbage, Saylor C. 11:31

Daigle, Jewel 10:31
Dailey, Ruth 7:43
Davis, LaVem 11:31
Davlin, Bemice V. 4:31
Dayton, Harry Jr. 6:35
Deaton, Ruth P. 4:31
Deeter, Virgil 2:23
DeLauter, Ora 7:43
Dell, S.M. 6:35
Denlinger, Francis S. 1:27
Detterline, Arthur 7:43
Detwiler, Neil 8-9:48
Dickerhoff, Edna 7:43
Dickey, Lowell 11:31
Diehl, Ottie F. 10:31
Dillinger, Harry 5:31
Dixon, Thomas 8-9:48
Dohner, Harry 7:43
Dohner, Howard 2:23
Doll, Atlee R. 5:31
Dollins, Anna 8-9:48
Doty, Alta 7:43
Dove, William Gilbert 11:31
Driggs, Edward 7:43
Dyer, Edna J. Albert 1:27
Dyer, Marietta 2:23

Eberly, Light 6:35
Edebum, Jessie E. 6:35
Eidemiller, Daniel L. 8-9:48
Eidemiller, Elinor H. 7:43
Eikenberry, Belle 6:35
Eikenberry, Myron 10:31
Eisenberg, Maude 10:31
Emmens, Leola 7:43
Emmert, Ray A. 7:43
Emswiler, Mark 10:31
Endsley, Hoon Mabel 1:27
Erb, Anna 7:43
Evans, Earl Milton 1:27
Everitt, Anna 6:35

Failor, Moltain 8-9:48
Fasick, Gene 2:23
Fike, Elsie Ellen 10:31
Fitzwater, Esther 8-9:48
Flanders, Albert 7:43
Flick, Elsie 5:31
Flook, Belle 11:31
Flora, Dorothy S. 7:43
Flory, Chester 3:35
Flory, Gladys 10:31
Fox, Ivan M. 6:35
Fox, Katherine 11:31
Frantz, John Henry 4:31
Frederiksen, Irma 11:31
Freed, Liegh B. 8-9:48
Fridinger, Minnie B. 7:43
Fritz, Everett 2:23
Frye, Edna 5:31
Fyock, Helen 3:35
Fyock, June E. 5:31
Fyock, Robert 3:35

Garber, Hazel B. 3:35
Garber, Ida 11:31
Gamer, James 7:43
George, Wayne 11:31
Gettel, Ammon 6:35
Gilbert, Marguerite 6:35
Ginder, Fannie 2:23
Glendye, George B. 11:31
Glick, Sallie 11:31
Glidden, Oueen 11:31
Godfrey, Roger B. 7:43
Gower, Lamar 8-9:48
Grable, Myrtle E. 6:35
Green, Norma 7:43
Greenlee, Evelyn 10:31
Groff, W. Erwin 6:35
Grubb, Hattie 5:31
Gsell, Betty 4:31
Gushwa, Reed 11:31

Halin, Regis F. 4:31
Hall, Isabelle B. 11:31
Halsinger, William J. 2:23
Halsinger, Winfred C. 2:23
Hamilton, Jack J. 11:31
Hamstead, Amie Melvin 3:35
Hanlin, Regis F. 4:31
Hann, Harold 11:31
Hardy, Donald L. 11:31
Harpine, Margaret 8-9:48
Harris, Charlie 3:35
Harris, Ola S. 2:23
Harshbarger, Luther 1:27
Harvey, Ethel 7:43
Hawkey, Christine 6:35
Hawley, Ralph 5:31
Heaston, Eva Mae 10:31
Heckman, James A. 7:43
Heisey, Arthur C. 11:31
Helwig, Nathan M. 5:31
Hersch, Mabel Harley 10:31
Hicks, Margaret 10:31
Hiden, Marjorie 5:31
Hiller, Marjorie 7:43
Hockley, Florence 8-9:48
Hoff, Thelma 8-9:48
Hoffer, Blaine 3:35
Hoffer, Grace 8-9:48
Holdread, Robert 7:43
Holl, Dennis 7:43
Hollar, Eunice M. 6:35
Hollen, Una Lee 11:31
Hollingshead, Ned 10:31
Honeyman, Robert 2:23
Hoover, Margaret 7:43
Hoover, Raymond I. 8-9:48
Hom, Elizabeth 11:31
Horst, Jason D. 8-9:48
Horton, W. Owen Sr. 5:31
Hosfelt, Florence 5:31
Hostetter, Mabel 3:35
Hottinger, Maynard 11:31
Houck, Elsie 7:43
Howard, Alma 1:27
Huffman, Arthur 10:31
Hull, Ralph E.D. 10:31
Hunsberger, Clarence W. 6:35
Hurst, Annie W. 11:31

Ikenberry, Howard H. 4:31
Ingold, Clara 6:35

Jamison, Posey 8-9:48
Jones, John E. 2:23

Kane, John J. 8-9:48
Karlson, Gladys 7:43
Kastle, Alma D. 7:43
Keener, Roy 3:35
Keeny, George 10:31
Keller, Ethel 11:31
Keller, Treva 1:27
Kendall, Alta 6:35
Kennedy, Elwood 11:31
Kessler, Ada V. 10:31
Kessler, Esther B. 6:35
Kessler, Orvie E. 10:31
Ketterman, Helen E. 11:31
Kimmel, Elsie 7:43
King, Martha 3:35
King, Polly 6:35
Kintner, Lowell 7:43
Kipp, Bertha Snyder 11:31
Kline, Elsie 4:31
Klinedinst, Clara M. 6:35
Knutsen, Evelyn M. 5:31
Kohr, Anna 5:31
Koontz, Amy 6:35
Krehbiel, Emma 7:43
Kreitzer, Howard 6:35
Kulp, Michael 7:43

Lambert, Curtis 11:31
Lambert, Elsie 11:31
Landis, Sadie 11:31
Lee, Vema E. 6:35
Lehman, Pearl 6:35
Lemmon, Ralston S. 7:43
Lengel, Gladys 11:31
Leonard, J. Onis 4:31
Lichty, Anna Eby 5:31
Lichty, Mabelle 8-9:48
Little, Arthur 7:43
Logan, Olive 11:31
Longenecker, Lulu M. 1:27
Longenecker, Robert 3:35
Longhofer, Kenneth 10:31
Loose, Charles 4:31
Lutz, Esther D. 5:31

Macy, Vinnie 2:23
Mangus, Lottie Dulabaum 6:35
Manier, Bessie 7:43
Maphis, Elsie B. 10:31
Maphis, Omer B. 8-9:48
Margush, Anna M. 2:23
Martin, Olive 10:31
Mathos, Jacob 7:43
Matthews, Pearl 7:43
McCawley, Katie C. 11:31
McDaniel, Ann 10:31
McEldowney, Zella M. 11:31
McGregor, Ellen J. 11:31
McKee, Charles 8-9:48
McNeil, Donald 1:27
McRoberts, Ruth 11:31
Mellinger, Anne 1:27
Merrill, Leta Walker 8-9:48
Metzker, Mary Melda 6:35
Michael, John A. 10:31
Miller, Ada 11:31
Miller, Gertrude 7:43
Miller, Grayce 10:31
Miller, Harold 4:31
Miller, J. Curtis 1:27
Miller, John Leonard 10:31
Miller, Mabel N. 2:23
Miller, Margaret L. 10:31
Miller, Mary 10:31
Miller, Oscar P. 6:35
Miller, Oscar S. 2:23
Miller, Viola Virginia 3:35
Mills, Russell 11:31
Minnich, Lela 11:31
Mishler, Robert J. 10:31
Moffat, Nancy R. 5:31
Moles, Ruth L. 10:31
Moore, John E. 10:31
Morris, Mayme 6:35
Moss, Hazel 10:31
Mountain, Eva 11:31
Mouring, James 7:43
Mowrer, Charles 6:35
Moyer, Jean 11:31
Moyer, Naomi A. 10:31
Mummert, Harold B. 10:31
Mundey, Rebecca 11:31

Nafzinger, Lois R. 10:31
Nance, Nettie 1:27
Nason, Waldon 8-9:48
Naugle, Frances 5:31
Nedrow, Lizzie M. 5:31
Nesemeier, Paul 4:31
Norris, Ada L. 5:31

Olinger, Christina 4:31
Overholser, Carlton M. 4:31
Overly, Susan 6:35
Overstreet, Jesse Ralph 10:31

Pankop, Opal 10:31
Peck, Evelyn 6:35
Pence, Ethel 8-9:48
Petersen, Jean 5:31
Petry, Michael T. 6:35
Pfeifer, Paul A. 2:23
Plank, Kathryn H. 11:31
Poff, David 6:35
Pollard, Elizabeth 11:31
Pressel, Vemie 3:35
Privera, Samuel 7:43
Pryor, Donald Sr. 11:31
Puffenbarger, Sonny 12:34
Pyle, Hazel 1:27
Pyle, Virgil 2:23

Ream, Mary E. 10:31
Reber, Hylton 5:31
Reed, Everett 12:34
Reed, Ruth A. 5:31
Reese, Thelma 8-9:48
Reid, Colleen 12:34
Reiff, Mark 8-9:48
Reinecker, Vema 12:34
Replogle, Irene L. 12:34
Replogle, Kathryn G. 4:31
Reynolds, Joseph P. 6:35
Rhodes, Salome K. 3:35
Rhyno, Charles F. 5:31
Rieley, Roy W. 2:23
Riesley, Lois I. 5:31
Rife, Glenn 12:34
Rife, Marion 2:23
Ritchie, Arthur 12:34
Robertson, Bruce Belmont 2:23
Rodabaugh, D. Edwin 10:31
Rodgers, Robert 12:34
Roesch, Roy 10:31
Rogers, Russell 8-9:48
Rose, Philip 2:23
Rosser, Clifford 12:34
Rowe, Glenn Sr. 4:31
Royer, Jonas 2:23
Royer, Lester W. 3:35
Royer, Verna 12:34
Ruhl, Jacob H. 12:34
Russell, Addie 2:23

Sakach, John 8-9:48
Sampson, Robert L. 8-9:48
Schmidt, James 8-9:48
Schreck, Enid E. 10:31
Schrock, Kenneth Wayne 2:23
Seger, Ida 3:35
Selby, Charles E. 12:34
Selders, Josie 8-9:48
Selders, Theresa 10:31
Sell, James Matthew 2:23
Semones, James A. 8-9:48
Shaffer, Bertha 8-9:48
Shaffer, Orin 6:35
Sharpshire, Charles J. 12:34
Sheller, Glen L. 4:31
Shields, Augusta 4:31
Shiflet, Ethel 10:31
Shockley, Bessie W. 12:34
Shoemaker, Ethel 3:35
Shoemaker, Florence 12:34
Showalter, Arthur K. 2:23
Showalter, Clair R. 2:23
Showalter, Hubert 10:31
Shriver, Mary 3:35
Shull, Paul M. 2:23
Shull, W. Russell 10:31
Simmers, Paul H. 5:31
Simmons, Walter 12:34
Sink, Cory Everett 2:23
Skipp, Mattie 6:35
Smart, Heather Marie 8-9:48
Smith, Everett Laurence 8-9:48
Smith, Herbert 8-9:48
Smith, Lester 12:34
Smith, Robert S. 4:31
Snodgrass, Russell 6:35
Snyder, Elden C. 12:34
Sollenberger, Ira 8-9:48
Spangler, Frances 12:34
Spangler, Glenna M. 12:34
Springer, Mary K. 8-9:48
Stapleton, Grace E. 2:23
Stephens, Edna 3:35
Stermer, Lettie 12:34
Stevens, Helen 4:31
Stine, Minnie M. 12:34
Stover, Herbert 12:34
Stratton, Edna 8-9:48
Strickler, Dale 8-9:48
Strickler, Willie Alma 12:34
Sturdevant, Jesse 10:31
Stutsman, Nelson Ralph Jr. 2:23
Supanick, Dorothy 12:34
Swank, Eugene R. 10:31
Swank, George 6:35
Swartz, Stella 6:35
Swigart, Esther 4:31
Swinger, Roy Earl 12:34

Tate, Blair 12:34
Teeter, Mamie G. 4:31
Tenley, Herbert 4:31
Thomas, Jacob M. 8-9:48
Tisor, Raymond 8-9:48
Togasaki, Susumu (Sim) 8-9:48
Travis, Ralph R. 2:23
Trent, Eda M. 2:23
Tridle, Earl 6:35
Trimmer, Ida 2:23
Trout, Minnie A. 8-9:48
Trout, William David 8-9:48
Turi, Jeanette C. 8-9:48

Ulery, Frank O. 3:35

Vandevander, Jesse 12:34

Wagoner, Mary A. 8-9:48
Wahl, Reuben 2:23
Walker, Donald W. 12:34
Wallace, Mary M. 8-9:48
Wallace, Ruth M. 4:31
Walter, Virgil 3:35
Walters, Sara R. 4:31
Wampler, Pearl Hoover 10:31
Ward, Ralph 6:35
Watson, Cecil Carl 8-9:48
Webster, Buford C. 6:35
Weddle, Iva O. 12:34
Weitzel, Ruth J. 12:34
Welty, Lois 5:31
West, Russell Greene Sr. 6:35
Westergren, A.E. 12:34
Whitacre, Mary 6:35
Whitfield, Roy 3:35
Whitman, Lucy 8-9:48
Whitten, Hubert N. Sr. 12:34
Wiggins, Mildred F. 2:23
Williams, Artie Ethel 8-9:48
Wilson, Dave 6:35
Wilson, E. Raymond 12:34
Wilson, Lena 12:34
Wilt, Louis E. 8-9:48
Wine, Ray 10:31
Wise, Lasca Cline 12:34
Witmer, Florence 5:31
Witmer, Olivia 3:35
Witter, Bessie Ewing 10:31
Wolfe, Frank 2:23
Wolfe, Gladys R. 12:34
Woodiel, Ruth 2:23
Wright, Charles L. 12:34
Wright, Eldridge W. 12:34
Wyant, Walter, L. 3:35

Yates, Emest S. 12:34
Yoder, Glen 6:35
Young, Theo 2:23

Zerr, Eva 10:31
Ziegler, Emma K. 5:31
Ziegler, Mamie Keller Leiter 5:31
Ziegler, Randy 6:35
Zimmerman, Byron K. 8-9:48
Zimmerman, Edwin R. 8-9:48
Zimmerman, Mary Kieffaber 10:31
Zook, Margaret J. 12:34
Zug, Nora L. 3:35

1987: 'A very good year'?

Many wine producers label their table wines by the year of the vintage, since weather conditions vary from year to year, and a favorable season produces superior wine. Experts use a wine's vintage year as one way of judging the wine's quality. (I had to go to the *World Book* encyclopedia to get this information since we Brethren don't have any truck with the wine business, being pretty sure that Jesus actually served grape juice at the Last Supper.)

In the kitchen, late the other night, I was mixing up some grape juice from frozen concentrate (my wife tends to believe that Jesus actually served orange juice, so if I have grape juice as a nightcap I must drink alone), and while I was idly reading the small print on the container, one of those bursts of editorial inspiration suddenly illuminated the kitchen. (I was up late in the first place because I was desperately awaiting the arrival of this monthly phenomenon.) What if, I pondered in awe, the events of this year could be bottled, capped, labeled "vintage 1987," and tucked away down cellar. Could the bottle be taken out years from now, uncorked, tasted, and 1987 be proclaimed "a very good year"?

I imbibed my grape juice and thought about that one. But either I drank too deeply or didn't think deeply enough. I was having trouble even remembering what was going on back last January. I got out a stack of *Time* magazines to refresh my memory.

Oh, my, yes, in January 1987 we were trying to sort out the Iran-contra scandal—who diverted funds, who ordered what, and if the President knew what was going on. That story made headlines for months, culminating in July with two or three days (two, I think) of "Ollie-mania." That shameful episode contrasted ironically with another 1987 event—the celebration of the US constitution's survival for 200 years, in spite of star-spangled "heroes" such as Oliver North and devious detractors such as Edwin Meese.

Then there was the Jim Bakker-Jessica Hahn affair. It broke in March and we haven't heard the last of it yet. My TV screen is still streaked with tear-stained mascara. And then along came Gary Hart and his monkey business with Donna Rice.

In early summer Judge Bork diverted our attention from the Iran-contra hearings and fallen TV evangelism idols. Even Jerry Falwell's curious doings at PTL couldn't keep our attention on Jim and Tammy. After Bork came Judge Ginsburg, who went to pot after only nine days in the spotlight. Meanwhile the Wall Street crash undermined about all that was left of Ronald Reagan's presidential clout, already flagging from reversals in his Central America adventurism.

Throughout 1987 AIDS made grim headlines, and a deep gloom was cast on the present and future with the realization that every one of us is affected, if not infected, by this dread pandemic.

As the year wound down, there were at least 15,000 sailors on warships in the Persian Gulf, where more presidential adventurism seemed likely to bring on another Tonkin Gulf situation.

There were a few bright spots in 1987. One that attracted attention was far outside the United States. In the Soviet Union curious things were happening. Mikhail Gorbachev was proving to be a vigorous and imaginative leader, bent on transforming his backward empire into a modern state able to hold its own in the global market place of goods and ideas. He was talking *glasnost,* and freedoms long dormant in the USSR were popping up, wide awake and ready for exercise.

A December summit between Gorbachev and Reagan seemed fraught with symbolism at least, if not with substance — the one leader emerging in 1987 as energetic and creative, the other tired and frustrated, looking toward the sunset.

But a US Constitution celebration, Gorbachev's *glasnost,* and a nuclear arms reduction treaty are just a few bright spots in a dark and scary world. For the life of me, the ominous darkness seemed to prevail against the light. I put the stack of *Time* magazines away and nursed my grape juice thoughtfully. I remembered another magazine and an article in it that had brought me comfort. Ah, there it was, MESSENGER—the August/September issue. What were those beautiful words Bethany Seminary professor Gene Roop had written?

"Faith has a fragile side," Gene wrote. "But even in the midst of fear and wondering—perhaps especially then—the mysterious gift will not let me go. The future belongs to God."

So maybe 1987 was one of those off seasons. But maybe, just maybe, some day we'll sample a taste of 1988, smack our lips, and declare, "Now 1988, *that* was a very good year." —K.T.

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